

TAFSIR IBN KATHIR (ABRIDGED)

The Qur'an is the revelation of Allah's Own Words for the guidance of His creatures. Since the Qur'an is the primary source of Islamic teachings, the correct understanding of the Qur'an is necessary for every Muslim. The Tafsir of Ibn Kathir is the most renowned and accepted explanation of the Qur'an in the entire world. In it one finds the best presentation of Hadiths, History, and scholarly commentary. Darussalam is proud to present for the first time this abridged version of Tafsir Ibn Kathir, which is free from unauthentic Hadiths.

المصباح المنير في تهذيب
تفسير ابن كثير

TAFSIR
IBN KATHIR
(ABRIDGED)

المصباح المنير في تهذيب
تفسير ابن كثير

TAFSIR IBN KATHIR (ABRIDGED)

Volume 6



Abdul Hamid

VOLUME

6

(Surat Al-Isra', Verse 39
to the end of Surat Al-Mu'minûn)

ABRIDGED BY

A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

ISBN: 9960-892-77-8



9 789960 892771



DARUSSALAM

المصباح المنير في تهذيب

تفسير ابن كثير

TAFSIR IBN KATHIR

(ABRIDGED)
VOLUME 6

(Surat Al-Isra', Verse 39
to the end of Surat Al-Mu'minûn)

ABRIDGED BY
A GROUP OF SCHOLARS UNDER THE SUPERVISION OF

SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI



DARUSSALAM

المصباح المنير في تهذيب

تفسير ابن كثير

TAFSIR IBN KATHIR

**(ABRIDGED)
VOLUME 6**

**(Surat Al-Isra', Verse 39
to the end of Surat Al-Mu'minûn)**

ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

Second Edition: July 2003

© Maktaba Dar-us-Salam, 2003

King Fahd National Library Cataloging-in-Publication Data
Tafsir ibn Kathir/Imam Abu Al-Fida Ismail Ibn Kathir
Safi-ur-Rahman Al-Mubarakpuri-Riyadh.

704p., 14x21 cm. ISBN 9960-892-71-9 (Set).

I-Qur'an-Commentaries II-Title

227.32 dc. 1424/2816

Legal Deposit no. 1424/2816

ISBN 9960-892-71-9 (Set).

9960-892-77-8 (Vol. 6)

Head Office: P.O. Box: 22743, Riyadh 11416, K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659
E-mail: darussalam@awalnet.net.sa Website: http:// www.dar-us-salam.com

K.S.A. Darussalam Showrooms:

Riyadh

Olaya branch: Tel 00966-1-4614483 Fax: 4644945

Malaz branch: Tel 4735220 Fax: 4735221

• **Jeddah**

Tel: 00966-2-6879254 Fax: 6336270

• **Al-Khobar**

Tel: 00966-3-8692900 Fax: 00966-3-8691551

U.A.E

• **Darussalam, Sharjah U.A.E**

Tel: 00971-6-5632623 Fax: 5632624

PAKISTAN

• **Darussalam, 36 B Lower Mall, Lahore**

Tel: 0092-42-724 0024 Fax: 7354072

• **Rahman Market, Ghazni Street**

Urdu Bazar Lahore

Tel: 0092-42-7120054 Fax: 7320703

U.S.A

• **Darussalam, Houston**

P.O. Box: 79194 Tx 772779

Tel: 001-713-722 0419 Fax: 001-713-722 0431

E-mail: sales@dar-us-salam.com

• **Darussalam, New York**

572 Atlantic Ave, Brooklyn

New York-11217, Tel: 001-718-625 5925

U.K

• **Darussalam International Publications Ltd.**

226 High Street, Walthamstow,

London E17 7JH, Tel: 0044-208 520 2666

Mobile: 0044-794 730 6706 Fax: 0044-208 521 7645

• **Darussalam International Publications Limited**

Regent Park Mosque, 146 Park Road,

London NW8 7RG Tel: 0044-207 724 3363

• **Darussalam**

398-400 Coventry Road, Small Heath

Birmingham, B10 0UF

Tel: 0121 77204792 Fax: 0121 772 4345

E-mail: info@darussalamuk.com

Web: www.darussalamuk.com

FRANCE

• **Editions & Librairie Essalam**

135, Bd de Ménilmontant- 75011 Paris

Tel: 0033-01- 43 38 19 56/ 44 83

Fax: 0033-01- 43 57 44 31

E-mail: essalam@essalam.com

AUSTRALIA

• **ICIS: Ground Floor 165-171, Halden St.**

Lakemba NSW 2195, Australia

Tel: 00612 9758 4040 Fax: 9758 4030

MALAYSIA

• **E&D Books SDN. BHD. -321 B 3rd Floor,**

Suna Kicc

Kuala Lumpur City Center 50088

Tel: 00603-21663433 Fax: 459 72032

SINGAPORE

• **Muslim Converts Association of Singapore**

32 Onan Road The Galaxy Singapore- 424484

Tel 0065-440 6924, 348 8344 Fax: 440 6724

SRI LANKA

• **Darul Kitab 6, Nimal Road, Colombo-4**

Tel: 0094-1-589 038 Fax: 0094-74 722433

KUWAIT

• **Islam Presentation Committee**

Enlightment Book Shop

P.O. Box: 1613, Safat 13017 Kuwait

Tel: 00965-244 7526, Fax: 240 0057

INDIA

• **Islamic Dimensions**

56/58 Tandel Street (North)

Dongri, Mumbai 4000 009, India

Tel: 0091-22-3736875, Fax: 3730689

E-mail: sales@IRF.net

SOUTH AFRICA

• **Islamic Da'wah Movement (IDM)**

48009 Qualbert 4078 Durban, South Africa

Tel: 0027-31-304-6883

Fax: 0027-31-305-1292

E-mail: idm@ion.co.za

المُصْبِحُ الْمُنِيرُ فِي تَهْدِيَتِ

تَفْسِيرِ ابْنِ كَثِيرٍ

TAFSIR IBN KATHIR

(ABRIDGED)
VOLUME 6

(Surat Al-Isra', Verse 39
to the end of Surat Al-Mu'minûn)

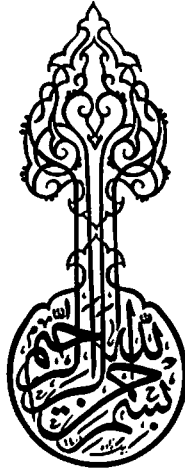
ABRIDGED BY

A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh • Jeddah • Al-Khobar • Sharjah
Lahore • London • Houston • New York



**In the Name of Allâh
The Most Beneficent, the Most Merciful**

CONTENTS

Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr	14
Refutation of The claim that Angels are Allāh's Daughters	17
Everything glorifies Allāh	20
The Veil over the Hearts of the Idolators	23
The Secret Counsel of Quraysh after hearing the Qur'ān	26
Refutation of Those Who do not believe in Life after Death	28
People should speak Good Words with Politeness	33
The Preference of some Prophets above Others	34
The gods of the Idolators can neither benefit nor harm	36
Destruction of Disbelieving Towns before the Hour begins	38
The Reason why Allāh did not send Signs or Miracles	39
Allāh has made the Vision of His Prophet a Trial for Man	42
The Story of Ādam and Iblīs	44
Ships are a Sign of the Mercy of Allāh	49
When Harm befalls the Disbelievers	49
Does not the Punishment of Allāh come on Land too?	50
Perhaps He will send You back to the Sea	51
The Honor and noble Nature of Man	52
Everyone will be called by his Imām on the Day of Resurrection	54
How the Prophet ﷺ would have been punished if He gave into the Disbelievers' Demands	57
The Command to offer the Prayers at their appointed Times	59
The Meeting of the Angels at <i>Fajr</i> and ' <i>Aṣr</i> Times	60
The Command to pray <i>Tahajjud</i>	62
The Command to emigrate	70
A Threat to the Disbelievers of the Quraysh	71
The Qur'ān is a Cure and a Mercy	73
Turning away from Allāh at Times of Ease and despairing at Times of Calamity	74
The <i>Rūḥ</i> (spirit)	76
The <i>Rūḥ</i> and the <i>Nafs</i>	78
If Allāh willed, He could take away the Qur'ān	79
Challenging by the Qur'ān	79

The Demand of the Quraysh for a specific Sign	81
The Reason why the Idolators' Demands were refused	84
The refusal of the Idolators to believe because the Messenger ﷺ was a Human – and its refutation	88
Guidance and Misguidance are in the Hands of Allāh	91
The Punishment of the People of Misguidance	91
Holding back is Part of Man's Nature	95
The Nine Signs of Mūsā	97
The Destruction of Fir'awn and His People	99
The Revelation of the Qur'ān in Stages	100
Those Who were given Knowledge before truly admit the Qur'ān is the truth	102
To Allāh belong the Most Beautiful Names	104
The Command to recite neither loudly nor softly	105
Declaration of <i>Tawhīd</i>	106
The Tafsīr of Sūrat Al-Kahf	109
What has been mentioned about the Virtues of this <i>Sūrah</i>	109
The Qur'ān brings both Good News and a Warning	111
Reason why this <i>Sūrah</i> was revealed	112
Do not feel sorry because the Idolators do not believe	115
This World is the Place of Trial	116
The Story of the People of <i>Al-Kahf</i>	117
Their Belief in Allāh and their Retreat from their People	120
The Location of the Cave	126
Their Sleep in the Cave	129
Awakening and sending someone to buy Food	131
How the People of the City built a Memorial over the Cave	133
Their Number	136
Saying "If Allāh wills" when determining to do Something in the Future	137
The Length of their Stay in the Cave	140
The Command to recite the Qur'ān and to patiently keep Company with the Believers	142
The Reward of those Who believe and do Righteous Deeds	148
The Example of the Rich Idolators and the Poor Muslims	151
The Response of the Poor Believer	154
The Evil Results of <i>Kufr</i>	157
The Parable of the Worldly Life	159
Between Wealth and Good Deeds	161
The Major Terrors of the Hour	164
The Story of Ādam and Iblīs	170

The false gods did not witness anything	172
The Criminals are brought to the Fire	173
Examples put forth in the Qur'ān	176
The Rebellion of the Disbelievers	177
Those Who turn away after being reminded	179
The Story of Mūsā and Al-Khiḍr	182
Mūsā meeting with Al-Khiḍr and accompanying Him	190
Damaging the Boat	192
The Story of killing the Boy	194
The Story of repairing the Wall	195
Interpretations of why the Ship was damaged	197
Interpretation of why the Boy was killed	198
Interpretation of why the Wall was repaired for no Charge	199
Was Al-Khiḍr a Prophet?	201
Why he was called Al-Khiḍr?	201
The Story of Dhul-Qarnayn	203
Dhul-Qarnayn had great Power	203
Traveling and reaching the Place where the Sun sets	205
His Journey East	208
His Journey to the Land of Ya'jūj and Ma'jūj, and building the Barrier	209
The Barrier restrains Them, but It will be breached when the Hour draws nigh	212
Hell will be displayed before the Disbelievers on the Day of Resurrection	215
The Greatest Losers in respect of Deeds	217
The Reward of the Righteous Believers	220
The Words of the Lord can never be finished	221
Muḥammad ﷺ is a Human Being and a Messenger	222
The Tafsīr of Sūrah Maryam	225
The Story of Zakariyyā and His Supplication for a Son	226
The acceptance of His Supplication	230
His amazement after the acceptance of His Supplication	231
The Answer of the Angel	231
The Sign of Pregnancy	232
The Birth of the Boy and His Characteristics	235
The Story of Maryam and Al-Masīḥ	239
The Conception and the Birth	244
What was said to Her after the Birth	246
Maryam with Al-Masīḥ before the People, Their Rejection of Her and His Reply to Them	251

ʿĪsā is the Servant of Allāh and not His Son	256
ʿĪsā commanded the Worship of Allāh Alone	257
The Disbeliever's warning of the Day of Distress	260
Ibrāhīm's Admonition of His Father	265
The Reply of Ibrāhīm's Father	267
The Reply of Allāh's Friend (<i>Khalīl</i>)	268
Allāh gave Ibrāhīm Ishāq and Ya'qūb	271
Mentioning Mūsā and Hārūn	273
Mentioning Ismā'īl	275
Mentioning Idrīs	278
These Prophets are the Chosen	279
They were succeeded by Wicked People and Good People	282
The Description of the Gardens of the Truthful and Those Who repent	286
The Angels do not descend, except by Allāh's Command	289
Man's Amazement about Life after Death	292
Everyone will be brought to Hell, then the Righteous will be saved	296
The Disbelievers boast over good Fortune in the World	298
The Rebellious Person is given Respite	301
Increasing Guidance of Those Who are guided	302
Refuting the Disbelievers Who claim They will be given Wealth and Children in the Hereafter	304
The Idols of the Polytheists will deny Their Worship	306
The Power of the Devils over the Disbelievers	307
The Condition of the Righteous and the Criminals on the Day of Resurrection	309
The Stern Rejection of attributing a Son to Allāh	312
Allāh places Love of the Righteous People in Hearts	316
The Qur'ān descended to give Glad Tidings and to warn	318
The Tafsir of Sūrah Ṭa Ha	320
The Qur'ān is a Reminder and a Revelation from Allāh	320
A Discussion of the Message of Mūsā	325
The First Revelation to Mūsā	327
The Staff of Mūsā turned into a Snake	332
The Hand of Mūsā turning White without any Disease	334
Allāh commanded Mūsā to go to Fir'awn	335
The Supplication of Mūsā	335
Glad Tidings of the acceptance of Mūsā's Supplication and the Reminder of the Previous Blessings	339
Choosing Mūsā to go to Fir'awn and to be Soft and Gentle	

in His Invitation	342
Mūsā's fear of Fir'awn	345
Mūsā admonishes Fir'awn	346
The Conversation between Mūsā and Fir'awn	347
The Completion of Mūsā's Reply to Fir'awn	350
Mūsā showed Fir'awn all of the Signs but He did not believe	352
Fir'awn describes Mūsā's Proofs as being Magic and Their Agreement to hold a Contest	353
The Meeting of the Two Parties, Mūsā's Propagation of the Message, and the Magicians	355
The Competition, Mūsā's Victory, and the Magician's Faith	358
The Number of Magicians	360
Fir'awn's turning against the Magicians, His threatening Them and Their Reply	361
The Magicians admonish Fir'awn	365
The Children of Israel leave Egypt	368
A Reminder for the Children of Israel of Allāh's Favors	371
Mūsā goes to the Appointment with Allāh and the Children of Isrāel succumb to worship the Calf	374
Hārūn prohibits them from worship of Calf	379
What happened between Mūsā and Hārūn	379
How As-Sāmirī made the Calf	382
The Punishment of As-Sāmirī and burning the Calf	383
The Entire Qur'ān is the Remembrance of Allāh	385
Blowing of the <i>Ṣūr</i> and the Day of Resurrection	387
The destruction of the Mountains, and the Earth becomes a Smooth Plain	390
The People will rush towards the Voice of the Caller	391
The Intercession and the Recompense	393
The Qur'ān was revealed so that the People would have <i>Taqwa</i>	397
The Command to the Prophet ﷺ to listen to the Qur'ān when it is revealed without making haste to recite it	398
The Story of Ādam and Iblīs	400
The Descent of Ādam to the Earth	405
Severe Torment for Him Who transgresses beyond bounds	407
Many Nations were destroyed and in Them is a Lesson	409
The Command to be patient and perform the Five daily Prayers	410
Do not look at the Enjoyment of the Wealthy, be patient in the worship of Allāh	413

418	The Request of the Polytheists for Proofs
422	The Tafsir of Surat Al-Anbiya'
422	The Virtues of <i>Surat Al-Anbiya'</i>
423	The Hour is at hand but People are heedless
425	Disbelievers' Ideas about the Qur'an and the Messenger ﷺ
427	The Messengers are no more than Human Beings
429	The Virtue of the Qur'an
430	How the Evildoers were destroyed
432	Creation was made with Justice and Wisdom
433	Everything belongs to Allah and serves Him
434	Refutation of false gods
438	The Refutation of The claim that the Angels are the Daughters of Allah
440	The Signs of Allah in the Heavens and the Earth and in the Night and the Day
441	In everything there is a Sign of Him
445	No One has been granted Immortality in this World
446	How the Idolators mocked the Prophet ﷺ
448	The Idolators seek to hasten on the Punishment
450	The Lessons to be learned from Those Who mocked the Messengers in the Past
452	How the Idolators are deceived by their long and luxurious Lives in this World
456	The Revelation of the Tawrah and the Qur'an
458	The Story of Ibrahim and his People
460	How Ibrahim broke the Idols
464	The People's admission of their gods' incapability
466	How Ibrahim was thrown into the Fire and how Allah controlled it
468	The Migration of Ibrahim to Ash-Sham
469	The Prophet Lut
470	Nuh and His People
472	Dawud and Sulayman
476	The Power of Sulayman is unparalleled
478	The Prophet Ayyub
481	Isma'il, Idris and Dhul-Kifl
481	Yunus
486	Zakariyya and Yahya
487	'Isa' and Maryam the True Believer
489	Mankind is One <i>Ummah</i>
	Those who have been destroyed, will never return to

this World	491
Ya'jūj and Ma'jūj	491
The Idolators and their gods are Fuel for Hell	500
The State of the Blessed	501
The Heavens will be rolled up on the Day of Resurrection	506
The Earth will be inherited by the Righteous	508
Muḥammad ﷺ is a Mercy to the Worlds	510
The Objective of Revelation is that Allāh be worshipped	513
No one knows when the Hour will come	514
The Tafsīr of Sūrat Al-Ḥajj	516
The Hour	516
Condemnation of the Followers of the <i>Shayṭān</i>	523
Evidence of the Resurrection in creation	524
The Development of the <i>Nutfah</i> and Embryo in the Womb	525
Man's Development from Infancy to Old Age	526
Another Parable of the Resurrection from Plants	527
Clarifying the State of the Leaders of the Innovators	530
The meaning of worshipping Allāh upon the edge	532
The Reward of the Righteous	535
Allāh will definitely help His Messenger ﷺ	535
Allāh will judge between the Sects	537
Everything prostrates to Allāh	538
The Reason for Revelation	541
The Punishment of the Disbelievers	542
The Reward of the Believers	545
A Warning to Those Who hinder Others from the Path	548
The Issue of renting Houses in Makkah	549
A Warning to Those Who want to commit Evil Actions in the <i>Ḥaram</i>	551
Building the <i>Ka'bah</i> and the Proclamation of the <i>Ḥajj</i>	554
<i>Ḥajj</i> Brings benefits in this World and in the Hereafter	558
The Reward for avoiding Sin	563
Cattle are Lawful	563
The Command to shun <i>Shirk</i> and Lying	564
Explanation of the <i>Uḍḥiyyah</i> and the <i>Sha'ā'ir</i> of Allāh	567
The Benefits of the Sacrificial Camels	568
Rites of Sacrifice have been prescribed for every Nation	570
The Command to slaughter the <i>Budn</i> (Sacrificial Camel)	572
The Goal of the <i>Uḍḥiyyah</i> (Sacrifice) according to Allāh is the Sincerity and <i>Taqwā</i> of His Servant	579
The <i>Uḍḥiyyah</i> is <i>Sunnah Mustahabbah</i>	580

Good News of Allāh's Defence for the Believers	581
Permission to fight; the first <i>Āyah</i> of <i>Jihād</i>	582
The Duties of the Muslims when They attain Power	588
The Consequences for the Disbelievers	590
The Disbelievers Demand for the Punishment	593
The Recompense of the Righteous and the Unrighteous	594
How the <i>Shayṭān</i> threw some Falsehood into the Words of the Messengers, and how Allāh abolished that	597
The Disbelievers will remain in Doubt and Confusion	601
The Great Reward for Those Who migrate in the Cause of Allāh	603
The Creator and Controller of this World is Allāh	606
Signs of the Power of Allāh	608
Every Nation has its Religious Ceremonies	613
The Idolators' worship of others besides Allāh and Their vehement rejection of the <i>Āyāt</i> of Allāh	616
The insignificance of the Idols and the foolishness of their Worshipers	618
Allāh chooses Messengers from the Angels and Messengers from Mankind	621
The Command to worship Allāh and engage in <i>Jihād</i>	622
The <i>Tafsir</i> of <i>Sūrat Al-Mu'minūn</i>	628
The Success is for the believers whose qualities are described here	629
The Sign of Allāh in the progressive creation of Man from Clay then from <i>Nutfah</i> and thereafter	635
His Sign in the creation of the Heavens	639
Allāh's Signs and Blessings in Rain, Vegetation, Trees and Cattle	641
The Story of Nūḥ, Peace be upon Him; and his people	645
The Story of 'Ād or Thamūd	650
Mention of Other Nations	652
The Story of Mūsā, Peace be upon Him; and Fir'awn	654
Īsā and Maryam	655
The Command to eat Lawful Food and do Righteous Deeds	658
The Religion of all the Prophets is <i>Tawḥīd</i> ; the Warning against splitting into different Groups	659
Description of the People of Good Deeds	663
The Justice of Allāh and the Frivolity of the Idolators	665
Refutation and Condemnation of the Idolators	670

Truth does not follow Whims and Desires	671
The Prophet ﷺ does not ask for any payment.	673
The Situation of the Disbelievers	674
A reminder of the Blessings of Allāh and His Power	677
The Idolators thought that Resurrection after Death was very unlikely	678
The Idolators believe in <i>Tawhīd Ar-Rubūbiyyah</i> , which requires them to believe in <i>Tawhīd Al-Ulūhiyyah</i>	680
Allāh has no Partner or Associate	685
The Command to call on Allāh when Calamity strikes, to repel Evil with that which is better, and to seek refuge with Allāh	687
The Disbelievers' Hope when death approaches	689
<i>Barzakh</i> and Punishment therein	692
The sounding of the Trumpet and the weighing of Deeds in the Scales.	693
Rebuking the People of Hell, their admission of Their Wretchedness and their Request to be Removed	696
Allāh's Response and Rejection of the Disbelievers	698
Allāh did not create His Servants in vain	701
<i>Shirk</i> is the Worst form of Wrong, its Practitioner shall never succeed.	702

Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Alī bin Abī Ṭalḥah (Al-Wālibī) reported that Ibn 'Abbās said...
- ('Aṭīyah) Al-'Awfī reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddī reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣrī reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsir*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathir. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Atā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bī, Qatādah, Mujāḥid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathir often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Ishāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

﴿ذَلِكَ مِنَّا آوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا﴾

﴿39. This is (part) of Al-Ḥikmah (wisdom) which your Lord has revealed to you. And set not up with Allāh any other god lest you should be thrown into Hell, blameworthy and rejected (from Allāh's mercy).﴾

Everything previously mentioned is Revelation and Wisdom

Allāh says: 'What We have commanded you to do is part of good manners, and what We have forbidden you are evil qualities. We have revealed this to you, O Muḥammad, so that you may command the people likewise.'

﴿وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا﴾

﴿And set not up with Allāh any other god lest you should be thrown into Hell, blameworthy﴾

meaning, your own self will blame you, as will Allāh and His creation.

﴿مَدْحُورًا﴾

﴿rejected﴾ means far removed from everything good. Ibn 'Abbās and Qatādah said: "(It means) cast out."^[1] This is an address to the *Ummah* via the Messenger ﷺ, for he is infallible.

﴿أَفَأَسْفَنُكُمْ رَبُّكُمْ بِالْبَيْنِ وَأَعْتَدَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَقَوْلُونَ قَوْلًا عَظِيمًا﴾

﴿40. Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.﴾

Refutation of Those Who claim that the Angels are Daughters of Allāh

Allāh refutes the lying idolators who claim, may the curse of Allāh be upon them, that the angels are the daughters of Allāh. They made the angels, who are the servants of Ar-

[1] Aṭ-Ṭabari 17:452.

Rahmān (the Most Beneficent), females, and called them daughters of Allāh, then they worshipped them. They were gravely wrong on all three counts. Allāh says, denouncing them:

﴿أَفَأَنْصَبَكُمْ رِئُوسًا بَابِيْنَ﴾

﴿Has then your Lord preferred for you sons,﴾

meaning, has He given only you sons?

﴿وَأَخَذَ مِنَ الْمَلٰٓئِكَةِ إِنْسَانًا﴾

﴿and taken for Himself from among the angels daughters?﴾

meaning, has He chosen for Himself, as you claim, daughters? Then Allāh denounces them even more severely, and says:

﴿إِن كُنتُمْ لِقٰٓؤُنَا قَوْلًا عَظِيْمًا﴾

﴿Verily, you indeed utter an awful saying.﴾

meaning, in your claim that Allāh has children, then you say that His children are female, which you do not like for yourselves and may even kill them by burying them alive. That is indeed a division most unfair! Allāh says:

﴿وَقَالُوا أَخَذَ الرَّحْمٰنُ وَلَدًا ﴿١٥﴾ لَقَدْ جِئْتُمْ شَيْئًا اِثْمًا ﴿١٦﴾ نَكَادُ السَّمٰوٰتُ يَنْفَطِرْنَ مِنْهُ ﴿١٧﴾ وَتَشَقُّ الْاَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا ﴿١٨﴾ اَنْ دَعَا لِلرَّحْمٰنِ وَلَدًا ﴿١٩﴾ وَمَا يَبْغِي لِلرَّحْمٰنِ اَنْ يَنْخُدَ ﴿٢٠﴾ وَلٰكِنَّا ﴿٢١﴾ اِنْ كُنَّا مِنْ فِى السَّمٰوٰتِ وَالْاَرْضِ اِلَّا اَبْنٰۤى الرَّحْمٰنِ عِبَادًا ﴿٢٢﴾ لَقَدْ اَحْصٰنْهُمْ وَعَدَّاهُمْ عَدًّا ﴿٢٣﴾ وَكُلُّهُمْ اِلَيْهِ يَوْمَ الْقِيٰمَةِ فَرَادًا ﴿٢٤﴾﴾

﴿And they say: "The Most Beneficent (Allāh) has begotten a child." Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth split asunder, and the mountains fall in ruins. That they ascribe a son child to the Most Beneficent. But it is not suitable for (the majesty of) the Most Beneficent that he should beget a child. There is none in the heavens and the earth but comes unto the Most Beneficent as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.﴾
(19:88-95)

﴿وَلَقَدْ صَرَّفْنَا فِي هٰذَا الْقُرْاٰنِ لِيَذَكَّرُوْا وَمَا يَزِيْدُهُمْ اِلَّا نُفُوْرًا ﴿١١١﴾﴾

سُورَةُ الْاِسْرَاءِ ٢٨٦

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا
 ٤١ ءَاخَرَ فَلَئِن فِي جَهَنَّمَ مَلُومًا مَدْحُورًا ﴿٤٢﴾ أَفَاصْفَكَ رَبُّكُمْ
 بِالْبَيْنِ وَأَتَّخِذُ مِنَ الْمَلٰٓئِكَةِ إِنْتًا إِنكُمُ لَنَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٣﴾
 وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْءَانِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤٤﴾
 قُلْ لَوْ كَانَ مَعَهُ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا لَآبْتَغُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا
 ﴿٤٥﴾ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُقُولُونَ عَلُوًا كَبِيرًا ﴿٤٦﴾ نَسِجَ لَهُ السَّمٰوٰتِ
 السَّبْعَ وَٱلْأَرْضَ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلَّا بِسَبْحٍ بِحَيْدِهِ وَلٰكِن
 لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٧﴾ وَإِذَا قَرَأْتَ
 الْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِلَاخِرَتِهِمْ حِجَابًا
 مَّسْتُورًا ﴿٤٨﴾ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي ءَاذَانِهِمْ
 وَقْرًا وَإِذَا ذُكِّرْتُمْ بَلَغَتْ فِي الْقُرْءَانِ وَجْدَهُ وَلَوْ أَن عَلِمَ الَّذِينَ هُمْ يُشْرِكُونَ
 ﴿٤٩﴾ مَعْنُ أَعْلَمُوا بِمَا يَسْتَعِينُونَ بِهِ إِذِ يَسْتَعِينُونَ إِلَيْكَ وَإِذْ هُمْ مُخَوِّ
 إِذ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا لَرَجُلًا مَّسْحُورًا ﴿٥٠﴾ أَنْظِرْ
 كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٥١﴾
 وَقَالُوا ءِذَا كُنَّا عِظْمًا وَّرُفْنًا ءَأَنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٥٢﴾

﴿إِلَّا نُفُورًا﴾

﴿save aversion.﴾ aversion towards the truth; they go further away from it.

﴿قُلْ لَوْ كَانَ مَعَهُ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا لَآبْتَغُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٥﴾ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُقُولُونَ
 عَلُوًا كَبِيرًا ﴿٤٦﴾﴾

﴿42. Say: "If there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne.﴾

﴿43. Glorified and Exalted is He high above what they say!﴾

Allāh says: 'Say, O Muḥammad, to these idolators who claim that Allāh has a partner among His creation, and who worship others besides Him that they may bring them nearer to Him: if

﴿41. And surely, We have explained in this Qur'an that they may take heed, but it increases them in naught save aversion.﴾

Allāh says:

﴿وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْءَانِ﴾

﴿And surely, We have explained in this Qur'an﴾ meaning, 'We have explained Our warnings so that they may remember the proof, evidence and exhortations contained therein, and be prevented from Shirk, wrongdoing and scandal.'

﴿وَمَا يَزِيدُهُمْ﴾

﴿but it increases them in naught﴾ the wrongdoers among them

the matter is as you say, and there is another god besides Him whom you worship in order to draw closer to Him and so that he will intercede for you with Him, then those whom you worship would themselves worship Him and seek means to draw closer to Him. So worship Him alone, just as those on whom you call besides Him worship Him. You have no need of a deity to be an intermediary between you and Him, for He does not like or accept that, rather He hates it and rejects it, and has forbidden that through all of His Messengers and Prophets.' Then He glorifies and sanctifies Himself far above all that, and says:

﴿سُبْحٰنَهُ وَتَعَالٰى عَمَّا يَقُوْلُوْنَ﴾

﴿Glorified and Exalted is He high above what they say!﴾

meaning these idolators who transgress and do wrong when they claim that there are other gods besides Him.

﴿عَلُوًّا كَبِيْرًا﴾

﴿high above﴾ means, far above. He is Allāh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him.

﴿نَسِيْحٌ لِّهٖ السَّمٰوٰتُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ وَاِنْ مِنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهِ وَلٰكِنْ لَا تَقْفُوْنَ
تَسْبِيْحَهُمْ اِنَّهُمْ كَانُوْا عَمُوْرًا ۝۴۴﴾

﴿44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.﴾

Everything glorifies Allāh

Allah says: the seven heavens and the earth and all that is therein, meaning the creatures that dwell therein, sanctify Him, exalt Him, venerate Him, glorify Him and magnify Him far above what these idolators say, and they bear witness that He is One in His Lordship and Divinity.

In everything there is a sign of Allāh indicating that He is One.

As Allāh says:

﴿تَكَادُ السَّمَاوَاتُ يَنْفَجِرْنَ مِنْهُ وَتَنْشُقُّ الْأَرْضُ وَنَخِرُّ لِلْجِبَالِ هَمًّا ۗ أَنْ دَعَوْا لِلرَّحْمَنِ
وَلَدًا ۗ﴾

«Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, That they ascribe child to the Most Beneficent» (19:90-91).

﴿وَلَا يَنْفَعُ إِلَّا بِسْمِ اللَّهِ يَجِدُونَ﴾

«and there is not a thing but glorifies His praise.»

there is no created being that does not celebrate the praises of Allāh.

﴿وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ﴾

«But you understand not their glorification.»

means, 'You do not understand them, O mankind, because it is not like your languages.' This applies to all creatures generally, animal, inanimate and botanical. This is the better known of the two opinions according to the most reliable of two opinions. It was reported in *Ṣaḥīḥ Al-Bukhārī* that Ibn Mas'ūd said: "We used to hear the *Tasbīḥ* of the food as it was being eaten."^[1]

Imām Aḥmad recorded that [Mu'ādh bin Anas said that] the Messenger of Allāh ﷺ came upon some people who were sitting on their mounts and talking to one another. He said to them:

«ارْكَبُوهَا سَالِمَةً وَدَعُوهَا سَالِمَةً، وَلَا تَتَّخِذُوهَا كَرَاسِيٍّ لِأَحَادِيثِكُمْ فِي الطَّرِيقِ
وَالْأَسْوَاقِ، فَرُبُّ مَرْكُوبَةٍ خَيْرٌ مِنْ رَاكِبِهَا، وَأَكْثَرُ ذِكْرًا لِلَّهِ مِنْهُ»

«Ride them safely then leave them safely. Do not use them as chairs for you to have conversations in the streets and marketplaces, because the one that is ridden may be better than the one who rides it, and may remember Allāh more than he does.»^[2]

An-Nasā'ī recorded in his *Sunan* that 'Abdullāh bin 'Amr said: "The Messenger of Allāh ﷺ forbade us from killing

[1] *Faṭḥ Al-Bāri* 6 :679.

[2] Aḥmad 3 :439

frogs.”^[1]

﴿إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾

﴿Truly, He is Ever Forbearing, Oft-Forgiving.﴾

means, He does not hasten to punish those who disobey Him, rather He gives them time and waits, then if they persist in their stubborn *Kufr*, He seizes them with a punishment of the All-Mighty, All-Capable. It was recorded in the Two *Ṣaḥīḥs* that:

﴿إِنَّ اللَّهَ لَيُمَلِكُ لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ﴾

«Allāh will let the wrongdoer carry on until, when He does seize him, He will never let him go.»^[2]

Then the Messenger of Allāh ﷺ recited:

﴿وَكَذَٰلِكَ أَخَذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَٰ وَهِيَ ظَالِمَةٌ﴾

﴿Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong.﴾ [11:02]

Allāh says:

﴿وَكَمَا إِن مِّن قَرْيَةٍ أَتَيْتُهَا وَهِيَ ظَالِمَةٌ﴾

﴿And many a township did I give respite while it was given to wrongdoing.﴾ [22:45] until the end of two *Āyāt*.

﴿فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ﴾

﴿And many a township did We destroy while they were given to wrongdoing.﴾ [22:48]

Whoever gives up his disbelief and disobedience, and turns back to Allāh in repentance, Allāh will accept his repentance, as He says:

﴿وَمَن يَمَلَّ سُوٓءًا أَوْ يَظْلِمِ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ﴾

﴿And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness﴾ [4:110]

Here, Allāh says:

[1] An-Nasāʾī, 7:210. The author mentioned an unauthentic narration that says, “Their croaking is *Tasbīḥ*.”

[2] *Faḥḥ Al-Bāri* 8:205, Muslim 4:1997.

﴿إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾

◀Truly, He is Ever Forbearing, Oft-Forgiving.▶ At the end of Sūrah Fāṭir, He says:

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَا إِذِ انبَسَخْتُمَا مِنْ أَمْرِ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿١٧﴾﴾

◀Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving...▶ until His saying;

﴿وَلَوْ يَرَاؤُا اللَّهُ النَّاسَ﴾

◀And if Allāh were to punish men▶(35:41-45)

﴿وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿٤١﴾ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِرْتِ رَبَّكَ فِي الْقُرْآنِ حَدِمُوا لَوْلَا عَلَى آذَانِهِمْ قُفُورًا ﴿٤٢﴾﴾

◀45. And when you recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil.▶

◀46. And We have put Akinnah over their hearts, lest they should understand it, and in their ears deafness. And when you make mention of your Lord Alone in the Qur'ān, they turn on their backs, fleeing in extreme dislike.▶

The Veil over the Hearts of the Idolators

Allāh says to His Messenger Muḥammad ﷺ: 'When you recite Qur'ān to these idolators, We put an invisible veil between you and them.' Qatādah and Ibn Zayd said, "It is coverings over their hearts,"^[1] as Allāh says:

﴿وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا نَدْعُونَكَ إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ﴾

◀And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen▶

[1] Aṭ-Ṭabari 17:457.

meaning, there is something that is stopping and preventing your words from reaching us.

﴿حِجَابًا مَّسْتُورًا﴾

﴿an invisible veil.﴾ meaning something which covers, or that cannot be seen, so there is a barrier between them and guidance. This is the interpretation that Ibn Jarīr (may Allāh have mercy on him) thought was correct.

Al-Ḥāfiẓ Abu Ya'ālā Al-Mawṣili recorded that Asmā' bint Abi Bakr (may Allāh be pleased with her) said, "When the *Āyah*,

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝١﴾

﴿Perish the two hands of Abu Lahab and perish he!﴾ (111:1)

was revealed, the one-eyed woman Umm Jamīl [the wife of Abu Lahab] came with a stone pestle in her hand, screaming, 'What was sent to us is somebody blameworthy, or, we reject somebody blameworthy [Abu Mūsā - one of the narrators - said, it is I who am not sure what was said]; we shun his religion and disobey whatever he commands!' The Messenger of Allāh ﷺ was sitting with Abu Bakr by his side. Abu Bakr, may Allāh be pleased with him, said, 'This woman has come and I am afraid she will see you.' The Prophet ﷺ said,

«إِنَّهَا لَنْ تَرَانِي»

«Certainly she will not see me.» and he recited Qur'ān through which he was protected from her:

﴿وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ۝١٥﴾

﴿And when you recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil.﴾

She came and found Abu Bakr, but she did not see the Prophet ﷺ. She said, 'O Abu Bakr, I have heard that your companion is lampooning me.' Abu Bakr said, 'No, by the Lord of this House [the *Ka'bah*], he is not lampooning you.' Then she went away, saying, 'The Quraysh know that I am the daughter of their master.'^[1]

﴿وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً﴾

[1] Musnad Abu Ya'ālā 1:53.

﴿And We have put coverings over their hearts,﴾

Akinnah (coverings) is the plural of Kinān, which covers the heart.

﴿أَنْ يَفْقَهُوْهُ﴾

﴿lest they should understand it,﴾ means, lest they should understand the Qur'ān.

﴿وَلَوْ أَنَّ فِيْ أَعْيُنِهِمْ وَقْرًا﴾

﴿and in their ears deafness﴾ something that will stop them from hearing the Qur'ān in such a way that they will understand it and be guided by it.

﴿وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدًا﴾

﴿And when you make mention of your Lord Alone in the Qur'ān,﴾

means, when you declare Allāh to be One in your recitation, and say *Lā Ilāha Illallāh*,

﴿وَلَوْ أَنَّ﴾

﴿they turn﴾ means they turn away

﴿عَلَىٰ أَدْبَارِهِمْ نُفُورًا﴾

﴿on their backs, fleeing in extreme dislike.﴾

As Allāh says:

﴿وَإِذَا ذَكَرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ﴾

﴿And when Allāh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allāh).﴾ [39:45]

﴿وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ﴾

﴿And when you make mention of your Lord Alone in the Qur'ān,﴾

Commenting on this *Āyah*, Qatādah said that when the Muslims said *Lā Ilāha Illallāh*, the idolators disliked this and found it intolerable. Iblīs and his troops hated it, but Allāh insisted on supporting it so that it would prevail over those who opposed it. Whoever uses it against his opponent will

prevail, and whoever fights for it will be victorious. Only the Muslims of the Arabian Peninsula, which can be traversed by a rider in a few nights, knew it and accepted it, out of all mankind.^[1]

﴿مَنْ أَعْلَمُ بِمَا يَسْتَعْمُونَ بِهِ إِذْ يَسْتَعْمُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَعْمُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَظِيمُونَ سَيِّئًا ﴿٤٨﴾﴾

﴿47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the wrongdoers say: "You follow none but a bewitched man."﴾

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

The Secret Counsel of Quraysh after hearing the Qur'an

Allāh tells His Prophet ﷺ about what the leaders of Quraysh discussed when they came and listened to him reciting Qur'an in secret, without their people knowing about it. They said that he was *Mashūr* which according to the better-known view means someone affected by magic (*Siḥr*); it may also mean a man who has a lung, i.e., a mere human being, as if they were saying that if you follow Muḥammad, you will only be following a human being. This second suggestion does not sound correct, because what they meant here was that he was under the influence of *Siḥr* (magic) which made him see dreams in which he learned these words that he recited. Some of them said he was a poet, or a soothsayer, or crazy, or a sorcerer. Allāh says:

﴿أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَظِيمُونَ سَيِّئًا ﴿٤٨﴾﴾

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

meaning, they will never be guided to the truth and will never find a way to reach it. Muḥammad bin Ishāq said in *As-Sīrah*: "Muḥammad bin Muslim bin Shihāb Az-Zuhri told me that it happened that Abu Sufyān bin Ḥarb, Abu Jahl bin Hishām and Al-Akhnas bin Shurayq bin 'Amr bin Wahb Ath-Thaqafi, the ally of Bani Zahrah, went out one night to listen to the

[1] Aṭ-Ṭabari 17:458.

Messenger of Allāh ﷺ when he was praying at night in his house. Each one of them took up a position for listening, and none of them knew that the others were also there. They stayed listening to him all night until dawn came. When they left, they met up on the road, each of them blaming the others, saying to one another, 'Do not come back again, lest you give the wrong impression [i.e., that you like what you hear].' Then they went away until the second night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, each of them blamed the others, saying the same as they had said the previous night. Then they went away until the third night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, they said to one another, 'Let us not leave until we promise not to come back,' so they made a promise to that effect, and went their separate ways. In the morning, Al-Akhnas bin Shurayq took his stick and went to the house of Abu Sufyān bin Ḥarb, where he said, 'Tell me, O Abu Ḥanzalah [i.e., Abu Sufyān], what do you think of what you have heard from Muḥammad?' Abu Sufyān said, 'O Abu Tha'labah [i.e., Al-Akhnas], by Allāh, I have heard something I understand and I know what is meant by it, and I have heard things I do not understand and do not know what is meant by it.' Al-Akhnas said: 'Me too, by the One by Whom you swore.' Then he left and went to Abu Jahl, and entered his house. He said, 'O Abu Al-Ḥakam [i.e., Abu Jahl], what do you think of what you have heard from Muḥammad?' He said, 'What did you hear?' He said, 'We and Banu 'Abd Manāf competed for honor and position: they fed people so we fed people, they engaged in battle so we engaged in battle, they gave so we gave, until we were neck and neck, like race horses. Then they said, we have a Prophet among us who receives revelation from heaven. How could we compete with that? By Allāh we will never believe in him.' Then Al-Akhnas got up and left him."^[1]

﴿وَقَالُوا آوَدًا كُنَّا عِظْمًا رَمَقْنَا أَوْنَا لَنَبْعَثُونَ خَلْقًا حَدِيدًا ﴿١٠﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿١١﴾ أَوْ

[1] Ibn Hishām 1 :337.

خَلَقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُبْدِنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْزِلُونَ
إِلَيْكَ رُءُوسَهُمْ وَيَقُولُ مَتَى هُوَ قُلِ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٤٩﴾ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ
بِحَمْدِهِمْ وَتَقُولُونَ إِنْ لَئِنَّمَا إِنَّا قَلْبًا ﴿٥٠﴾

﴿49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"﴾

﴿50. Say: "Be you stones or iron,"﴾

﴿51. "Or some created thing that is yet greater (or harder) in your breasts." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"﴾

﴿52. On the Day when He will call you, and you will answer with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!﴾

Refutation of Those Who do not believe in Life after Death

Allāh tells us about the disbelievers who think it very unlikely that the Resurrection will happen and who say, in a tone of denial,

﴿أَوَدَا كُنَّا عِظْمًا وَرَقْنَا﴾

﴿When we are bones and fragments.﴾

meaning earth. This was the view of Mujāhid. 'Alī bin Abī Talḥah reported from Ibn 'Abbās that it means dust.^[1]

﴿أَوَنَّا لَمَبُوتُونَ خَلَقًا جَدِيدًا﴾

﴿should we really be resurrected (to be) a new creation?﴾

meaning, on the Day of Resurrection after we have disintegrated and become nothing, and have been forgotten. Allāh tells us about them elsewhere:

﴿يَقُولُونَ أَوَنَّا لَمَرْدُودُونَ فِي اللَّعَابَةِ ﴿٥١﴾ أَوَدَا كُنَّا عِظْمًا جِثَّةً ﴿٥٢﴾ قَالُوا يَا لَيْلَىٰ مَا لَنَا مِنْ مَّعْرُوفٍ يُعْتَدِلُ﴾

﴿حَايِرَةٌ ﴿٥٣﴾﴾

[1] Aṭ-Ṭabari 17:464.

﴿They say: "Shall we indeed be returned to (our) former state of life? Even after we are crumbled bones?" They say: "It would in that case, be a return with loss!"﴾ (79:10-12).

And,

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ﴾

﴿And he puts forth for Us a parable, and forgets his own creation.﴾ until the end of two Āyāt. (36:78-79)

Allāh commands His Messenger ﷺ to respond to them, so He says:

﴿قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا﴾

﴿Say (O Muhammad): "Be you stones or iron,"﴾ - which are more difficult to restore than bones and fragments,

﴿أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ﴾

﴿Or some created thing that is yet greater (or harder) in your breasts.﴾

Ibn Ishāq narrated from Ibn Abi Najīh from Mujāhid: "I asked Ibn 'Abbās about that, and he said: 'This is death.'" 'Aṭiyah reported that Ibn 'Umar explained of this Āyah: "If you were dead I would still resurrect you."^[1] This was also the view of Sa'īd bin Jubayr, Abu Ṣāliḥ, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others.^[2] This means that if you were to assume that you would become dead, which is the opposite of living, Allāh will resurrect you when He wills, for nothing can stop Him when He wills a thing.

﴿أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ﴾

﴿Or some created thing that is yet greater (or harder) in your breasts.﴾

Mujāhid said: "This means the heavens, earth and mountains." According to another report, "Whatever you want to be, go ahead, Allāh will still resurrect you after you die."

﴿فَسَيُقَوَّلُونَ مِنْ يُمِيدُنَا﴾

[1] Aṭ-Ṭabari 17:463.

[2] Aṭ-Ṭabari 17:463.

﴿Then, they will say: "Who shall bring us back (to life)?"﴾

meaning, who will resurrect us if we are stones or iron or some other strong created thing?

﴿قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ﴾

﴿Say: "He Who created you first!"﴾ meaning, He Who created you when you were nothing, then you became human beings, walking about. He is able to create you anew, no matter what you have become.

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

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

﴿فَيَضْرِبُونَ إِلَيْكَ رُءُوسَهُمْ﴾

﴿Then, they will shake their heads at you﴾

Ibn 'Abbās and Qatādah said, "They will move their heads in a gesture of mockery."^[1] This view expressed by Ibn 'Abbās and Qatādah is what the Arabs understand from the language, because the word used *Fasayunghidūn* indicates an up-and-down movement *Nughād*. A word derived from the same root, *Naghd*, is used to refer to the young of the ostrich, because when it walks, it walks quickly and moves its head. The same word is used to describe a tooth when it becomes loose and is detached from its place.

﴿وَيَقُولُونَ مَتَى هُوَ﴾

﴿and say: "When will that be?"﴾ This shows that they thought it very unlikely that it would happen, as Allāh says:

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"﴾ (36:48)

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

﴿Those who believe not therein seek to hasten it [the Hour]﴾
[42:18]

[1] At-Ṭabari 17:467.

﴿قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا﴾

﴿Say: "Perhaps it is near!"﴾ meaning, beware of it, for it is at hand and will no doubt come to you, and what will be will be.

﴿يَوْمَ يَدْعُوكُمْ﴾

﴿On the Day when He will call you,﴾ meaning the Lord, may He be blessed and exalted:

﴿إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ﴾

﴿When He will call you by a single call, behold, you will come out from the earth﴾ [30:25]

meaning, when He commands you to come out from the earth, for nothing can oppose Him or prevent His command from being fulfilled. Rather, it is as He says:

﴿وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾

﴿And Our commandment is but one as the twinkling of an eye﴾ (54:50)

﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ﴾

﴿Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!" - and it is﴾ (16:40)

﴿فَلَمَّا هُمْ زَجْرَةٌ وَاحِدَةٌ ۚ فَإِذَا هُمْ بِالسَّاهِرَةِ﴾

﴿But it will be only a single Zajrah.^[1] When behold, they find themselves (on the surface of the earth) alive (after their death).﴾ (79:13-14),

meaning, it will be just one definitive command, then the people will have come out from the inside of the earth to its surface, as Allāh says:

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ﴾

﴿On the Day when He will call you, and you will answer with (words of) His praise﴾

meaning, you will all rise up in response to His command and in obedience to His will.

[1] See the explanation of Sūrat An-Nāz'iat [79:13-14].

﴿وَتَقُولُونَ﴾

﴿and you will think﴾ means, on the Day when you rise up from your graves,

﴿إِن لَّبِئْتُمْ﴾

﴿that you have stayed﴾ in this earthly abode,

﴿إِلَّا لَيْلًا﴾

﴿but a little while.﴾ This is like the Āyah:

﴿كَأَنَّهُمْ يَوْمَ رَوْفَاهَا لَمْ يَلْتَمُوا إِلَّا عَيْتَةً أَوْ ضَهَارًا﴾

﴿The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.﴾ (79:46).

Allāh says:

﴿يَوْمَ يُنْفَخُ فِي السُّورِ وَنَحْمُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ۗ يَخْفَتُونَ بَيْنَهُمْ إِنْ لَبِئْتُمْ إِلَّا عَشْرًا ۗ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَغْلِبُهُمْ طَرِيفَةً إِنْ لَبِئْتُمْ إِلَّا يَوْمًا﴾

﴿The Day when the Trumpet will be blown: that Day, We shall gather the blue or blind-eyed with thirst. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"﴾ (20:102-104).

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِرُ الْمُجْرِمُونَ مَا لَبِئُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ﴾

﴿And on the Day that the Hour will be established, they will swear that they stayed not but an hour - thus were they ever deluded.﴾ (30:55)

﴿قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ۗ ۗ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلُ الْمَأْمُونِ ۗ قَالَ إِنْ لَبِئْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ﴾

﴿He will say: "What number of years did you stay on earth?" They will say: "We stayed a day or part of a day. Ask of those who keep account." He will say: "You stayed not but a little, if you had only known!"﴾ (23:112-114).

﴿وَقُلْ لِيَعْبُدِيَ يَقُولُوا أَلَيْسَ مِنِّي أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا﴾

﴿مِينَا﴾

﴿53. And say to My servants that they should say those words that are best. (Because) Shayṭān verily, sows a state of conflict and disagreement among them. Surely, Shayṭān is to man a plain enemy.﴾

People should speak Good Words with Politeness

Allāh commands His servant Muḥammad (ﷺ) to tell the believing servants of Allāh that they should address one another in their conversations and discussions with the best and politest of words, for if they do not do that, Shayṭān will sow discord among them, and words will lead to actions, so that evil and conflicts and fights will arise among them. For Shayṭān is the enemy of Ādam and his descendants, and has been since he refused to prostrate to Ādam. His enmity is obvious and manifest. For this reason it is forbidden for a man to point at his Muslim brother with an iron instrument, for Shayṭān may cause him to strike him with it.

Imām Aḥmad recorded that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«لَا يُشِيرَنَّ أَحَدُكُمْ إِلَىٰ أَخِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَدْرِي أَحَدُكُمْ لَعَلَّ الشَّيْطَانَ أَنْ يَنْزِعَ فِي يَدِهِ فَيَقَعَ فِي حُفْرَةٍ مِنَ النَّارِ»

«No one of you should point at his brother with a weapon, for he does not know whether Shayṭān will cause him to strike him with it and thus be thrown into a pit of Fire.»^[1]

Al-Bukhāri and Muslim recorded this Ḥadīth with the chain of narration from 'Abdur-Razzāq.^[2]

﴿رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ بَنَّا بِرَحْمَتِكُمْ أَوْ إِنْ بَنَّا بِعَذَابِكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾ وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ الَّذِينَ عَلَىٰ بَعْضٍ وَمَا نَحْنُ بِرَبُّورَاءِ ﴿٥٥﴾﴾

﴿54. Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you as a guardian over them.﴾

﴿55. And your Lord knows best all who are in the heavens and

[1] Aḥmad 2:317.

[2] Faṭh Al-Bāri 13:26, Muslim 4:2020.

the earth. And indeed, We have preferred some of the Prophets above others, and to Dawūd We gave the Zabūr. ﴿

Allāh says:

﴿رَبُّكُمْ أَعْلَمُ بِكُمْ﴾

﴿Your Lord knows you best;﴾ O mankind, meaning, He knows best who among you deserves to be guided and who does not deserve to be guided.

﴿إِنْ يَشَأْ يُرْحَمَكُمُ﴾

﴿if He wills, He will have mercy on you,﴾ by helping you to obey Him and turn to Him.

﴿أَوْ إِنْ يَشَأْ يُعَذِّبِكُمْ وَمَا أَرْسَلْنَاكُمْ﴾

﴿or if He wills, He will punish you. And We have not sent you﴾ - O Muḥammad -

﴿عَلَيْكُمْ وَكِيلًا﴾

﴿as a guardian over them.﴾ meaning, 'We have sent you as a warner, so whoever obeys you, will enter Paradise and whoever disobeys you, will enter Hell.'

﴿وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿And your Lord knows best all who are in the heavens and the earth.﴾

meaning, their status or level of obedience or disobedience.

The Preference of some Prophets above Others

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ﴾

﴿And indeed, We have preferred some of the Prophets above others.﴾

As Allāh says:

﴿تِلْكَ أَلْسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ﴾

﴿Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly); others He raised to degrees (of honor.)﴾ [2:253]

This does not contradict the report in the Two Ṣaḥīḥs which

says that the Messenger of Allāh ﷺ said:

«لَا تَمُضَلُوا بَيْنَ الْأَنْبِيَاءِ»

«Don't give superiority to any Prophet among (Allah's) Prophets.»^[1]

What is meant in this *Hadīth* is giving a superiority based on whims and fanaticism or sectarian feelings, not on the basis of evidence. If there is solid evidence, we have to follow it. There is no dispute that the Messengers are better than the rest of the Prophets, and that the mighty Messengers of Great Resolve are the best of all. They are the five mentioned in two *Āyāt* of the Qur'ān, in *Sūrat Al-Aḥzāb*:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ﴾

«And (remember) when We took from the Prophets their covenant, and from you and from Nūḥ, Ibrāhīm, Mūsā and 'Īsā son of Maryam.﴾ [33:7]

and in *Sūrat Ash-Shūrā*:

﴿سَرَّحَ لَكُمْ مِنَ الدِّينِ مَا وَّضَعَ يَدُ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَضَعْنَا يَدُ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

«He has ordained for you the same religion which He ordained for Nūḥ, and that which We have revealed to you, and that which We ordained for Ibrāhīm, Mūsā and 'Īsā saying you should establish religion and make no divisions in it.﴾ [42:13]

There is no dispute that Muḥammad ﷺ is the best of them, then Ibrāhīm, then Mūsā, then 'Īsā (peace be upon them all), according to the best-known view. We have discussed the evidence for this in detail elsewhere, and Allāh is the source of help. Allāh's saying,

﴿وَمَا آتَيْنَا دَاوُدَ زَبُورًا﴾

«and to Dawūd We gave the Zabūr.﴾

is an indication of his virtue and honor. Al-Bukhāri recorded from Abu Hurayrah that the Prophet ﷺ said:

«خُفِّفَ عَلَىٰ دَاوُدَ الْقُرْآنُ، فَكَانَ يَأْمُرُ بِدَوَابِّهِ فَتُسْرَجُ، فَكَانَ يَقْرُؤُهُ قَبْلَ أَنْ يَفْرُغَ»

[1] *Fath Al-Bāri* 6:519, *Muslim* 4:1844.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٢٨٧
سُورَةُ الزُّبُرِ

﴿قُلْ كُنُوا إِجَارَةً أَوْ حِيدًا ﴿٥٦﴾ أَوْ خَلْقًا مِمَّا يَكْفُرُ فِي
صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ
فَسَيَنْفِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُوكَ مَنْ هُوَ قُلْ عَسَى أَنْ
يَكُونَ قَرِيبًا ﴿٥٧﴾ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ
وَتَطَّوْنُ إِنَّ لَيْسَتُمْ إِلَّا قَلِيلًا ﴿٥٨﴾ وَقُلْ لِمَ أَدْعَى الَّذِينَ يَدْعُونَ
أَحْسَنُ إِنَّ الشَّيْطَانَ بَرِيعٌ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَتْ لِلْإِنْسَانِ
عَدُوًّا مُبِينًا ﴿٥٩﴾ وَبِكُمْ أَعْلَمُ بِكُمْ إِنَّ شَأْنَكُمْ كَانَ عَلِيمًا
يُعَذِّبُكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٦٠﴾ وَرَبُّكَ أَعْلَمُ
بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ الَّذِينَ عَلَى بَعْضٍ
وَمَا آتَيْنَا دَاوُدَ زَبُورًا ﴿٦١﴾ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا
يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٦٢﴾ أُولَئِكَ الَّذِينَ
يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٦٣﴾
وَإِنْ مِنْ قَرِيبَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ أَلْفَيْكَمَةِ
أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦٤﴾

‘The Qur’ān (i.e. revealed Scripture of Zabūr) was made easy for Dawūd, so he would call for his mounts to be saddled, and he would finish reciting it (i.e., the Zabūr) before the job was done.’^[1]

﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ
فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ
وَلَا تَحْوِيلًا ﴿٥٦﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ
يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ
أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ
عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ
مَحْذُورًا ﴿٥٧﴾﴾

﴿56. Say: "Call upon those - besides Him whom you pretend. They have neither the power to remove the adversity from you nor even to shift (it from you to

another person).”﴾

﴿57. Those whom they call upon, desire a means of access to their Lord, as to which of them should be the nearest; and they hope for His mercy and fear His torment. Verily, the torment of your Lord is (something) to be afraid of!﴾

The gods of the Idolators are neither benefit nor harm; rather they themselves seek to draw close to Allāh

Allāh says:

﴿قُلْ﴾

﴿Say﴾ O Muhammad to these idolators who worship things

[1] Fath Al-Bāri 6 :522.

other than Allāh,

﴿ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ﴾

﴿Call upon those - besides Him whom you pretend.﴾ such as idols and rivals of Allāh. Even if you turn to them,

﴿فَلَا يَمْلِكُونَ كَنْفَ الضَّرِّ عَنْكُمْ﴾

﴿They have neither the power to remove the adversity from you﴾ they have no such power at all,

﴿وَلَا غَوْلًا﴾

﴿nor even to shift (it from you to another person.)﴾

to lift the distress from you and give it to someone else. The meaning is that the only one Who is able to do that is Allāh Alone, with no partner or associate, Who is the One Who creates and issues commands.

﴿قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ﴾

﴿Say: "Call upon those whom you pretend﴾

Al-'Awfi reported from Ibn 'Abbās, "The people of *Shirk* used to say, 'we worship the angels and the Messiah and 'Uzayr,' while these (the angels and the Messiah and 'Uzayr) themselves call upon Allāh."^[1]

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ﴾

﴿Those whom they call upon, desire﴾

Al-Bukhāri recorded from Sulaymān bin Mahrān Al-A'mash, from Ibrāhīm, from Abu Ma'mar, from 'Abdullāh:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَنْتَفُونَ إِلَيْهِمْ أَلْوَسِيلًا﴾

﴿Those whom they call upon, desire a means of access to their Lord,﴾

"Some of the *Jinn* used to be worshipped, then they became Muslims." According to another report: "Some humans used to worship some of the *Jinn*, then those *Jinn* became Muslim, but those humans adhered to their religion (of worshipping the *Jinn*)."^[2]

[1] Aṭ-Ṭabari 17:471.

[2] *Faḥ Al-Bāri* 8:249, 250.

﴿وَرَجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾

﴿they hope for His mercy and fear His torment.﴾

Worship cannot be complete or perfect unless it is accompanied by both fear and hope. Fear stops one from doing things that are forbidden, and hope makes one do more good deeds.

﴿إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾

﴿Verily, the torment of your Lord is (something) to be afraid of!﴾

meaning, one should beware of it and be afraid lest it happen. We seek refuge with Allāh from that.

﴿وَلَا يَنْزِلُ مِنْ قَرَبِهِ إِلَّا نَجْنٌ مُهْلِكُهَا قَبْلَ يَوْمِ الْآيَاتِ أَوْ مُعَذِّبُهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا﴾

﴿58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our decrees)﴾

The Destruction or Torment of all Disbelieving Towns before the Hour begins

Here Allāh tells us that He has decreed and it is written in *Al-Lawh Al-Mahfūz* (The Preserved Tablet) which is with Him, that there is no town that He will not destroy by wiping out all its people or by punishing them,

﴿عَذَابًا شَدِيدًا﴾

﴿with a severe torment.﴾

either by killing them or sending calamities upon them as He wills. This will be because of their sins, as Allāh says of the past nations:

﴿وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنفُسَهُمْ﴾

﴿We wronged them not, but they wronged themselves.﴾
[11:101]

﴿فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا﴾

﴿So it tasted the evil result of its affair (disbelief), and the

consequence of its affair (disbelief) was loss. ﴿ [65:9]

﴿وَكَايْنٍ مِّن قَرْيَةٍ عَتَتْ عَن آثَرِ رَبِّهَا وَرُئِيهَا﴾

﴿And many a town (population) revolted against the command of its Lord and His Messengers; ﴿ [65:8] and many Āyāt.

﴿وَمَا مَنَعَنَا أَن نُرْسِلَ بِالْآيَاتِ إِلَّا أَن كَذَّبَ بِهَا الْأَوَّلُونَ وَآلَيْنَا ثُمَّ آتَيْنَاهُم مِّثْرَهُ فَظَلَمُوا﴾
﴿يَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا﴾

﴿59. And nothing stops Us from sending the Āyāt but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong. And We sent not the signs except to make them afraid (of destruction).﴾

The Reason why Allāh did not send Signs or Miracles

Saīd bin Jubayr said, "The idolators said: 'O Muḥammad, you claim that before you there were Prophets, among whom was one to whom the wind was subjugated, and another who could bring the dead back to life. If you want us to believe in you, ask your Lord to turn Aṣ-Ṣafā' into gold for us.' Allāh conveyed to him by inspiration (*Wahy*): 'I have heard what they have said. If you wish, I will do what they say, but if they do not believe after that, the punishment will come down upon them, because after the sign has been sent, there is no room for speculation. Or if you wish, I will be patient with your people and give them more time.' He said:

﴿يَا رَبِّ اسْتَأْنِ بِهَيْمٌ﴾

«O Lord, give them more time.»^[1]

This was also narrated by Qatādah, Ibn Jurayj and others.^[2]

Imām Aḥmad recorded that Ibn 'Abbās said, "The people of Makkah asked the Prophet ﷺ to turn Aṣ-Ṣafā' into gold for them, and to remove the mountains (from around Makkah) so that they could cultivate the land. It was said to him (by Allāh): 'If you wish, I will be patient and give them more time, or if you wish, I will do what they are asking, but if they then disbelieve, they will be destroyed as the nations before them

[1] Aṭ-Ṭabari 17:477. These narrations are supported by the Ḥadīth of Ibn 'Abbās recorded by Aḥmad. See below.

[2] Aṭ-Ṭabari 17:477.

were destroyed.' He said,

«لَا، بَلِ اسْتَأْنِ بِهِمْ»

«No, be patient and give them more time.» Then Allāh revealed:

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

«And nothing stops Us from sending the Āyāt but that the people of old denied them.»^[1]

An-Nasā'ī also reported this from the Ḥadīth of Jarīr.^[2]

Imām Aḥmad recorded that Ibn 'Abbās said: The Quraysh said to the Prophet ﷺ, "Ask your Lord to turn Aṣ-Ṣafā' into gold and we will believe in you." He said,

«وَتَفْعَلُونَ؟»

«Will you really do that?» They said, "Yes." So he asked his Lord, and Jibrīl came to him and said: "Your Lord conveys His Salām to you and says, 'If you wish, I will turn Aṣ-Ṣafā' into gold for them, then whoever of them disbelieves after that, will be punished with a torment the like of which has never be seen in creation; or if you wish, I will open the gates of repentance and mercy for them.'" He said,

«بَلْ بَابُ التَّوْبَةِ وَالرَّحْمَةِ»

«Rather the gates of repentance and mercy.»^[3]

﴿وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا﴾

«And We sent not the signs except to make them afraid (of destruction).»

Qatādah said, "Allāh makes people afraid with whatever signs He wills, so that they may learn a lesson and remember and return to Him. We were told that Al-Kūfah was shaken at the time of Ibn Mas'ūd, who said: 'O people, your Lord is rebuking you, so pay heed!'"^[4] Similarly, it was reported that Al-Madīnah was struck by several earthquakes at the time of 'Umar bin Al-Khaṭṭāb. 'Umar said: "You have changed, by Allāh, and if such a

[1] Aḥmad 1:258.

[2] An-Nasā'ī in *Al-Kubrā* 6:380, Aṭ-Ṭabari 17:476.

[3] Aḥmad 1:242.

[4] Aṭ-Ṭabari 17:478.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ
 وَءَايَاتُنَا مُدَوَّنَةٌ قَائِمَةٌ لِّمَن يَعْلَمُهَا وَمَا تُرْسِلُ بِالْآيَاتِ
 إِلَّا تَخْوِيفًا ﴿٥٨﴾ وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا
 جَعَلْنَا الرُّؤْيَا بِاللَّيْلِ أَرْسِيًّا إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةُ الْمَعْلُومَةُ
 فِي الْقُرْءَانِ وَنُحُورُهُمْ فَمَا يُرِيدُهُمْ إِلَّا لُطْفَيْنَا كَبِيرًا ﴿٥٩﴾
 وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
 قَالَ مَا أَصْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦٠﴾ قَالَ أَرَأَيْتَ إِنْ كُنْتُ نَارًا
 كَرِيمًا أَلَيْسَ لَكَ بِالنَّارِ وَالْحَمِيمِ ﴿٦١﴾ قَالَ إِنْ كُنْتُ
 ذُرِّيَّتَهُ إِلَّا فَلَيْسَ ﴿٦٢﴾ قَالَ أَذْهَبَ فَمَنْ يَبْعَكَ مَتَهُمْ فَإِنَّ
 جَهَنَّمَ جَزَاءُ وَكْرٍ جَزَاءً مَوْفُورًا ﴿٦٣﴾ وَأَسْتَفْزِزُ مِنْ أَسْطَعَتِ
 مِنْهُمْ بِصَوْتِكَ وَأُنَجِّبُ عَلَيْهِمْ خَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ
 فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدُّهُمْ وَمَا يَعْبُدُهُمُ الشَّيْطَانُ إِلَّا
 غُرُورًا ﴿٦٤﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى
 بِرَبِّكَ وَكِيلًا ﴿٦٥﴾ رَبِّكُمْ الَّذِي يُرْسِلُ لَكُمْ الْفَلَكَ
 فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَاتِبٌ بِكُمْ رَحِيمًا ﴿٦٦﴾

quake were to strike again, I will subject you to such and such."^[1] The Prophet ﷺ said, in a *Hadīth* whose authenticity is agreed upon:

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنْ رَأَى اللَّهُ عَزَّ وَجَلَّ يُخَوِّفُ بِهِمَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَانْفِرُوا إِلَى دُخْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ - ثُمَّ قَالَ: - يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ مَا أَحَدٌ أَغْيَرَ مِنَ اللَّهِ أَنْ يُرْسِي عِبْدَهُ أَوْ تُرْسِي أُمَّتَهُ، يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَغْلَمَ لَضَحِكْتُمْ قَلِيلًا وَبَكَيْتُمْ كَثِيرًا»

«The sun and the moon are two of the signs of

Allāh, and they are not eclipsed for the death or life of anyone. Allāh uses them to make His servants afraid, so if you see them, hasten to remember Him, call on Him and seek His forgiveness.» Then he said: «O Ummah of Muḥammad, by Allāh, no one has a greater sense of jealousy than Allāh if He sees His servant, or female servant, committing Zinā (illegal sexual intercourse). O Ummah of Muḥammad, if you knew what I know, you would laugh little and weep much.»^[2]

﴿وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا بِاللَّيْلِ أَرْسِيًّا إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةُ الْمَعْلُومَةُ فِي الْقُرْءَانِ وَنُحُورُهُمْ فَمَا يُرِيدُهُمْ إِلَّا لُطْفَيْنَا كَبِيرًا ﴿٥٩﴾﴾

[1] Ibn Abi Shaybah, 2:473.

[2] *Faṭḥ Al-Bārī* 2:615, *Muslim* 2:618.

﴿60. And (remember) when We told you: "Verily, your Lord has encompassed mankind." And We made not the vision which We showed you but a trial for mankind, and (likewise) the accursed tree in the Qur'ān. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allāh.﴾

Allāh has encompassed Mankind and made the Vision of His Prophet a Trial for Them

Allāh says to His Messenger ﷺ, encouraging him to convey the Message and informing him that He is protecting him from the people, that He is able to deal with them and that they are in His grasp and under His domination and control.

﴿وَرَأَوْنَا لَكَ إِذْ رَبَّبَكَ لَمَّاطٌ بِاللَّيْلِ﴾

﴿And (remember) when We told you: "Verily, your Lord has encompassed mankind.."﴾

Mujāhid, 'Urwah bin Az-Az-Zubayr, Al-Ḥasan, Qatādah and others said, "This means, He protected you from them."^[1]

﴿وَمَا جَعَلْنَا الرُّيَا الَّتِي أُرِيْتِكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾

﴿And We made not the vision which We showed you but a trial for mankind.﴾

Al-Bukhāri recorded that Ibn 'Abbās said:

﴿وَمَا جَعَلْنَا الرُّيَا الَّتِي أُرِيْتِكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾

﴿And We made not the vision which We showed you but a trial for mankind.﴾

"This is the vision which the Messenger of Allāh ﷺ saw with his own eyes on the night when he was taken on the Night Journey (Al-Isrā').

﴿وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ﴾

﴿and (likewise) the accursed tree in the Qur'ān.﴾

refers to the Tree of Zaqqūm."^[2] This was also recorded by

[1] Aṭ-Ṭabari 17:479, 480.

[2] Faḥ Al-Bārī 8:250.

Aḥmad, 'Abdur-Razzāq and others.^[1] It was also reported by Al-'Awfi from Ibn 'Abbās.^[2]

It was also interpreted as referring to the Night of the *Isrā'* by Mujāhid, Sa'īd bin Jubayr, Al-Ḥasan, Masrūq, Ibrāhīm, Qatādah, 'Abdur-Raḥmān bin Zayd and several others.^[3] We have already quoted at length a comprehensive collection of *Ḥadīth* about the *Isrā'* at the beginning of this *Sūrah*, praise be to Allāh. We have also already stated that some people gave up their Islām after they had been following the truth, because their hearts and minds could not comprehend that, and they denied what their knowledge could not grasp, but Allāh caused it to increase and strengthen the faith of others, and so He says:

﴿إِلَّا يَسْتَأْذِنُ﴾

﴿but a trial﴾, meaning a test. As for the cursed tree, this is the Tree of *Zaqqūm*.^[4] When the Messenger of Allāh ﷺ told them that he had seen Paradise and Hell, and seen the Tree of *Zaqqūm*, they did not believe that, and Abu Jahl, upon whom be the curses of Allāh, even said, "Bring us some dates and butter," and he started eating them and saying, "Let us have some *Zaqqūm*, we don't know any other *Zaqqūm* but this." This was narrated by Ibn 'Abbās, Masrūq, Abu Mālik, Al-Ḥasan Al-Baṣri and others. Everyone who interpreted the *Āyah* to refer to the Night of the *Isrā'*, also interpreted it to refer to the Tree of *Zaqqūm*.^[5]

﴿وَنُفِئَتْهُمْ﴾

﴿[We] make them afraid﴾ meaning, 'We make the disbelievers afraid with Our warnings and punishments and torment.'

﴿فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا﴾

﴿but it only increases them in naught save great disbelief, oppression and disobedience to Allāh.﴾

[1] Aḥmad 1 :221, 'Abdur-Razzāq 2 :380.

[2] Aḥ-Ṭabari 17 :481, 484.

[3] Aḥ-Ṭabari 17 :480, 481, 482.

[4] See *Sūrat Aṣ-Ṣāffāt* [37 :62].

[5] Aḥ-Ṭabari 17 :484, 485, 486.

means, it only pushes them further into their disbelief and misguidance, and this is because Allāh has forsaken them.

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ مَا أَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿١٧﴾ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَنْ أُوْحِرَّتَ لِي أَنْ يُوْحِرَ الْوَيْسَمُ لِأَخِيكَ ذُرِّيَّتَهُ إِلَّا فَيْسَلًا ﴿١٨﴾﴾

﴿61. And (remember) when We said to the angels: "Prostrate yourselves unto Ādam." They prostrated themselves except Iblīs. He said: "Shall I prostrate myself to one whom You created from clay?"﴾

﴿62. He said: "See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely, seize and mislead his offspring, all but a few!"﴾

The Story of Ādam and Iblīs

Allāh mentions here the enmity of Iblīs, may the curse of Allāh be upon him and his progeny. This is an ancient hatred, dating from the time that Allāh created Ādam, when He commanded the angels to prostrate to Ādam, and all of them prostrated except Iblīs, who was too arrogant and he haughtily refused to prostrate to him. He said in a tone indicating contempt:

﴿قَالَ مَا أَسْجُدُ لِمَنْ خَلَقْتَ طِينًا﴾

﴿He said: "Shall I prostrate myself to one whom You created from clay?"﴾

According to another Āyah, he said:

﴿أَنَا خَيْرٌ مِنْهُ خَلَقَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾

﴿I am better than he. You created me from fire, and You created him from clay.﴾ [7:12]

He also said, speaking to the Lord with disbelief and insolence, but the Lord bore it patiently:

﴿قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ﴾

﴿He said: "See this one whom You have honored above me..."﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "He is saying, 'I am going to dominate his offspring, all but a few.'" Mujāhid said (it means), "I am going to surround them." Ibn Zayd said (it means), "I am going to lead them astray."^[1] All of them are close in meaning, and the meaning of the *Āyah* is, "Do You see this one whom You have honored and made greater than me? If You give me time, I will lead his descendants astray, all but a few of them."

﴿قَالَ أَذْهَبَ فَمَنْ يَبْعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُ مَنْزُورًا ﴿٦٣﴾ وَأَسْتَفْزِرُ مَنِ اسْتَقَمْتَ
بِتَمِّمْ بِصَوْتِكَ وَأَتْلِبُ عَلَيْهِمْ بِحَبْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّتِهِمْ وَمَا
يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكُفَّ بِرَبِّكَ
وَكَيْلًا ﴿٦٥﴾﴾

﴿63. (Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense.﴾

﴿64. "And fool them gradually, those whom you can among them with your voice, Ajlib upon them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Shayṭān promises them nothing but deceit.﴾

﴿65. "Verily, My servants, you have no authority over them. And All-Sufficient is your Lord as a Guardian."﴾

When Iblīs asked for respite, Allāh said to him:

﴿أَذْهَبَ﴾

'﴿Go,﴾ I will give you respite.' According to another *Āyah* (Allāh) said:

﴿فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٨٠﴾ إِنَّ يَوْمَ الْقِيَامَةِ الْمَعْتُورُ ﴿٨١﴾﴾

﴿Verily, you are of those allowed respite till the Day of the time appointed.﴾ (38:80-81).

Then Allāh warned him and those who follow him among the progeny of Ādam about Hell:

﴿قَالَ أَذْهَبَ فَمَنْ يَبْعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُ مَنْزُورًا﴾

[1] Aṭ-Ṭabari 17:489.

﴿(Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all)﴾

meaning, for your deeds.

﴿جَزَاءٌ مَوْفُورًا﴾

﴿an ample recompense.﴾ Mujāhid said, "Sufficient recompense."^[1] Qatādah said, "It will be abundant for you and will not be decreased for you."^[2]

﴿وَأَسْتَفْرِزُ مِنْ أَسْطَعَتْ مِنْهُمْ بِصَوْتِكَ﴾

﴿And fool them gradually those whom you can among them with your voice,﴾

It was said that this refers to singing. Mujāhid said, "With idle entertainment and singing,"^[3] meaning, influence them with that.

﴿وَأَسْتَفْرِزُ مِنْ أَسْطَعَتْ مِنْهُمْ بِصَوْتِكَ﴾

﴿And fool them gradually those whom you can among them with your voice,﴾

Ibn 'Abbās said, "Every caller who calls people to disobey Allāh."^[4] This was the view of Qatādah,^[5] and was also the opinion favored by Ibn Jarīr.

﴿وَأَجِيبْ عَلَيْهِمْ بِجَيْلِكَ وَرِجَالِكَ﴾

﴿Ajib upon them with your cavalry and your infantry.﴾

Send your troops and cavalry and infantry against them. The meaning is, send whatever forces you have at your disposal against them. This is a command (related to the divine decree), as Allāh says elsewhere:

﴿أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْذُهُمْ وَأُتُوا﴾

﴿See you not that We have sent the Shayāṭīn against the disbelievers to push them to do evil.﴾ (19:83),

[1] Aṭ-Ṭabari 17:490.

[2] Aṭ-Ṭabari 17:490.

[3] Aṭ-Ṭabari 17:490.

[4] Aṭ-Ṭabari 17:491.

[5] Aṭ-Ṭabari 17:491.

meaning, to provoke them and drive them towards evil.

﴿وَأَتَيْبَ عَلَيْهِمْ مِنْكَ وَرِيْلِك﴾

﴿Ajlib upon them with your cavalry and your infantry,﴾

Ibn 'Abbās and Mujāhid said, "Everyone who rides or walks to go and commit sin and disobey Allāh."^[1] Qatādah said, "He has infantry and cavalry among the *Jinn* and among humans. They are the ones who obey him."^[2] The Arabs use the verb *Ajlaba* when describing somebody shouting at another person. Hence it is forbidden in races to shout at one another and push one another. From this root is also derived the word *Jalabah*, which means raising voices.

﴿وَسَارِكُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾

﴿and share with them wealth and children,﴾

Ibn 'Abbās and Mujāhid said, "This means what he commands them to do of spending money in disobedience to Allāh, may He be exalted."^[3]

﴿وَالْأَوْلَادِ﴾

﴿and children,﴾

Ibn 'Abbās, as reported by Al-'Awfī, Mujāhid and Aḍ-Ḍaḥḥāk said, "This means the children of *Zinā* (i.e., illegitimate children)."^[4] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "This means the children whom they used to kill out of folly, without knowledge."^[5] Qatādah reported that Al-Ḥasan Al-Baṣri said: "Allāh caused *Shayṭān* to take a share of wealth and children by making them Magians, Jews and Christians, and making them follow any religion other than Islām, and by making them give a part of their wealth to the *Shayṭān*."^[6] Qatādah said the same.^[7]

﴿وَسَارِكُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾

[1] Aṭ-Ṭabari 17:491, 492.

[2] Aṭ-Ṭabari 17:491.

[3] Aṭ-Ṭabari 17:493.

[4] Aṭ-Ṭabari 17:494.

[5] Aṭ-Ṭabari 17:494.

[6] Aṭ-Ṭabari 17:495.

[7] 1Aṭ-Ṭabari 17:495.

﴿and share with them wealth and children.﴾

The fact that only wealth and children are mentioned in this *Āyah*, does not mean that it is limited only to those things. Everything in which a person disobeys Allāh or obeys the *Shayṭān* means that he is sharing with him. It was reported in *Ṣaḥīḥ Muslim* from 'Iyāḍ bin Ḥimār that the Messenger of Allāh ﷺ said:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ إِنِّي خَلَقْتُ عِبَادِي حُقَاءَ فَجَاءَتْهُمْ الشَّيَاطِينُ فَأَجْنَأْتَهُمْ عَنْ دِينِهِمْ وَحَرَمْتَ عَلَيْهِمْ مَا أَحَلَّكَ لَهُمْ»

«Allāh the Mighty and Exalted says, "I have created My servants as *Ḥunafā'* [monotheists], then the *Shayāṭīn* come to them and lead them astray from their religion and (tell that) what I have permitted for them is forbidden to them."^[1]

According to the Two *Ṣaḥīḥs*, the Messenger of Allāh ﷺ said:

«لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا فَإِنَّهُ إِنْ بَقِدَرَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا»

«When one of you wants to have intercourse with his wife, let him say, 'In the Name of Allāh. O Allāh, keep us away from *Shayṭān* and keep *Shayṭān* away from what you bestow on us (children).' Then if a child is decreed for them from that, the *Shayṭān* will never harm him.»^[2]

﴿وَعَدُهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾

﴿"...and make promises to them." But *Shayṭān* promises them nothing but deceit.﴾

As Allāh tells us, *Iblīs* will say, on the Day when the matter is decided:

﴿إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ﴾

﴿Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you.﴾ [14:22]

﴿إِنَّ عِبَادِي لَبِئْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾

[1] Muslim 4:2197.

[2] *Fath Al-Bāri* 6:376, Muslim 2:1058.

﴿Verily, My servants, you have no authority over them.﴾

Here Allāh tells us that He supports His believing servants, and guards and protects them against the accursed *Shayṭān*. Allāh says:

﴿وَكَفَىٰ بِرَبِّكَ وَكِيلًا﴾

﴿And All-Sufficient is your Lord as a Guardian.﴾ meaning, as a Protector, Supporter and Helper.

﴿رَبِّكُمْ الَّذِي يُرِيكُمْ لَكُمْ فِي الْبَحْرِ لِيَتَّبِعُوا مِنْ فَضْلِهِ إِنَّكُمْ كَأَنْتُمْ بِرَبِّكُمْ
رَجِسًا ﴿١٦﴾﴾

﴿66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly, He is ever Most Merciful towards you.﴾

Ships are a Sign of the Mercy of Allāh

Allāh tells us of His kindness towards His servants by subjugating for them ships on the sea. He makes it easy for them to use ships to serve their interests, seeking His bounty through trade between one region and another. He says:

﴿إِنَّكُمْ كَأَنْتُمْ بِرَبِّكُمْ رَجِسًا﴾

﴿Truly, He is ever Most Merciful towards you.﴾ meaning, He does this for you out of His grace and mercy towards you.

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهُ فَلَمَّا جَنَّكَ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ
كُفْرًا ﴿١٧﴾﴾

﴿67. And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.﴾

When Harm befalls Them, the Disbelievers do not remember anyone except Allāh

Allāh tells us that when harm befalls people, they call on Him, turning to Him and sincerely beseeching Him. Hence Allāh says:

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهُ﴾

﴿And when harm touches you upon the sea, those that you call upon vanish from you except Him.﴾

meaning, everything they worship besides Allāh disappears from their hearts and minds. Similar happened to 'Ikrimah bin Abi Jahl when he fled from the Messenger of Allāh ﷺ after the conquest of Makkah, and headed for Ethiopia. He set out across the sea to go to Ethiopia, but a stormy wind arose. The people said to one another: "None can save you except Allāh Alone." 'Ikrimah said to himself, "By Allāh if none can benefit on the sea except Allāh then no doubt none can benefit on land except Allāh. 'O Allāh! I promise You that if You bring me safely out of this, I will go and put my hand in the hand of Muhammad and surely, I will find him full of pity, kindness and mercy.'" They came out of it safely and were delivered from the sea. Then 'Ikrimah went to the Messenger of Allāh ﷺ, and declared his Islām, and he became a good Muslim, may Allāh be pleased with him.^[1]

﴿لَمَّا بَجَّكَرْنَا إِلَى الْبَرِّ أَعْرَضْتُمْ﴾

﴿But when He brings you safe to land, you turn away.﴾

means, you forget what you remembered of Divine Oneness (Tawhīd) when you were on the sea, and you turn away from calling on Him Alone with no partner or associate.

﴿وَكَانَ الْإِنْسَانُ كَفُورًا﴾

﴿And man is ever ungrateful.﴾ means, by nature he forgets and denies His blessings, except for those whom Allāh protects.

﴿أَتَأْتِمُنُّ أَنْ يُخَيَّفَ بِكُمْ جَابَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا يَجِدُ لَكُمْ

رَكِيلاً﴾

﴿68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a Hāṣib? Then, you shall find no guardian.﴾

Does not the Punishment of Allāh come on Land too?

Allāh says, do you think that by emerging onto dry land you will be safe from His vengeance and punishment, that a side of the land will not swallow you up or He will not send against you a Hāṣib - which is a kind of rain that carries stones? This

[1] Al-Hākim 3 :241 .

was the view of Mujāhid and others.^[1] As Allāh says:

﴿إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَامِسًا إِلَّا نَالَ لُوْطٌ مَّجْتَنِمًا بِسَعْرِ ۖ يَنْمُوْا مِنْ عِنْدِنَا﴾

﴿Verily, We sent against them, except the family of Lūt, them We saved in the last hour of the night, As a favor from Us.﴾
(54:34-35)

Elsewhere, Allāh says:

﴿وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مُنْتَوِرَةٍ﴾

﴿and We rained on them stones of Sijjil,^[2] in a well-arranged manner one after another﴾

﴿وَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخِفَّ بِكُمْ الْاَرْضُ فَإِذَا هِيَ تَمُورٌ ۗ أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَامِسًا فَسْتَخَمُّوْنَ كَيْفَ تَذَرُوْنَ﴾

﴿Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, and then it should quake? Or do you feel secure that He, Who is over the heaven (Allāh), will not send against you a Hāṣib? Then you shall know how (terrible) has been My warning﴾ (67:16-17)

﴿ثُمَّ لَا يَجِدُوْا لَكُمْ وَكَيْلًا﴾

﴿Then, you shall find no guardian.﴾ no helper to turn the punishment away from you and save you.

﴿أَمْ أَمِنْتُمْ أَنْ يُبْعِدَكُم مِّنْ نَّارٍ أُخْرَىٰ يُرْسِلَ عَلَيْكُمْ حَامِسًا مِّنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوْا لَكُمْ عَلَيْنَا بِهِ تَبِيْعًا ۗ﴾

﴿69. Or do you feel secure that He will not send you back a second time to sea and send against you a Qāṣif and drown you because of your disbelief? Then you will not find any avenger therein against Us.﴾

Perhaps He will send You back to the Sea

Allāh says,

﴿أَمْ أَمِنْتُمْ﴾

﴿Or do you feel secure﴾, 'you who turn away from Us after

^[1] Aṭ-Ṭabari 17 :498, from Qatādah.

^[2] See the explanation of Sūrah Hūd 11 :82.

acknowledging Our Oneness at sea once you are back upon dry land,'

﴿أَنْ يُبِيدَكُمْ﴾

﴿that He will not send you back﴾ to sea a second time

﴿فَيُرْسِلَ عَلَيْكُمْ قَاسِفًا مِّنَ الرِّيحِ﴾

﴿and send against you a Qāṣif﴾

which will destroy your masts and sink your vessels. Ibn 'Abbās and others said, "Al-Qāṣif is the wind of the sea which destroys vessels and sinks them."^[1]

﴿فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ﴾

﴿and drown you because of your disbelief﴾ means because of your rejection and turning away from Allāh.

﴿ثُمَّ لَا يَجِدُوا لَكُمْ عَلَيْنَا بِهِ ذَبَايًا﴾

﴿Then you will not find any avenger therein against Us.﴾

Ibn 'Abbās said that this means a helper.^[2] Mujāhid said, "A helper who will avenge you," i.e., take revenge on your behalf.^[3] Qatādah said it means, "We are not afraid that anyone will pursue Us with anything of that nature (i.e., vengeance)."^[4]

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَجَعَلْنَاهُمْ فِي الدَّرِّ وَالْبَحْرِ وَالْجِبَالِ رِجَالًا وَقَضَيْنَاهُمْ عَلَىٰ

كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾

﴿70. And indeed We have honored the Children of Ādam, and We have carried them on land and sea, and have provided them with Aṭ-Ṭayyibāt, and have preferred them above many of those whom We have created with a marked preferment﴾.

The Honor and noble Nature of Man

Allāh tells us how He has honored the sons of Ādam and made them noble by creating them in the best and most perfect of forms, as He says:

[1] Aṭ-Ṭabari 17:500.

[2] Aṭ-Ṭabari 17:500.

[3] Aṭ-Ṭabari 17:500.

[4] Aṭ-Ṭabari 17:500.

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

﴿Verily, We created man in the best stature (mould).﴾ (95:4)

He walks upright on his two feet and eats with his hand, while other living creatures walk on four feet and eat with their mouths, and He has given him hearing, sight and a heart with which to understand all of that, to benefit from it, and distinguish between things to know which are good for him and which are harmful, in both worldly and religious terms.

﴿وَحَمَلْنَاهُمْ فِي الْأَرْحَامِ﴾

﴿and We have carried them on land﴾ means, on animals such as cattle, horses and mules, and also on the sea in ships and boats, great and small.

﴿وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ﴾

﴿and have provided them with Aṭ-Ṭayyibāt,﴾

meaning agricultural produce, fruits, meat, and milk with all kinds of delicious and desirable flavors and colors and beautiful appearance, and fine clothes of all kinds of shapes colors and sizes, which they make for themselves or are brought to them by others from other regions and areas.

﴿وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾

﴿and have preferred them above many of those whom We have created with a marked preferment.﴾

means, over all living beings and other kinds of creation. This Āyah indicates that human are also preferred over the angels.

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْئَاتِهِمْ فَمَنْ أُوْفِيَ كِتَابُهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ

وَلَا يَظْلَمُونَ قَبِيلًا ﴿٧١﴾ وَمَنْ كَانَتْ فِي هُنْدِيهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

﴿71. (And remember) the Day when We shall call together all human beings with their (respective) Imām (i.e. the Book of deeds). So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.﴾

﴿72. And whoever is blind in this [world] then he will be blind in the Hereafter, and most astray from the path.﴾

Everyone will be called by his Imām on the Day of Resurrection

Allāh tells us that on the Day of Resurrection, he will call each people to account by its Imām. The scholars differed as to the meaning of this (i.e. Imām. Mujāhid and Qatādah said that it meant each nation would be called to account by its Prophet. Some of the Ṣalaf said this is the greatest honor for the people of Ḥadīth, because their leader is the Prophet ﷺ. Ibn Zayd said it means they would be called to account by their Book which was revealed to their Prophet with its laws. This was also the view favored by Ibn Jarīr. Ibn Abi Najīh narrated that Mujāhid said, "With their Books." It may be that what is meant here is what Al-'Awfī narrated from Ibn 'Abbās concerning this Āyah,

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾

﴿(And remember) the Day when We shall call together all human beings with their (respective) Imām),

which is that it refers to the Book (or record) of their deeds.^[1] This was also the view of Abu Al-'Āliyah, Al-Ḥasan and Aḍ-Ḍaḥḥāk.^[2] This view is the most correct, because Allāh says:

﴿وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَارٍ مُّبِينٍ﴾

﴿and all things We have recorded with numbers (as a record) in a Clear Book [Fī Imāmin Mubīn]﴾ [36:12]

﴿رُوضِ الْكِتَابِ فَذَرَى الْمُجْرِمِينَ مُسْفِقِينَ مِمَّا فِيهِ﴾

﴿And the Book (one's record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein﴾ [18:49]

﴿وَذَرَى كُلُّ أُمَّةٍ جَائِعَةٌ كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا آلَتُهُمْ يُجْرُونَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٨﴾ هَذَا كِتَابُنَا يَطْلُقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾﴾

﴿And you will see each nation humbled to their knees, each nation will be called to its record (of deeds). This Day you shall be recompensed for what you used to do. This Our record

[1] Aṭ-Ṭabari 17:502.

[2] Aṭ-Ṭabari 17:502, 503.

speaks about you with truth. Verily, We were recording what you used to do. ﴿(45:28-29)

This does not contradict the fact that the Prophet will be brought forward when Allāh judges between his *Ummah*, for he will inevitably be a witness against his *Ummah* over their deeds. But what is meant here by Imām is the Book of deeds. Allāh says:

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِسْمِهِمْ فَمَنْ أُوْقَ كِتَابُهُ بِيَمِينِهِ. فَأُوْلَئِكَ يَقْرَءُونَ كِتَابَهُمْ﴾

﴿(And remember) the Day when We shall call together all human beings with their (respective) Imām. So whosoever is given his record in his right hand, such will read their records,﴾

means, because of their happiness and joy at what is recorded therein of good deeds - they will read it and want to read it. As Allāh says:

﴿فَأَمَّا مَنْ أُوْقَ كِتَابُهُ بِيَمِينِهِ. فَيَقُولُ هَٰذَا مَا أقرَأُ كِتَابِيهِ﴾

﴿Then as for him who will be given his record in his right hand will say: "Here! read my record!﴾ until His saying,

﴿وَأَمَّا مَنْ أُوْقَ كِتَابُهُ بِشِمَالِهِ﴾

﴿But as for him who will be given his record in his left hand,﴾ [69:19-29]

﴿وَلَا يظَلْمُونَ قِيبَلًا﴾

﴿and they will not be dealt with unjustly in the least [Fatīlan].﴾

We have already mentioned that the *Fatīl* is the long thread in the groove of a date-pit. Al-Ḥāfiẓ Abu Bakr Al-Bazzār recorded a Ḥadīth from Abu Hurayrah according to which the Prophet ﷺ said, concerning the *Āyah*,

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِسْمِهِمْ﴾

﴿(And remember) the Day when We shall call together all human beings with their (respective) Imām.﴾

﴿يُدْعَىٰ أَحَدُهُمْ فَيُعْطَىٰ كِتَابَهُ بِيَمِينِهِ، وَيُؤْمَدُّ لَهُ فِي جَنبِهِ، وَيَبْيَضُّ وَجْهُهُ، وَيُجْعَلُ عَلَىٰ رَأْسِهِ تَاجٌ مِنْ لَوْلُؤَةٍ بَيِّنَاتٍ، فَيَنْطَلِقُ إِلَىٰ أَصْحَابِهِ فَيَرُونَهُ مِنْ بَعِيدٍ، فَيَقُولُونَ: اللَّهُمَّ آتِنَا بِهَذَا، وَبَارِكْ لَنَا فِي هَذَا، فَيَأْتِيهِمْ فَيَقُولُ لَهُمْ: أُنَبِّئُوا فَإِنَّ لِكُلِّ رَجُلٍ

مِنْكُمْ مِثْلَ هَذَا، وَأَمَّا الْكَافِرُ فَيَسْوَدُ وَجْهُهُ، وَيَمْدُدُ لَهُ فِي جَنْبِهِ، وَيَرَاهُ أَصْحَابُهُ
فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْ هَذَا، أَوْ مِنْ شَرِّ هَذَا. اللَّهُمَّ لَا تَأْتِنَا بِهِ فَيَأْتِيهِمْ فَيَقُولُونَ:
اللَّهُمَّ أَخْرِهِ. فَيَقُولُ: أَبْعَدَكُمْ اللَّهُ فَإِنَّ لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هَذَا»

«One of you will be called and will be given his Book in his right hand. He will be in a good physical state, with a white face, and there will be placed on his head a crown of shining pearls. He will go to his companions and they will see him from afar, and will say, "O Allāh, let him come to us and bless us with this." Then he will come to them and will say to them, "Rejoice, for every man among you will be like this." As for the disbeliever, his face will be black and his body will be enlarged. His companions will see him from afar and will say, "We seek refuge in Allāh from this, or from the evil of this, O Allāh, do not let him come to us." "Then he will come to them and they will say, O Allāh, humiliate him!" He will say, "May Allāh cast you away, every man among you will be like this."»

Then Al-Bazzār said: "This was only reported through this chain."^[1]

﴿وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَى﴾

﴿And whoever is blind in this﴾

Ibn 'Abbās, Mujāhid, Qatādah and Ibn Zayd said: this means in this worldly life.

﴿أَعْمَى﴾

﴿blind﴾ means, blind to the signs and proofs of Allāh.

﴿فَهُوَ فِي الْآخِرَةِ أَعْمَى﴾

﴿then he will be blind in the Hereafter,﴾ as he was blind in this world.

﴿وَأَضَلَّ سَبِيلًا﴾

﴿and most astray from the path.﴾ most astray as he was in this world. We seek refuge with Allāh from that.^[2]

[1] Mawārid Az-Zamān no. 2588.

[2] Aṭ-Ṭabari 17:504, 505.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

٢٨٩

الْبُرْجِ

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاہُ فَلَمَّا بَلَغَكُمُ
إِلَى الْبَرِّ اَعْرَضْتُمْ وَكَانَ الْاِنْسَانُ كَفُوْرًا ﴿٧٣﴾ اَفَا مَسْتُرًا يَحْفَیْفُ
بِكُمْ جَانِبَ الْبَرِّ اَوْ يُرْسِلَ عَلَیْكُمْ حَاصِبًا اَمْ لَا یَجِدُوْا لَكُمْ
وَکَیْلًا ﴿٧٤﴾ اَمْ اُرْسِلْتُمْ اَنْ یُعِیْدَکُمْ فِیْہِ نَارًا اٰخَرَی فَنُرْسِلَ
عَلَیْکُمْ حَاصِبًا مِّنَ الرِّیْحِ فِیَغْرِقْکُمْ بِمَا کَفَرْتُمْ ثُمَّ لَا یَجِدُوْا
لَكُمْ عَلَیْنَا یَوْمَئِذٍ نَّصِیْرًا ﴿٧٥﴾ وَلَقَدْ کَرَّمْنَا بَنیَّ اٰدَمَ وَحَمَلْنٰهُمْ
فِی الْبَرِّ وَابْحَرِیْرًا وَرَزَقْنٰهُمْ مِّنَ الطَّیْبَاتِ وَفَضَّلْنٰهُمْ عَلٰی
کَثِیْرٍ مِّمَّنْ خَلَقْنَا اَنْفِصَالًا ﴿٧٦﴾ یَوْمَ تَدْعُوْا کُلَّ اِنْسَانٍ
بِاٰمِیْنِهِمْ فَمَنْ اَوْقَى کِتٰبَهُ بِیَمِیْنِہٖ فَاُوْلٰئِکَ یَقْرَءُوْنَ
کِتٰبَهُمْ وَلَا یُظْلَمُوْنَ فِیْہِمْ اَشْیًا ﴿٧٧﴾ وَمَنْ کَانَ فِیْ ہٰذِہٖ
اَعْمٰی فہُوْا فِی الْاٰخِرَةِ اَعْمٰی وَاَضَلُّ سَبِیْلًا ﴿٧٨﴾ وَاِنْ کَادُوْا
لِیَفْتِنُوْکَ عَنِ الَّذِیْ اُوْحِیْنَا اِلَیْکَ لِیَفْتَرِیْ عَلَیْنَا غَیْبًا
وَإِذَا لَا تَخَذُوْکَ خَلِیْلًا ﴿٧٩﴾ وَلَوْ لَا اَنْ تَبْتَئِنَّا لَقَدْ کَدَرْتَ
تَرَکْنَا الْیَہْمَ شَیْئًا قَلِیْلًا ﴿٨٠﴾ اِذَا لَا ذَقْنٰکَ ضِعْفَ
الْحَیْوٰةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا یَجِدُ لَکَ عَلَیْنَا نَصِیْرًا ﴿٨١﴾

﴿٧٣﴾ وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي
أَوْحَيْنَا إِلَيْكَ لِیَفْتَرِيَ عَلَيْنَا
غَيْبًا وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا ﴿٧٣﴾
وَلَوْ لَا أَنْ تَبْتَئِنَّا لَقَدْ كَدَرْتَ
تَرَکْنَا إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا
لَا ذُقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ
الْمَمَاتِ ثُمَّ لَا يَجِدُ لَكَ عَلَيْنَا
نَصِيرًا ﴿٧٥﴾

﴿73. Verily, they were about to tempt you away from that which We have revealed to you, to fabricate something other than it against Us, and then they would certainly have taken you as an intimate friend!

﴿74. And had We not made you stand firm, you would nearly have inclined to them a little.﴾

﴿75. In that case We would have made you taste a double portion in this life and a double portion after death. And then you would have found none to help you against Us.﴾

How the Prophet ﷺ would have been punished if He had given in at all to the Disbelievers' Demands that He change some of the Revelation

Allāh tells us how He supported His Prophet ﷺ and protected him and kept him safe from the evil plots of the wicked transgressors. Allāh is the One Who took care of him and helped him, and would not leave him to any of His creation. He is the One Who is His Helper, Supporter and Protector, the One Who is to help him achieve victory and make His religion prevail over those who resist him and

oppose him and fight him in the east and in the west. May Allāh send peace and blessings upon him until the Day of Judgement.

﴿وَإِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةً مِّنْ قَدِّ أَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا نَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾﴾

﴿76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while.﴾

﴿77. A Sunnah with which We sent Our Messengers before you and you will not find any alteration in Our Sunnah.﴾

The Reason why these Āyāt were revealed

This was revealed concerning the disbelievers among the Quraysh, when they wanted to expel the Messenger of Allāh ﷺ from among themselves. So Allāh issued a warning to them in this Āyah, telling them that if they expelled him, they would not stay in Makkah for very long after that. And this is what happened after he migrated from them when their persecution became so intense. Only a year and a half after that, Allāh brought him and them together on the battlefield of Badr, without any pre-arranged appointment, and He caused him to prevail over them and defeat them, so he killed their leaders and took their families as captives. Hence Allāh said:

﴿سُنَّةً مِّنْ قَدِّ أَرْسَلْنَا﴾

﴿A Sunnah with which We sent﴾

meaning this is what We usually do to those who reject Our Messengers and persecute them by driving the Messenger out from among themselves - the punishment comes to them. If it were not for the fact that the Prophet ﷺ was the Messenger of Mercy, vengeance would have come upon them such as had never been seen before in this world. So Allāh says:

﴿وَمَا كَانَتْ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ﴾

﴿And Allāh would not punish them while you are among them.﴾ [8:33]

﴿أَفَرَأَيْتَ لِدُلُوكِ الشَّمْسِ لِكُلِّ غَسْقٍ أَلِيلٍ وَفَرَمَانَ الْفَجْرِ إِنَّ فَرَمَانَ الْفَجْرِ كَانَتْ

﴿مَشْهُودًا ۝۷۸ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ. نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

﴿78. Perform the Ṣalāh from midday till the darkness of the night, and recite the Qur'ān in the early dawn. Verily, the recitation of the Qur'ān in the early dawn is ever witnessed.﴾

﴿79. And in some parts of the night (also) offer the Ṣalāh with it as an additional prayer for you. It may be that your Lord will raise you to Maqām Mahmūd.﴾

The Command to offer the Prayers at their appointed Times

Allāh says, commanding His Messenger ﷺ to offer the prescribed prayers at the appointed times:

﴿أَمِرِ الصَّلَاةَ إِذْ لَوْكَ الشَّمْسِ﴾

﴿Perform the Ṣalāt from midday.﴾

Hushaym narrated from Mughīrah from Ash-Sha'bi from Ibn 'Abbās: "Midday means when the sun is at its zenith."^[1] This was also reported by Nāfi' from Ibn 'Umar,^[2] and by Mālik in his *Tafsīr* from Az-Zuhri from Ibn 'Umar.^[3] This was the opinion of Abu Barzah Al-Aslami and Mujāhid, and of Al-Ḥasan, Aḍ-Ḍaḥḥāk, Abu Ja'far Al-Bāqir and Qatādah.^[4]

It is also understood to [generally] refer to the times of the five prayers. Allāh said;

﴿إِذْ لَوْكَ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ﴾

﴿from midday till the darkness of the night,﴾

meaning darkness, or it was said, sunset. This was understood to mean *Zuhr* 'Aṣr, *Maghrib* and 'Isha'.

﴿وَقُرْآنَ الْفَجْرِ﴾

﴿and recite the Qur'ān in the early dawn.﴾

meaning *Ṣalāt Al-Fajr*. The details of the timings of the prayers

[1] Aṭ-Ṭabari 17:514.

[2] Aṭ-Ṭabari 17:515.

[3] Aṭ-Ṭabari 17:515.

[4] Aṭ-Ṭabari 17:515, 516.

were reported in the *Mutawātir Sunnah* from the words and deeds of the Prophet ﷺ, and this is what the people of Islām have followed until the present day, passing it down from generation to generation, century after century, as we have stated in the appropriate place, praise be to Allāh.

The Meeting of the Angels at the Times of Fajr and 'Aṣr Prayers

﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

﴿Verily the recitation of the Qur'ān in the early dawn is ever witnessed.﴾

Ibn Mas'ūd reported from Abu Hurayrah (may Allāh be pleased with them both) that the Prophet ﷺ said concerning this Āyah :

﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

﴿and recite the Qur'ān in the early dawn. Verily, the recitation of the Qur'ān in the early dawn is ever witnessed.﴾

«تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ»

«It is witnessed by the angels of the night and the angels of the day.»^[1]

Al-Bukhāri narrated from Abu Hurayrah that the Prophet ﷺ said:

«فَضْلُ صَلَاةِ الْجَمِيعِ عَلَى صَلَاةِ الْوَاحِدِ خَمْسٌ وَعِشْرُونَ دَرَجَةً، وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ»

«The prayer offered in congregation is twenty-five degrees better than the prayer offered individually, and the angels of the night and the angels of the day meet at Ṣalāt Al-Fajr.»

Abu Hurayrah said: Recite, if you wish:

﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

﴿and recite the Qur'ān in the early dawn. Verily, the recitation of the Qur'ān in the early dawn is ever witnessed.﴾^[2]

[1] Aṭ-Ṭabari 17:520.

[2] Faḥ Al-Bāri 8:251.

Imām Aḥmad recorded from Ibn Mas'ūd and Abu Hurayrah that the Prophet ﷺ said, concerning the *Āyah*:

﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

﴿and recite the Qur'ān in the early dawn. Verily, the recitation of the Qur'ān in the early dawn is ever witnessed.﴾

«تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ»

«It is witnessed by the angels of the night and the angels of the day.»^[1]

This was recorded by At-Tirmidhi, An-Nasā'i, and Ibn Mājah. At-Tirmidhi said, "It is *Ḥasan Ṣaḥīḥ*."^[2] According to the version recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah, the Prophet ﷺ said:

«يَتَعَايَرُونَ فِيكُمْ مَلَائِكَةُ بِاللَّيْلِ وَمَلَائِكَةُ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَفِي صَلَاةِ الْعَصْرِ، فَيَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِكُمْ كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ»

«The angels of the night and the angels of the day come amongst you in successive groups (in shifts). They meet at the Morning prayer (Fajr) and at the Mid-afternoon prayer (Aṣr). Those who stayed among you at ascend, and their Lord asks them, although He knows best about you, "How did you leave My servants?" They say, "We came to them when they were praying and we left them when they were praying."»^[3]

'Abdullāh bin Mas'ūd said, "The two guards meet at *Ṣalāt Al-Fajr*, and one group ascends while the other stays where it is."^[4] These were the comments of Ibrāhīm An-Nakha'i, Mujāhid, Qatādah and others on the *Tafsīr* of this *Āyah*.^[5]

[1] Aḥmad 2:474.

[2] *Tuḥfat Al-Aḥwadhī* 8:569, An-Nasā'i in *Al-Kubrā* 6:381, Ibn Mājah 1:220.

[3] *Fath Al-Bāri* 2:41, Muslim 1:439.

[4] Aṭ-Ṭabari 17:521.

[5] Aṭ-Ṭabari 17:521.

The Command to pray *Tahajjud*

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ. نَافِلَةً لَّكَ﴾

﴿And in some parts of the night (also) offer the Ṣalāh with it as an additional prayer for you.﴾

Here Allāh commands him (the Prophet ﷺ) to offer further prayers at night after the prescribed prayers. It was reported in *Ṣaḥīḥ Muslim* from Abu Hurayrah that when the Messenger of Allāh ﷺ was asked which prayer is best after the prescribed prayers, he said,

«صَلَاةُ اللَّيْلِ»

«The Night prayer»^[1] Allāh commanded His Messenger ﷺ to pray the Night prayer after offering the prescribed prayers, and the term *Tahajjud* refers to prayer that is offered after sleeping. This was the view of 'Alqamah, Al-Aswad, Ibrāhīm An-Nakha'i and others.^[2] It is also well-known from the Arabic language itself. A number of *Hādīths* report that the Messenger of Allāh ﷺ used to pray *Tahajjud* after he had slept. These include reports from Ibn 'Abbās,^[3] 'Ā'ishah^[4] and other Companions, may Allāh be pleased with them. This has been discussed in detail in the appropriate place, praise be to Allāh.

Al-Ḥasan Al-Baṣri said, "This is what comes after 'Ishā', or it could mean what comes after sleeping."^[5]

﴿نَافِلَةً لَّكَ﴾

﴿an additional prayer (Nawāfil)﴾ means the Night prayer has been made an extra prayer specifically for the Prophet ﷺ, because all his previous and future sins had been forgiven. But for other members of his *Ummah*, offering optional prayers may expiate for whatever sins they may commit. This was the view of Mujāhid,^[6] and it was reported in *Al-Musnad* from Abu

[1] Muslim 2:821.

[2] Aṭ-Ṭabari 17:524.

[3] *Faḥ Al-Bāri* 8:83.

[4] *Faḥ Al-Bāri* 3:39.

[5] Aṭ-Ṭabari 17:524.

[6] Aṭ-Ṭabari 17:525.

Umāmah Al-Bāhili.^[1]

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

﴿It may be that your Lord will raise you to Maqām Maḥmūd.﴾

meaning, 'do that which you are commanded to do, and We will raise you to a station of praise and glory (*Maqām Maḥmūd*) on the Day of Resurrection, where all of creation will praise you,' as will their Creator, may He be glorified and exalted. Ibn Jarīr said, "Most of the commentators said, "This is the position to which Muḥammad ﷺ will be raised on the Day of Resurrection, to intercede for the people so that their Lord will relieve them of some of the hardships they are facing on that Day."^[2]

It was reported that Hudhayfah said, "Mankind will be gathered in one arena, where they will all hear the call and will all be seen. They will be standing barefoot and naked as they were created, and no person shall speak except by the leave of Allāh. He will call out, 'O Muḥammad,' and he will respond,

«لَيْتَكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ، وَالْمَهْدِيُّ مِنْ هَدَيْتِ،
وَعَبْدُكَ بَيْنَ يَدَيْكَ، وَمِنْكَ وَإِلَيْكَ لَا مَنجَى وَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ، تَبَارَكْتَ
وَتَعَالَيْتَ سُبْحَانَكَ رَبَّ النَّبِيِّتِ»

«At your service, all goodness is in Your Hands and evil is not to be attributed to You. The one who is guided is the one whom You guide. Your servant is before You, from You, and to You and there is no salvation or refuge from You except with You. May You be blessed and exalted, Glory be to You, Lord of the House (the Ka'bah).»

This is the position of praise and honor (*Maqām Maḥmūd*) which was mentioned by Allāh.^[3]

Ibn 'Abbās said, "The position of praise and honor is the position of intercession."^[4] Ibn Abi Najīḥ reported something

[1] Aḥmad 5:255.

[2] Aṭ-Ṭabari 17:526.

[3] Aṭ-Ṭabari 17:526.

[4] Aṭ-Ṭabari 17:527.

similar from Mujāhid, and this was also the view of Al-Ḥasan Al-Baṣri.^[1]

Qatādah said, "He is the first one for whom the earth will be opened on the Day of Resurrection, and he will be the first one to intercede."^[2] So the scholars consider this the position of praise and glory to which Allāh referred in the *Āyah*:

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

﴿It may be that your Lord will raise you to Maqām Maḥmūd.﴾

I, Ibn Kathir, say: the Messenger of Allāh ﷺ will have honors in the Day of Resurrection in which no one else will have a share, honors which will not be matched by anyone else. He is the first one for whom the earth will be opened and he will come forth riding to the gathering place. He will have a banner under which Ādam and anyone else will gather, and he will have the *Hawḍ* (Lake) to which no one else will have more access than he. He will have the right of the Grand Intercession with Allāh when He comes to judge between His creation. This will be after the people ask Ādam, then Nūḥ, then Ibrāhīm, then Mūsā, then ʿĪsā to intercede, and each of them will say, "I am not able for that." Then they will come to Muḥammad ﷺ, and he will say,

«أَنَا لَهَا أَنَا لَهَا»

«I can do that, I can do that.»

We will mention this in more detail shortly, If Allāh wills. Part of that will be that he will intercede for some people who had been commanded to be taken to Hell, and they will be brought back. He is the first Prophet whose *Ummah* will be judged, and the first to take them across the Bridge over the Fire, and the first to intercede in Paradise, as was reported in *Ṣaḥīḥ Muslim*.^[3]

In the *Ḥadīth* about the Trumpet, it says that none of the believers will enter Paradise except through his intercession. He will be the first to enter Paradise, and his *Ummah* will be the first nation to enter. He will intercede for the status to be

[1] Aṭ-Ṭabari 17:527.

[2] Aṭ-Ṭabari 17:528.

[3] Muslim 1:182.

raised for people whose deeds could not get them there. He is the one who will reach *Al-Wasīlah*, which is the highest position in Paradise, which befits no one but him. When Allāh gives permission for intercession on behalf of sinners, the angels, Prophets and believers will intercede, and he will intercede for people whose number is known only to Allāh. No one will intercede like him and no one will match him in intercession.^[1] This has been explained in comprehensive detail at the end of the Book of *Sīrah*, in the chapter on the specific qualities. Praise be to Allāh. Now with the help of Allāh we will mention the *Hādīths* that were reported concerning *Al-Maqām Al-Maḥmūd*.

Al-Bukhāri recorded that Ibn 'Umar said: "On the Day of Resurrection, the people will be humbled to their knees, each nation following its Prophet and saying, 'O so-and-so, intercede,' 'O so-and-so, intercede,' until the power of intercession is given to Muḥammad ﷺ, and that will be the day when Allāh raises him to a position of praise and glory."^[2]

Ibn Jarīr recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said:

«إِنَّ الشَّمْسَ لَتَذْنُو حَتَّى يَبْلُغَ العَرَقُ نِصْفَ الأذُنِ، فَيَسْتَأْذِنُ، فَيَسْتَأْذِنُ بِأَدَمَ
فَيَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ، ثُمَّ بِمُوسَى فَيَقُولُ كَذَلِكَ، ثُمَّ بِمُحَمَّدٍ فَيَسْتَفْعُ بِرَبِّ
الْخَلْقِ فَيَسْتَفْعِي حَتَّى يَأْخُذَ بِحَلْقَةِ بَابِ الْجَنَّةِ، فَيَوْمِئِذٍ يَبْعَثُهُ اللهُ مَقَامًا مَحْمُودًا»

"The sun will come close until the sweat reaches halfway up one's ears. When the people are in that state, they will ask Ādam for help, and he will say, "I am not the one to do that." Then they will ask Mūsā, and he will say likewise, then they will ask Muḥammad, and he will intercede for the people and will go and take hold of the handle of the gate of Paradise, and that will be the Day when Allāh resurrects him to a position of praise and glory."^[3]

Al-Bukhāri also recorded it in the Book of *Zakāh*, where he added:

[1] Aṭ-Ṭabarāni in *Aṭ-Ṭīwal* no. 36.

[2] *Fath Al-Bāri* 8 :251.

[3] Aṭ-Ṭabari 17 :529.

«فَيَوْمَئِذٍ يَبْعَثُهُ اللهُ مَقَامًا مَّحْمُودًا، يَحْمَدُهُ أَهْلُ الْجَمْعِ كُلُّهُمْ»

«That will be the Day when Allāh resurrects him to a position of praise and glory, and all the people will praise him.»^[1]

Abu Dāwūd At-Tayālisi recorded that ‘Abdullāh said, “Then Allāh will give permission for intercession, and *Ar-Rūḥ Al-Quddūs*, *Jibrīl*, will stand up, then *Ibrāhīm*, the close Friend of Allāh will stand up, then ‘*Isā* or *Mūsā* will stand up - Abu Az-Za‘rā’ said, ‘I do not know which of them,’ - then your Prophet ﷺ will stand up and will intercede, and no one after him will intercede as much as he does. This is the position of praise and glory to which Allāh referred:

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

«It may be that your Lord will raise you to *Maqām Maḥmūd*.»^[2]

The Ḥadīth of Abu Hurayrah

Imām Aḥmad (may Allāh have mercy on him) recorded that Abu Hurayrah said, “Some meat was brought to the Messenger of Allāh ﷺ, and he lifted up the arm, which he used to like, and took one bite, then he said:

«أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَذُرُونَ مِنِّي ذَاكَ؟ يَجْمَعُ اللهُ الْأَوْلِيَيْنَ وَالْآخِرِينَ فِي صَعِيدٍ وَاجِدٍ، يُسْمِعُهُمُ الدَّاعِيَ، وَيَنْفُذُهُمُ الْبَصْرُ، وَتَذُنُّو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْعَمِّ وَالنَّكَرِبِ مَا لَا يُطِيقُونَ، وَلَا يَحْتَمِلُونَ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَلَا تَرَوْنَ مَا أَنْتُمْ فِيهِ مِمَّا قَدْ بَلَغَكُمْ، أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: عَلَيْكُمْ بِأَدَمَ، فَيَأْتُونَ أَدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا أَدَمُ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللهُ بِيَدَيْهِ وَفَتَحَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ أَدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَنْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَنْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُ، نَفْسِي نَفْسِي نَفْسِي، أَذْهَبُوا إِلَى غَيْرِي أَذْهَبُوا إِلَى نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللهُ عَبْدًا شَكُورًا،

[1] *Fath Al-Bāri* 3:396.

[2] Abu Dāwūd At-Tayālisi 51.

اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَيَقُولُ نُوحٌ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ قَطُّ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ- فَذَكَرَ كَذَبَاتِهِ- نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ اضْطَلَمَكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَيَقُولُ لَهُمْ مُوسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أَوْمَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى عِيسَى، فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْفَاها إِلَى مَرْيَمَ وَرُوحَ مِنْهُ، وَكَلِمَتُ النَّاسِ فِي الْمَهْدِ صَيًّا، فاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَيَقُولُ لَهُمْ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَكَلِمَتُ النَّاسِ فِي الْمَهْدِ صَيًّا، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُحَمَّدٍ، فَيَأْتُونَ مُحَمَّدًا فَيَقُولُونَ: يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَلِكَ وَمَا تَأَخَّرَ، فاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَأَقُومُ فَأَتِي تَحْتَ الْعَرْشِ، فَأَقْعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ، ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ وَيُلْهِمُنِي مِنْ مَحَابِبِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ مَا لَمْ يَفْتَحْهُ عَلَيَّ أَحَدٌ قَبْلِي، فَيَقَالُ: يَا مُحَمَّدُ اذْهَبْ رَأْسَكَ وَسَلْ نَعْتَهُ، وَاشْفَعْ تُشَفِّعْ، فَارْزُقْ رَأْسِي فَأَقُولُ: أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ، فَيَقَالُ: يَا مُحَمَّدُ اذْهَبْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِ مِنَ النَّبِ الْأَيْمَنِ مِنَ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِي مَا سِوَى ذَلِكَ مِنَ الْأَبْوَابِ، ثُمَّ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَا بَيْنَ الْبُضْرَاعَيْنِ مِنْ مَصَارِعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُضْرَى»

«I will be the leader of mankind on the Day of Resurrection. Do you know why it will be so? Allāh will gather the first and the last in one place, and they will hear a voice calling out, and

they will all be seen. The sun will come close until their anguish and distress becomes unbearable, and some will say to others, "Do you not see how much you are suffering? Why do you not find someone to intercede for you with your Lord?" And some of the people will say to others, "How about Ādam?" So they will go to Ādam and say, "O Ādam, you are the father of mankind, Allāh created you with His Hand and breathed into you of His spirit, and commanded the angels to prostrate to you. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" Ādam will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. He forbade me to approach the Tree and I disobeyed Him. Myself, myself, myself [i.e., I am only concerned about myself]. Go to someone else. Go to Nūḥ."

So they will go to Nūḥ and say, "O Nūḥ, you are the first of the Messengers sent to the people of earth, and Allāh called you a grateful servant. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" Nūḥ will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. There is a prayer that I prayed against my people. Myself, myself, myself [i.e., I am only concerned about myself]. Go to someone else. Go to Ibrāhīm."

So they will go to Ibrāhīm and say, "O Ibrāhīm, you are the Prophet of Allāh and His close Friend among the people of earth. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" Ibrāhīm will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again." And he mentioned some untruths he had told. "Myself, myself, myself [i.e., I am only concerned about myself]. Go to someone else. Go to Mūsā."

So they will go to Mūsā and say, "O Mūsā, you are the Messenger of Allāh, Allāh chose you above others by selecting you to convey His Message and by speaking to you directly. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" Mūsā will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. I killed a soul whom I had not been

commanded to kill. Myself, myself, myself [i.e., I am only concerned about myself]. Go to someone else. Go to 'Īsā."

So they will go to 'Īsā and say, 'O 'Īsā, you are the Messenger of Allāh and His Word which He bestowed upon Maryam and a spirit created by Him. You spoke to the people as an infant in the cradle. Intercede for us with your Lord, do you not see the state we are in, how bad it is?' 'Īsā will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again." And he will not mention any sin. "Myself, myself, myself [i.e., I am only concerned about myself]. Go to someone else. Go to Muḥammad."

So they will go to Muḥammad and will say, "O Muḥammad, you are the Messenger of Allāh and the Last of the Prophets, Allāh forgave all your past and future sins. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" I will stand up and come before the Throne, and will fall prostrating to my Lord, may He be glorified and exalted. Then Allāh will inspire me to speak and I will speak beautiful words of praise such as no one has ever been inspired with before. It will be said, "O Muḥammad, raise your head and ask, it will be granted to you. Intercede, and your intercession will be heard." So I will raise my head and say, "My Ummah, O Lord, my Ummah, O Lord, my Ummah, O Lord." It will be said, "O Muḥammad, admit those who will not be brought to account from among your Ummah through the right-hand gate of Paradise. Then the rest of your Ummah will share the other gates with the rest of the people." Then he said, "By the One in Whose Hand is the soul of Muḥammad, the distance between two of the gateposts of Paradise is like the distance between Makkah and Hajar, or between Makkah and Buṣrā."^[1]

It was also reported in the Two Ṣaḥīḥs.^[2]

﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيرًا ﴿٨٠﴾
 وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾﴾

﴿80. And say: "My Lord! Let my entry be good, and (likewise)

[1] Aḥmad 2:435.

[2] Al-Bukhāri 4712, Muslim 894.

my exit be good. And grant me from You a helping authority," ﴿

﴿81. And say: "Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish." ﴿

The Command to emigrate

Imām Aḥmad recorded that Ibn 'Abbās said: The Prophet ﷺ was in Makkah, then he was commanded to emigrate, and Allāh revealed the words:

﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَصِيرًا﴾

﴿And say: "My Lord! Let my entry be good, and (likewise) my exit be good. And grant me from You a helping authority." ﴿^[1]

At-Tirmidhi said, "This is Ḥasan Ṣaḥīḥ."^[2]

Al-Hasan Al-Baṣri commented on this Āyah, "When the disbelievers of Makkah conspired to kill the Messenger of Allāh ﷺ, or expel him or imprison him, Allāh wanted him to fight the people of Makkah, and commanded him to go to Al-Madīnah. What Allāh said was:

﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ﴾

﴿And say: "My Lord! Let my entry be good, and (likewise) my exit be good..." ﴿^[3]

﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ﴾

﴿And say: "My Lord! Let my entry be good..." ﴿ means, my entry to Al-Madīnah.

﴿وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ﴾

﴿and (likewise) my exit be good, ﴿ means, my exit from Makkah.^[4] This was also the view of 'Abdur-Raḥmān bin Zayd bin Aslam.^[5]

[1] Aḥmad 1 :223.

[2] Tuḥfat Al-Aḥwadhī 8 :574.

[3] Aṭ-Ṭabari 17 :533.

[4] Aḥmad 1 :223.

[5] Aṭ-Ṭabari 17 :534.

﴿وَأَجْعَلْ لِي مِنْ أَدْنِكَ سُلْطٰنًا نَّصِيرًا﴾

﴿And grant me from You a helping authority.﴾

Al-Ḥasan Al-Baṣri explained this *Āyah*; “His Lord promised to take away the kingdom and glory of Persia and give it to him, and the kingdom and glory of Byzantium and give it to him.”^[1]

Qatādah said, “The Prophet of Allāh ﷺ knew that that he could not achieve this without authority or power, so he asked for authority to help him support the Book of Allāh, the Laws of Allāh, the obligations of Allāh and to establish the religion of Allāh. Authority is a mercy from Allāh which He places among His servants, otherwise some of them would attack others, and the strong would consume the weak.”^[2] Alongside the truth, he also needed power and authority in order to suppress those who opposed and resisted him, hence Allāh said:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ﴾

﴿Indeed We have sent Our Messengers with clear proofs,﴾ until His saying,

﴿وَأَنْزَلْنَا الْحَدِيدَ﴾

﴿And We brought forth iron﴾ [57:25]

A Threat to the Disbelievers of the Quraysh

﴿وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ﴾

﴿And say: “Truth has come and falsehood has vanished...”﴾

This is a threat and a warning to the disbelievers of the Quraysh, for there has come to them from Allāh the truth of which there can be no doubt and which they have no power to resist. This is what Allāh has sent to them of the Qur’ān, faith and beneficial knowledge. Their falsehood has perished or vanished and been destroyed, it cannot remain or stand firm in the face of the truth.

[1] Aṭ-Ṭabari 17:536.

[2] Aṭ-Ṭabari 17:536.

٢٩٠

سورة الانعام

النَّبِيُّ الْبَاطِلُ

وَاِنْ كَادُوا لَيَسْتَفْرِزُوْكَ مِنَ الْاَرْضِ لِيُخْرِجُوْكَ مِنْهَا
 وَاِذَا لَا يَلْبَثُوْنَ خَلْفَكَ اِلَّا قَلِيْلًا ﴿٧٨﴾ سُنَّةٌ مِّنْ قَدْ
 اَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَحْدِلْ سَنَتِنَا نَحْوِ الْيَوْمِ ﴿٧٩﴾ اَقْرِ
 الصَّلٰوةَ لِدُلُوْكَ الشَّمْسِ اِلَى عَسْقِ الْيَلِّ وَقُرْءَانَ الْفَجْرِ اِنَّ
 قُرْءَانَ الْفَجْرِ كَانَتْ مَشْهُودًا ﴿٨٠﴾ وَمِنَ الْبَلِّ فَتَهَجَّدْ بِهِ
 نَافِلَةً لَّكَ عَسَىٰ اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴿٨١﴾ وَقُلْ رَبِّ
 اَدْخِلْنِيْ مَدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مَخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ
 لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٢﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ
 اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ﴿٨٣﴾ وَنَزَّلْنَا الْقُرْءَانَ مِنَ السَّمَاءِ
 وَرَحْمَةً لِّلْمُؤْمِنِيْنَ وَلَا يَزِيْدُ الظَّالِمِيْنَ اِلَّا خَسَارًا ﴿٨٤﴾ وَاِذَا
 اَتَمَّنَّا عَلَى الْاِنْسَانِ اَعْرَضْنَا وَنَاجِيْنَهِمْ اِذَا مَسَّهُ الشَّرْكَانِ نُوْسًا
 ﴿٨٥﴾ قُلْ كُلٌّ يَعْمَلُ عَلٰى شَاكِلَتِهِ فَرَبُّكُمْ اَعْلَمُ بِمَنْ هُوَ اِهْدٰى
 سَبِيْلًا ﴿٨٦﴾ وَيَسْتَلُوْكَ عَنِ الرُّوْحِ قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ
 وَمَا اُوْتِيْتُمْ مِنَ الْعِلْمِ اِلَّا قَلِيْلًا ﴿٨٧﴾ وَلٰكِنْ سِتْنٰنًا لِّذٰهَبِنَا
 بِالَّذِيْ اُوْحِيْنَا اِلَيْكَ ثُمَّ لَا تَحْدِلُكَ بِهِ عَيْنَانَا وَكَيْلًا ﴿٨٨﴾

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ
 فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ﴾

﴿Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears.﴾

Al-Bukhāri recorded that ‘Abdullāh bin Mas‘ūd said: The Prophet ﷺ entered Makkah (at the Conquest), and around the House (the Ka’bah) were three hundred and sixty idols. He started to strike them with a stick in his hand, saying,

﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ اِنَّ
 الْبَاطِلَ كَانَ زَهُوْقًا﴾

﴿Truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish.﴾ [17:81]

﴿جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾

﴿Truth has come, and falsehood can neither create anything nor resurrect (anything).﴾^[1] [34:49]

﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّسْقِطًا وَمِنْ اَلْبَاطِلِ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا﴾

﴿82. And We send down of the Qur’ān that which is a cure and a mercy to the believers, and it increases the wrongdoers in nothing but loss.﴾

[1] Fath Al-Bāri 8 :252.

The Qur'ān is a Cure and a Mercy

Allāh tells us that His Book, which He has revealed to His Messenger Muḥammad ﷺ, the Qur'ān to which falsehood cannot come, from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise, is a cure and a mercy for the believers, meaning that it takes away whatever is in their hearts of doubt, hypocrisy, *Shirk*, confusion and inclination towards falsehood. The Qur'ān cures all of that. It is also a mercy through which one attains faith and wisdom and seeks goodness. This is only for those who believe in it and accept it as truthful, it is a cure and a mercy only for such people. As for the disbeliever who is wronging himself by his disbelief, when he hears the Qur'ān, it only makes him further from the truth and increases him in his disbelief. The problem lies with the disbeliever himself, not with the Qur'ān, as Allāh says:

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَرَحْمَةٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادُونَ مِن مَّكَانٍ بَعِيدٍ ۗ﴾

﴿Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).">﴾

[41:44]

﴿وَإِذَا مَا أَنْزَلْنَا سُورَةً فَيَنظُرُونَ مِنْ بَعْدِهَا أُنزِلَتْ عَلَيْنَا لَأَكْثُ مِنَّا فَؤَادًا وَأَنَّا الَّذِينَ ۗ وَفِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ۗ﴾

﴿And whenever there comes down a Sūrah, some of them (hypocrites) say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.﴾ (9:124-125)

And there are many other similar Āyāt.

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

﴿And We send down of the Qur'ān that which is a cure and a mercy to the believers,﴾

Qatādah said, "When the believer hears it, he benefits from it and memorizes it and understands it."

﴿وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾

﴿and it increases the wrongdoers in nothing but loss.﴾

They do not benefit from it or memorize it or understand it, for Allāh has made this Qur'ān a cure and a mercy for the believers.

﴿وَرَادَا أَنفُسَنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَا بَحَائِبٍ. وَإِنَّا لَهُ الْغُثْرَ كَانَ يُنَوَّسًا ﴿٨٣﴾ قُلْ كُلُّ قَوْمٍ عَلَىٰ شَاكِلِيهِ. فَرِيكُمُ أَعْلَمُ بِمَن هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾﴾

﴿83. And when We bestow Our grace on man, he turns away and becomes arrogant. And when evil touches him, he is in great despair.﴾

﴿84. Say: "Each one does according to Shākilatihi, and your Lord knows best of him whose path is right."﴾

Turning away from Allāh at Times of Ease and despairing at Times of Calamity

Allāh tells us about the weakness that is inherent in man, except for those whom He protects at both times of ease and calamity. If Allāh blesses a man with wealth, good health, ease, provision and help, and he gets what he wants, he turns away from the obedience and worship of Allāh, and becomes arrogant. Mujāhid said, "(It means) he goes away from Us."^[1] I say, this is like the Āyah:

﴿فَلَمَّا كَفَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِن ضُرُّهُ مَسَّهُ﴾

﴿But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!﴾
[10:12] and;

﴿فَلَمَّا جَنَّكُمُ إِلَى الْبَرِّ أَعْرَضْتُمْ﴾

﴿But when He brings you safe to land, you turn away.﴾

When man is stricken with evil, which means disasters, accidents and calamities,

[1] At-Ṭabari 17:539.

﴿كَانَ يَؤُوسًا﴾

﴿he is in great despair.﴾, meaning that he thinks he will never have anything good again. As Allāh says,

﴿وَلَيْنَ آذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَؤُوسٌ كَفُورٌ ﴿٩﴾ وَلَيْنَ آذَقْنَاهُ نِعْمَةً بَعْدَ ضَرْبَةٍ مِّثْلِهِ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾﴾

﴿And if We give man a taste of mercy from Us, and remove it from him, verily, He is despairing, ungrateful. But if We let him taste good after evil has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward.﴾ (11:9-11)

﴿قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِرِيهِ﴾

﴿Say: "Each one does according to Shākilatihi..."﴾

Ibn 'Abbās said, "According to his inclinations."^[1] Mujāhid said, "According to his inclinations and his nature."^[2] Qatādah said, "According to his intentions."^[3] Ibn Zayd said, "According to his religion."^[4] All these suggestions are close in meaning. This *Āyah* - and Allāh knows best - is a threat and a warning to the idolators, like the *Āyah*:

﴿وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ﴾

﴿And say to those who do not believe: "Act according to your ability and way"﴾ (11:121)

So Allāh says:

﴿قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِرِيهِ. فَرَبُّكُمْ أَعْلَمُ بِمَن هُوَ أَعْدَىٰ سَبِيلِ﴾

﴿Say: "Each one does according to Shākilatihi, and your Lord knows best of him whose path is right."﴾

[1] Aṭ-Ṭabari 17:541.

[2] Aṭ-Ṭabari 17:541.

[3] Aṭ-Ṭabari 17:541.

[4] Aṭ-Ṭabari 17:541.

meaning either us or you. Everyone will be rewarded in accordance with his deeds, for nothing whatsoever is hidden from Allāh.

﴿وَسْتَأْذِنُكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنْ الْعِلْمِ إِلَّا قَلِيلًا﴾

﴿85. And they ask you concerning the Rūḥ (the spirit). Say: "The Rūḥ (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."﴾

The Rūḥ (spirit)

Al-Bukhārī recorded in his *Tafsīr* of this *Āyah* that ‘Abdullāh bin Mas‘ūd said, “While I was walking with the Prophet ﷺ on a farm, and he was resting on a palm-leaf stalk, some Jews passed by. Some of them said to the others, ‘Ask him about the Rūḥ.’ Some of them said, ‘What urges you to ask him about that?’ Others said, ‘Do not ask him, lest he gives you a reply which you do not like.’ But they said, ‘Ask him.’ So they asked him about the Rūḥ. The Prophet ﷺ kept quiet and did not give them an answer, and I knew that he was receiving revelation, so I stayed where I was. When the revelation was complete, the Prophet ﷺ said:

﴿وَسْتَأْذِنُكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾

﴿And they ask you concerning the Rūḥ (the spirit). Say: "The Rūḥ (the spirit) is one of the things, the knowledge of which is only with my Lord..."﴾

This context would seem to imply that this *Āyah* was revealed in Al-Madinah, and that it was revealed when the Jews asked him this question in Al-Madinah, although the entire *Sūrah* was revealed in Makkah. This may be answered with the suggestion that this *Āyah* may have been revealed to him in Al-Madinah a second time, after having previously been revealed in Makkah, or that he was divinely inspired to respond to their question with a previously-revealed *Āyah*, namely the *Āyah* in question.

Ibn Jarīr recorded that ‘Ikrimah said, “The People of the Book asked the Messenger of Allāh ﷺ about the Rūḥ, and Allāh revealed:

﴿وَسَأَلُونَكَ عَنِ الرُّوحِ﴾

﴿And they ask you concerning the Rūḥ...﴾

They said, 'You claim that we have only a little knowledge, but we have been given the Tawrāh, which is the Ḥikmah,

﴿وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا﴾

﴿and he, to whom Ḥikmah is granted, is indeed granted abundant good.﴾' [2:269]

Then the Āyah

﴿وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ﴾

﴿And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply),﴾ [31:27]

was revealed. He said, "Whatever knowledge you have been given, if Allāh saves you from the Fire thereby, then it is great and good, but in comparison to the knowledge of Allāh, it is very little."^[1]

﴿وَسَأَلُونَكَ عَنِ الرُّوحِ﴾

﴿And they ask you concerning the Rūḥ.﴾

Al-'Awfi reported that Ibn 'Abbās said, "This was when the Jews said to the Prophet ﷺ, 'Tell us about the Rūḥ and how the Rūḥ will be punished that is in the body - for the Rūḥ is something about which only Allāh knows, and there was no revelation concerning it.' He did not answer them at all, then Jibrīl came to him and said:

﴿قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْغَيْبِ إِلَّا قَلِيلًا﴾

﴿Say: "The Rūḥ (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."﴾

So the Prophet ﷺ told them about that, and they said, 'Who told you this?' He said,

﴿جَاءَنِي بِهِ جِبْرِيلُ مِنْ عِنْدِ اللَّهِ﴾

[1] Aṭ-Ṭabari 17:542.

«Jibril brought it to me from Allāh.»

They said, 'By Allāh, no one has told you that except our enemy [i.e., Jibril].' Then Allāh revealed:

﴿قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ﴾

﴿Say: "Whoever is an enemy to Jibril (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's permission, confirming what came before it.﴾^[1]
[2:97]

The Rūḥ and the Nafs

As-Suhayli mentioned the dispute among the scholars over whether the Rūḥ is the same as the Nafs, or something different. He stated that it is light and soft, like air, flowing through the body like water through the veins of a tree. He states that the Rūḥ which the angel breathes into the fetus is the Nafs, provided that it joins the body and acquires certain qualities because of it, whether good or bad. So then it is either a soul in (complete) rest and satisfaction (89:27) or inclined to evil (12:53), just as water is the life of the tree, then by mixing with it, it produces something else, so that if it mixes with grapes and the grapes are then squeezed, it becomes juice or wine. Then it is no longer called water, except in a metaphorical sense. Thus we should understand the connection between Nafs and Rūḥ; the Rūḥ is not called Nafs except when it joins the body and is affected by it. So in conclusion we may say: the Rūḥ is the origin and essence, and the Nafs consists of the Rūḥ and its connection to the body. So they are the same in one sense but not in another. This is a good explanation, and Allāh knows best.^[2] I say: people speak about the essence of the Rūḥ and its rulings, and many books have been written on this topic. One of the best of those who spoke of this was Al-Ḥāfiẓ Ibn Mandah in a book which we have heard about the Rūḥ.

﴿وَلَكِنْ شِئْنَا لَنذَهِبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا﴾ إِلَّا رَحْمَةً

[1] At-Ṭabari 17:543. There are many narrations about this. The narration from 'Ikrimah is *Mursal*.

[2] *Ar-Rawḍ Al-Anf*, 2:62.

مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَثِيرًا ﴿٨٦﴾ قُلْ لَئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ
 هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ. وَلَوْ كَانَتْ بَعْضُهُمْ لِيَعِينُ ظَهِيرًا ﴿٨٧﴾ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا
 الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٨﴾

﴿86. And if We willed, We could surely take away that which We have revealed to you. Then you would find no protector for you against Us in that respect.﴾

﴿87. Except as a mercy from your Lord. Verily, His grace unto you is ever great.﴾

﴿88. Say: "If mankind and the Jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."﴾

﴿89. And indeed We have fully explained to mankind, in this Qur'ān, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.﴾

If Allāh willed, He could take away the Qur'ān

Allāh mentions the blessing and great bounty that He has bestowed upon His servant and Messenger Muḥammad ﷺ by revealing to Him the Noble Qur'ān to which falsehood cannot come, from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise. Ibn Mas'ūd said, "A red wind will come to the people, meaning at the end of time, from the direction of Syria, and there will be nothing left in a man's *Muṣḥaf* (copy of the Qur'ān) or in his heart, not even one *Āyah*." Then Ibn Mas'ūd recited:

﴿وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ﴾

﴿And if We willed, We could surely take away that which We have revealed to you.﴾^[1]

Challenging by the Qur'ān

Then Allāh points out the great virtue of the Qur'ān, and says that even if mankind and the *Jinn* were all to come together and agree to produce something like that which was revealed to His Messenger ﷺ, they would never be able to do

[1] Aṭ-Ṭabari 17:546.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٢٩١

إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنْ فَضَلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُلْ
لَنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾ وَقَدْ
صَرَفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مِثْلِ فَأَبَى أَكْثَرُ النَّاسِ
إِلَّا كُفُورًا ﴿٨٩﴾ وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّى تَنْفَجِرَ لَنَا مِنَ
الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَجِيلٍ وَعَنْبٍ
فَتَفْجِرُ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا
زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بَالِهٍ وَالْمَلَائِكَةَ قِيَلًا ﴿٩٢﴾
أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ ذُرْبٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ
لِرُفِيِّكَ حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ قُلْ سُبْحَانَ رَبِّي هَلْ
كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ
الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾ قُلْ لَوْ كَانَتْ
فِي الْأَرْضِ مَلَائِكَةٌ يُمَشِّوْنَ مَطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ
مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾ قُلْ كَفَىٰ بِاللَّهِ
شَهِدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾

it, even if they were to cooperate and support and help one another. This is something which is impossible. How could the words of created beings be like the Words of the Creator Who has no equal and peer, for there is none like unto Him?

﴿وَلَقَدْ صَرَفْنَا لِلنَّاسِ﴾

﴿And indeed We have fully explained to mankind﴾

meaning, 'We have furnished them with evidence and definitive proof, and We have shown them the truth and explained it in detail, yet despite that most of mankind insist on disbelief, i.e.,

denying and rejecting the truth.'

﴿وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّى تَنْفَجِرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَجِيلٍ وَعَنْبٍ فَتَفْجِرُ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بَالِهٍ وَالْمَلَائِكَةَ قِيَلًا ﴿٩٢﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ ذُرْبٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفِيِّكَ حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾﴾

﴿90. And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us;"﴾

﴿91. "Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly;"﴾

﴿92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allāh and the angels before

(us) face to face;”﴾

﴿93. “Or you have a house of Zukhruf,^[1] or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read.” Say: “Glorified be my Lord! Am I anything but a man, sent as a Messenger?”﴾

The Demand of Quraysh for a specific Sign, and the Rejection of that

Ibn Jarīr recorded from Muḥammad bin Ishāq, “An old man from among the people of Egypt who came to us forty-odd years ago told me, from ‘Ikrimah, from Ibn ‘Abbās, that ‘Utbah and Shaybah – the two sons of Rabī’ah, Abu Sufyān bin Ḥarb, a man from Bani ‘Abd Ad-Dār, Abu Al-Bakhtari – the brother of Bani Asad, Al-Aswad bin Al-Muttālib bin Asad, Zam’ah bin Al-Aswad, Al-Walīd bin Al-Mughīrah, Abu Jahl bin Hishām, ‘Abdullāh bin Abi Umayyah, Umayyah bin Khalaf, Al-‘Ās bin Wā’il, and Nabīh and Munabbih - the two sons of Al-Hajjāj As-Sahmīn, gathered all of them or some of them behind the *Ka’bah* after sunset. Some of them said to others, ‘Send for Muḥammad and talk with him and argue with him, so that nobody will think we are to blame.’ So they sent for him saying, ‘The nobles of your people have gathered for you to speak to them.’ So the Messenger of Allāh ﷺ came quickly, thinking that maybe they were going to change their minds, for he was very keen that they should be guided, and it upset him to see their stubbornness. So he came and sat with them, and they said, ‘O Muḥammad, we have sent for you so that nobody will think we are to blame. By Allāh we do not know any man among the Arabs who has brought to his people what you have brought to your people. You have slandered our forefathers, criticized our religion, insulted our reason, slandered our gods and caused division. There is no objectionable thing that you have not brought between us. If you are preaching these things because you want wealth, we will collect some of our wealth together for you and make you

^[1] Meaning gold. See the *Tafsīr* of *Sūrat Az-Zukhrūf* [43:35], it is briefly mentioned and shortly as well.

the wealthiest man among us. If you are looking for position, we will make you our leader. If you are looking for kingship, we will make you our king. If what has come to you is a type of *Jinn* that has possessed you, then we can spend our money looking for the medicine that will rid you of it so that no one will think we are to blame.' The Messenger of Allāh ﷺ said:

«مَا بِي مَا تَقُولُونَ، مَا جِئْتُكُمْ بِمَا جِئْتُكُمْ بِهِ أَطْلُبُ أَمْوَالَكُمْ، وَلَا الشَّرَفَ فِيكُمْ، وَلَا الْمُلْكَ عَلَيْكُمْ، وَلَكِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ رَسُولًا وَأَنْزَلَ عَلَيَّ كِتَابًا، وَأَمَرَنِي أَنْ أَكُونَ لَكُمْ بَشِيرًا وَنَذِيرًا، فَبَلَّغْتُكُمْ رَسُولَاتِ رَبِّي وَنَصَحْتُ لَكُمْ، فَإِنْ تَقَبَلُوا مِنِّي مَا جِئْتُكُمْ بِهِ فَهَوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ تَرَدُّوهُ عَلَيَّ أَضِيزٌ لِأَمْرِ اللَّهِ حَتَّى يَخُحَّمَ اللَّهُ بَيْنِي وَبَيْنَكُمْ»

«My case is not as you say. I have not brought what I have brought to you because I want your wealth or to be your leader or king. But Allāh has sent me to you as a Messenger and has revealed to me a Book and has commanded me to bring you good news and a warning. So, I have conveyed to you the Messages of my Lord and have advised you accordingly. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allāh until Allāh judges between me and you.»

or words to that effect. They said, 'O Muḥammad, if you do not accept what we have offered you, then you know that there is no other people whose country is smaller, whose wealth is less and whose life is harder than ours, so ask your Lord Who has sent you with what He has sent you, to move away these mountains for us that are constricting us, to make our land wider and cause rivers to gush forth in it like the rivers of Syria and Iraq, and to resurrect for us those of our forefathers who have passed away. Let there be among those whom He resurrects Qusayy bin Kilāb, for he was a truthful old man, and we will ask them whether what you are saying is true or false. If you do what we are asking, and they (the people who are resurrected) say that you are telling the truth, then we will believe you and acknowledge your status with Allāh and believe that He has sent you as a Messenger as you say.' The Messenger of Allāh ﷺ said to them:

«مَا بِهَذَا بُعِثْتُ، إِنَّمَا جِئْتُكُمْ مِنْ عِنْدِ اللَّهِ بِمَا بَعَثَنِي بِهِ، فَقَدْ بَلَّغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ، فَإِنْ تَقْبَلُوهُ فَهَوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ تَرُدُّوهُ عَلَيَّ أَصْبِرْ لِأَمْرِ اللَّهِ حَتَّى يَحْكُمَ اللَّهُ بَيْنِي وَبَيْنَكُمْ»

«I was not sent for this purpose. I have brought to you from Allāh that with which He has sent me, and I have conveyed to you the Message with which I was sent to you. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allāh until Allāh judges between me and you.»

They said, 'If you will not do this for us, then at least do something for yourself. Ask your Lord to send an angel to confirm that what you are saying is the truth and to speak up on your behalf. Ask Him to give you gardens and treasures and palaces of gold and silver, and to make you independent so that you will not have to do what we see you doing, for you stand in the marketplaces seeking provision just as we do. Then we will know the virtue of your position with your Lord and whether you are a Messenger as you claim.' The Messenger of Allāh ﷺ said to them:

«مَا أَنَا بِفَاعِلٍ، مَا أَنَا بِالَّذِي يَسْأَلُ رَبَّهُ هَذَا، وَمَا بُعِثْتُ إِلَيْكُمْ بِهَذَا، وَلَكِنَّ اللَّهَ بَعَثَنِي بَشِيرًا وَنَذِيرًا، فَإِنْ تَقْبَلُوا مَا جِئْتُكُمْ بِهِ، فَهَوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ تَرُدُّوهُ عَلَيَّ أَصْبِرْ لِأَمْرِ اللَّهِ حَتَّى يَحْكُمَ اللَّهُ بَيْنِي وَبَيْنَكُمْ»

«I will not do that, and I will not ask my Lord for this. I was not sent to you for this reason. But Allāh has sent me to you to bring you good news and a warning. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allāh until Allāh judges between me and you.»

They said, 'Then cause the sky to fall upon us, as you claim that if your Lord wills, He can do that. We will not believe in you until you do this.' The Messenger of Allāh ﷺ said to them:

«ذَلِكَ إِلَى اللَّهِ، إِنْ شَاءَ فَعَلَ بِكُمْ ذَلِكَ»

«That is for Allāh to decide. If He wills, He will do that to you.»

They said, 'O Muḥammad, did your Lord not know that we would sit with you and ask you what we have asked and make the requests that we have made? He should have told you beforehand and taught you how to reply to us, and informed you what He would do to us if we do not accept what you have brought to us. We have heard that the one who is teaching you this, is a man in Al-Yamāmah called Ar-Raḥmān. By Allāh, we will never believe in Ar-Raḥmān. We are warning you, O Muḥammad, that we will not let you do what you want to do until you or we are destroyed.' One of them said, 'We worship the angels who are the daughters of Allāh.' Another said, 'We will never believe in you until you bring Allāh and the angels before (us) face to face.' When they said this, the Messenger of Allāh ﷺ got up and left them. 'Abdullāh bin Abi Umayyah bin Al-Mughīrah bin 'Abdullāh bin 'Umar bin Makhzūm, the son of his paternal aunt 'Ātikah, the daughter of 'Abdul-Muṭṭalib, also got up and followed him. He said to him, 'O Muḥammad, your people have offered you what they have offered you, and you did not accept it. Then they asked for things for themselves so that they would know your position with Allāh, and you did not do that for them. Then they asked you to hasten on the punishments with which you are scaring them. By Allāh, I will never believe in you unless you take a ladder to heaven and ascend it while I am watching, then you bring with you an open book and four angels to testify that you are as you say. By Allāh, even if you did that, I think that I would not believe you.' Then he turned away from the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ went home to his family, grieving over having missed out on what he had hoped for when his people had called him, because he saw that they were resisting him even more.'^[1]

The Reason why the Idolators' Demands were refused

In the case of this gathering where the Quraysh came together to speak with the Messenger of Allāh ﷺ, if Allāh knew that they were making these requests in order to be guided, they would have been granted, but He knew that they were making these demands out of disbelief and stubbornness. It

[1] Aṭ-Ṭabari 17:557. This story is not authentic.

was said to the Messenger of Allāh ﷺ, "If you wish, We will give them what they are asking, but if they then disbelieve, I will punish them with a punishment that I have never imposed upon anyone else in the universe; or if you wish, I will open for them the gate of repentance and mercy." He said:

«بَلْ تَفْتَحُ عَلَيْهِمْ بَابَ التَّوْبَةِ وَالرَّحْمَةَ»

«Rather, You open for them the gate of repentance and mercy.»^[1]

This is like the Āyah:

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآيَاتِنَا مُؤَدَّاتٌ مُّبِينَةٌ فَنظَمْنَاهَا وَوَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا﴾

«And nothing stops Us from sending the Āyāt but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).﴾ (17:59)

And Allāh says:

﴿وَقَالُوا مَا لِيَ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَسْجِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْنَا مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾ أَوْ يُنزلُ إِلَيْنَا كِتَابٌ أَوْ نَكُونُ لَهُمْ جَنَّةً يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٨﴾ انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾ تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُجُورًا ﴿١٠﴾ بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾﴾

«And they say: "Why does this Messenger eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him? Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched." See how they coin similitudes for you, so they have gone astray, and they cannot find a path. Blessed be He Who, if He wills, will assign you better than that - Gardens under

[1] Aḥmad 1 :242.

which rivers flow and will assign you palaces. Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire. ﴿ (25:7-11)

Allāh's saying,

﴿حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا﴾

﴿until you cause a spring to gush forth from the earth for us﴾

refers to a spring of flowing water. They asked him to bring forth springs of fresh water in the land of Al-Hijāz, here and there. This is easy for Allāh, may He be glorified and exalted; if He willed, He could do that. He could have responded to all their demands, but He knew that they would not be guided by that, as He says:

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا
الْعَذَابَ الْأَلِيمَ ﴿١٠٩﴾﴾

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

And Allāh says:

﴿وَلَوْ أَنَّا زَلَّنا إِلَيْهِمُ الْمَلٰٓئِكَةَ ۖ وَكَلَّمَهُمُ الْمُرۡقَ وَحَنَرۡنَا عَلَيْهِمُ كُلَّ شَيْءٍ قُلۡلًا مَا كَانُوا يَؤۡمِنُونَا﴾

﴿And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed﴾ [6:111]

His saying;

﴿أَرَأَيْتُمْ تَوَدُّعَ السَّمَاءِ كَمَا زَعَمْتُمْ﴾

﴿Or you cause the heaven to fall upon us in pieces, as you have pretended,﴾

means, 'you promised us that on the Day of Resurrection the heavens will be split asunder, being broken and torn up, with parts of it falling down, so do that in this world and make it fall in pieces.' This is like when they said:

﴿اللَّهُمَّ إِن كَانَتْ هٰذِهِ هُوَ الْحَقُّ مِنۢ بَيْنِ يَدَيْكَ فَامْطِرْ عَلَيْنَا جِجَارًا مِّنَ السَّمَاءِ﴾

﴿O Allāh! If this (the Qur'an) is indeed the truth from You,

then rain down stones on us from the sky.﴾ [8:32]

Similarly, the people of Shu'ayb asked him:

﴿فَأَسْفِطْ عَلَيْنَا كَمَا مَنَ السَّمَاءُ إِن كُنتَ مِنَ الصّٰدِقِیْنَ ﴿۱۷۷﴾﴾

﴿So cause a piece of the heaven to fall on us, if you are of the truthful!﴾ (26:187)

So Allāh punished them with the punishment of the day of Shadow (a gloomy cloud), which was the torment of a Great Day. [26:189] As for the Prophet of Repentance and Mercy, who was sent as a mercy to the worlds, he asked Allāh to delay their punishment, in the hope that Allāh would bring forth from their offspring people who would worship Allāh Alone, with no partner or associate. This is what indeed did happen, for among those who are mentioned above were some who later embraced Islām and became good and sincere Muslims, even 'Abdullāh bin Abi Umayyah, who followed the Prophet ﷺ (out of that meeting) and spoke to him as he did. He became a sincere Muslim and turned to Allāh in repentance.

﴿أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ ذُرْبِیْ﴾

﴿Or you have a house of Zukhruf.﴾

Ibn 'Abbās, Mujāhid and Qatādah said, "This is gold."^[1] This was also what was said in the recitation of Ibn Mas'ūd, "Or you have a house of gold."^[2]

﴿أَوْ تَرَىٰ فِی السَّمَاءِ﴾

﴿or you ascend up into the sky,﴾ meaning, you climb up on a ladder while we are watching you.

﴿وَلَنْ نُؤْمِنَ بِرُؤْيَاكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ﴾

﴿and even then we will put no faith in your ascension until you bring down for us a Book that we would read.﴾

Mujāhid said, "This means a book in which there would be one page for each person, on which would be the words: This is a book from Allāh to so-and-so the son of so-and-so, which

[1] Aṭ-Ṭabari 17:553.

[2] Aṭ-Ṭabari 17:553.

he would find by his head when he woke up in the morning.”^[1]

﴿قَدْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا﴾

﴿Say: “Glorified be my Lord! Am I anything but a man, sent as a Messenger?”﴾

meaning, ‘Glorified, exalted and sanctified be He above the notion that anyone would come before Him concerning any matter pertaining to His authority and sovereignty. He is the One Who does what He wills. If He willed, he could have given you what you asked for, or if He willed, he could have refrained. I am only a Messenger to you, sent to convey the Messages of my Lord and advise you. I have done that, and the response to what you have asked is to be decided by Allāh, may He be glorified.’

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا﴾ قَدْ لَوْ
كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَنْشُورُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمُ مِنَ السَّمَاءِ مَلَكًا
رَسُولًا ﴿﴾

﴿94. And nothing prevented men from believing when the guidance came to them, except that they said: “Has Allāh sent a man as (His) Messenger?”﴾

﴿95. Say: “If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.”﴾

The refusal of the Idolators to believe because the Messenger ﷺ was a Human – and its refutation

﴿وَمَا مَنَعَ النَّاسَ﴾

﴿And nothing prevented men﴾ means, most of them,

﴿أَنْ يُؤْمِنُوا﴾

﴿from believing﴾ and following the Messengers, except the fact that they found it strange that human beings would be sent as Messengers, as Allāh says:

[1] Aṭ-Ṭabari 17:554.

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ﴾

﴿Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds?"﴾ [10:2]

And Allāh says:

﴿ذَٰلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا﴾

﴿That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us?"﴾ [64:6]

Fira'wn and his people said:

﴿أَنزُون لِّسَرِّيَنِي وَإِنَّا وَفَوهُمَا لَنَا عٰبِدُونَ ﴿٧﴾﴾

﴿They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!"﴾ [23:47]

Similarly, the nations said to their Messengers:

﴿إِن أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَأَتُونَا بِسُلْطٰنٍ مُّبِينٍ﴾

﴿"You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority"﴾ [14:10] And there are many other similar Āyāt.

Then Allāh says, pointing out His kindness and mercy towards His servants, that He sends to them Messengers of their own kind so that they will understand what he says and will be able to speak to him directly. If He sent to mankind a Messenger from among the angels, they would not be able to deal with him face to face and learn from him, as Allāh says:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ﴾

﴿Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves﴾ [3:164]

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾

﴿Verily, there has come unto you a Messenger from among yourselves﴾ [10:128]

﴿كَأَآرْسَانَا يَكْفُرُ بِكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْنَكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٢٨﴾ فَادْكُرُوا لِي وَأَشْكُرُوا لِي وَلَا تَكْفُرُوا لِي﴾

﴿Similarly, We have sent among you a Messenger of your own, reciting to you Our verses (the Qur'ān) and purifying you, and teaching you the Book and the Hikmah, and teaching you that which you used not to know. Therefore remember Me. I will remember you, and be grateful to Me and never be ungrateful to Me.﴾ (2:151-152)

Allāh says here:

﴿قُلْ لَوْ كَان فِي الْأَرْضِ مَلَائِكَةٌ يمشونَ مُطْمَئِنِّينَ﴾

﴿Say: "If there were on the earth, angels walking about in peace and security,﴾ meaning, just as you do,

﴿لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا﴾

﴿We should certainly have sent down for them from the heaven an angel as a Messenger﴾.

meaning, 'one of their own kind. But as you are human, We have sent to you Messengers from yourselves, as a kindness and a mercy.'

﴿قُلْ كَفَىٰ بِرَأْيِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِمَا يُعْمَلُونَ خَبِيرًا ﴿٩٦﴾﴾

﴿96. Say: "Sufficient is Allāh for a witness between me and you. Verily, He is Ever the All-Knower, the All-Seer of His servants."﴾

Allāh tells His Prophet ﷺ how to prove that what he has brought is true, saying to him to tell them: "He (Allāh) is a witness over me and over you. He knows what I have brought to you. If I were lying to you, He would take revenge on me in the severest manner," as Allāh says:

﴿وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَابِيلِ ﴿٩٧﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٩٨﴾ ثُمَّ لَقَطْنَا مِنْهُ الْوَتِينَ ﴿٩٩﴾﴾

﴿And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, And then We certainly would have cut off his life artery.﴾ (69:44-46)

Allāh said;

﴿إِنَّهُ كَانَ بِمَا دُونَ حَيْرًا بَصِيرًا﴾

﴿Verily, He is Ever the All-Knower, the All-Seer of His servants.﴾

meaning, He knows best who among them deserves blessings, good treatment and guidance, and who deserves to be doomed and led astray. He says:

﴿وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عَذَابًا وَإِنَّا كُنَّا مَأْوَاهُمْ جَهَنَّمَ كُلَّمَا خَفَ زَيْنُهُمْ سَعِيرًا﴾

﴿97. And he whom Allāh guides, he is led aright; and whomever He leaves astray can never find helpers other than Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.﴾

Guidance and Misguidance are in the Hands of Allāh

Allāh tells us how He deals with His creation and how His rulings are carried out. He tells us that there is none who can put back His judgement, for whomever He guides cannot be led astray,

﴿وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ﴾

﴿and whomever He leaves astray can never find helpers other than Him﴾ to guide him. As Allāh says:

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرِيدًا﴾

﴿He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him﴾ [18:17]

The Punishment of the People of Misguidance

﴿وَيَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ﴾

﴿and We shall gather them together on the Day of Resurrection on their faces,﴾

Imām Aḥmad recorded from Anas bin Mālik that the Prophet ﷺ was asked, "O Messenger of Allāh, how will the people be gathered on their faces?" He said,

«الَّذِي أَمْسَاهُمْ عَلَى أَرْجُلِهِمْ قَادِرٌ عَلَى أَنْ يُمَشِّيَهُمْ عَلَى وُجُوهِهِمْ»

«The One Who made them walk on their feet is able to make them walk on their faces.»^[1]

It was also reported (by Al-Bukhāri and Muslim) in the Two Ṣaḥīḥs.^[2]

﴿عَبْيًا﴾

﴿blind﴾ means, unable to see.

﴿وَبَكًّا﴾

﴿dumb﴾ means, unable to speak.

﴿وَصُمًّا﴾

﴿deaf﴾ means, unable to hear. They will be in this state as a punishment for the way they were in this world, blind, dumb and deaf to the truth. This will be their recompense when they are gathered on the Day of Resurrection, at the time when they need these faculties most of all.

﴿مَأْوَاهُمْ﴾

﴿their abode﴾ means, their destination.

﴿جَهَنَّمَ كُلَّمَا خَبَتْ﴾

﴿will be Hell; whenever it abates,﴾

Ibn 'Abbās said, "(This means) calms down,"^[3] Mujāhid said, "(It means) is extinguished,"

﴿زِدْنَاهُمْ سَعِيرًا﴾

﴿We shall increase for them the fierceness of the Fire.﴾

meaning, increasing its flames and heat and coals, as Allāh says:

[1] Aḥmad 3:167.

[2] Faṭḥ Al-Bāri 8:350, Muslim 4:2161.

[3] Aṭ-Ṭabari 17:561.

سُورَةُ الْاِسْرَاءِ

٢٩٢

الْمِيزَانِ

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ
 مِنْ دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمُقًا وَمَكًّا
 وَصُمًّا مَأْوِيَهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾
 ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا
 وَرَفَتًا أَوْ تَالْمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ
 الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ
 وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَإِنِ الظَّالِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾
 قُلْ لَوِ انْتُمْ تَعْلَمُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ
 الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ
 آيَاتٍ بَيِّنَاتٍ فَسْتَلَّ بِئْسَ الْبَيْتَ إِسْرًا يَدِ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ
 إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿١٠١﴾ قَالَ لَقَدْ عَلِمْتَمَا أَنزَلَ
 هَؤُلَاءِ إِلَى الْأَرْضِ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرًا وَإِنِّي لَأَظُنُّكَ
 يَفِرْعَوْنُ مُنْشُورًا ﴿١٠٢﴾ فَأَرَادَ أَنْ يَنْتَقِزَهُمْ مِنَ الْأَرْضِ
 فَأَعْرَفْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ
 اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾

﴿فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا
 عَذَابًا﴾ ﴿٣٠﴾

﴿So taste you (the results of your evil actions). No increase shall We give you, except in torment.﴾ (78:30)

﴿ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا
 بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا
 وَرَفَتًا أَوْ تَالْمَبْعُوثُونَ خَلْقًا
 جَدِيدًا﴾ ﴿٩٨﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ
 الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
 قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ
 وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَإِنِ
 الظَّالِمُونَ إِلَّا كُفُورًا﴾ ﴿٩٩﴾

﴿98. That is their recompense, because they denied Our Āyāt and said: "When we are bones and fragments,

shall we really be raised up as a new creation?"﴾

﴿99. See they not that Allāh, Who created the heavens and the earth, is able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the wrongdoers refuse but disbelief.﴾

Allāh says: This punishment, being resurrected blind, dumb and deaf, is what they deserve, because they disbelieved,

﴿بِآيَاتِنَا﴾

﴿Our Āyāt﴾, i.e., Our proof and evidence, and did not think that the resurrection could ever happen.'

﴿وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرَفَتًا﴾

﴿and said: "When we are bones and fragments..."﴾

meaning, when we have disintegrated and our bodies have rotted away,

﴿أَوَلَمْ نَسْجُدْ لَكَ خَلْقًا حَدِيدًا﴾

﴿shall we really be raised up as a new creation?﴾

meaning, after we have disintegrated and disappeared and been absorbed into the earth, will we come back a second time? Allāh established proof against them and told them that He is able to do that, for He created the heavens and the earth, so raising them up again is easier for Him than that, as He says:

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind;﴾ [40:57]

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْـ بِمُخْلِقِينَ يَغْدِرْ عَلَيَّ أَنْ يُحْيِيَ الْمَوْتَى﴾

﴿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?﴾ [46:33]

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِغَدِيرٍ عَلَيَّ أَنْ يَخْلُقَ مِثْلَهُمْ بَلْ وَهُوَ الْخَلَّاقُ الْعَلِيمُ﴾ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٣٦﴾

﴿Is not He Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" and it is!﴾ (36:81-82)

And Allāh says here:

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَيَّ أَنْ يَخْلُقَ مِثْلَهُمْ﴾

﴿See they not that Allāh, Who created the heavens and the earth, is able to create the like of them.﴾

meaning, on the Day of Resurrection, He will recreate and restore their bodies, as He created them in the first place.

﴿وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ﴾

﴿And He has decreed for them an appointed term, whereof there

is no doubt.﴾

means, He has set a time for them to be re-created and brought forth from their graves, an appointed time which must surely come to pass. As Allāh says:

﴿وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٠٤﴾﴾

﴿And We delay it only for a term (already) fixed.﴾ (11:104)

﴿فَأَبَى الْكَافِرُونَ﴾

﴿But the wrongdoers refuse﴾ – after the proof has been established against them,

﴿إِلَّا كُفْرًا﴾

﴿(and accept nothing) but disbelief.﴾ means, they persist in their falsehood and misguidance.

﴿قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْسَانِ وَكَانَ الْإِنْسَانُ قَشُورًا ﴿١٠٠﴾﴾

﴿100. Say: "If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending, and man is ever miserly!"﴾

Holding back is Part of Man's Nature

Allāh says to His Messenger ﷺ: "Tell them, O Muḥammad, even if you had authority over the treasures of Allāh, you would refrain from spending for fear of exhausting it." Ibn 'Abbās and Qatādah said, "This means for fear of poverty,"^[1] lest it run out, despite the fact that it can never be exhausted or come to an end. This is because it is part of your nature. So Allāh says:

﴿وَكَانَ الْإِنْسَانُ قَشُورًا﴾

﴿and man is ever miserly.﴾ Ibn 'Abbās and Qatādah said: "(This means) stingy and holding back."^[2] Allāh says:

﴿أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾﴾

﴿Or have they a share in the dominion? Then in that case they would not give mankind even a Naqīra.﴾ (4:53),

[1] Aṭ-Ṭabari 17:563.

[2] Aṭ-Ṭabari 17:563.

meaning that even if they had a share in the authority of Allāh, they would not have given anything to anyone, not even the amount of a *Naqīra* (speck on the back of a date stone). Allāh describes man as he really is, except for those whom Allāh helps and guides. Miserliness, discontent and impatience are human characteristics, as Allāh says:

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الْفِتْرُ جُرُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا الصَّالِحِينَ ﴿٢٢﴾﴾

﴿Verily, man was created very impatient; irritable when evil touches him; and stingy when good touches him. Except those who are devoted to Ṣalāh (prayers).﴾ (70:19-22).

And there are many other such references in the Qur'an. This is an indication of the generosity and kindness of Allāh. In the Two *Ṣaḥīḥs* it says:

«يَدُ اللَّهِ مَلَأَى لَا يَغِيضُهَا نَفَقَةٌ سَحَاءُ اللَّيْلِ وَالنَّهَارِ، أَرَأَيْتُمْ مَا أَنْفَقَ مِنْهُ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ، فَإِنَّهُ لَمْ يَغِيضْ مَا فِي يَمِينِهِ»

«Allāh's Hand is full and never decreases because of His giving night and day. Do you not see how much He has given since He created the heavens and the earth, yet that which is in His right hand never decreases.»^[1]

﴿وَلَقَدْ آتَيْنَا مُوسَى إِسْعَ مَائِنَةٍ بَيْنَتِي بَيْنَتِكَ فَسَلَّ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿١٠١﴾ قَالَ لَقَدْ عَلِمْتُمَا أَنزَلَ هَذِهِآ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَظُنُّكَ بِنُفْرَعَوْتٍ مَّسْحُورًا ﴿١٠٢﴾ فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ أَكُنُوا الْأَرْضَ فَإِنَّا جَاءَهُ وَعَدُّ الْآخِرَةِ جِزَاءَ نَكْرٍ لَيْفِيًا ﴿١٠٤﴾﴾

﴿101. And indeed We gave Mūsā nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'awn said to him: "O Mūsā ! I think you are indeed bewitched."﴾

﴿102. He said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth. And I think you are indeed, O Fir'awn, doomed to

[1] *Faḥḥ Al-Bāri* 8 :202, *Muslim* 2 :691 .

destruction!" ﴿﴾

﴿103. So he resolved to turn them out of the land. But We drowned him and all who were with him.﴾

﴿104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd."﴾

The Nine Signs of Mūsā

Allāh tells us that He sent Mūsā with nine clear signs, which provided definitive proof that his prophethood was real and that what he was conveying from the One Who had sent him to Fira'wn was true. These clear signs were: his staff, his hand, the years of famine, the sea, the flood, the locusts, the lice, the frogs and the blood. This was the view of Ibn 'Abbās.^[1] Muḥammad bin Ka'b said, "They were his hand and his staff, the five signs mentioned in *Al-A'rāf*, and destruction of wealth^[2] and the rock."^[3] Ibn 'Abbās, Mujāhid, 'Ikrimah, Ash-Sha'bi and Qatādah said: "They are his hand, his staff, the years of famine, the failure of the crops, the flood, the locusts, the lice, the frogs and the blood."^[4]

﴿فَانْتَكَبُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ﴾

﴿Yet they remained arrogant, and they were of those people who were criminals,﴾ [7:133]

meaning, despite all these signs and their witnessing of them, they disbelieved them and belied them wrongfully and arrogantly, although they were themselves were convinced of them, so they did not have any effect on them. By the same token, (Allāh tells His Messenger ﷺ here,) 'if We were to respond to what these people are asking you for, who have said that they will not believe in you until you cause springs to gush forth throughout the land for them, they would not respond or believe except if Allāh willed.' As Fira'wn said to

[1] Aṭ-Ṭabari 17:564.

[2] See the *Tafsīr* of Sūrah Yūnus 10:88.

[3] Aṭ-Ṭabari 17:565.

[4] Aṭ-Ṭabari 17:565, 566.

Mūsā, even though he had witnessed the signs which he brought,

﴿رَأَى لَأُظُنُّكَ بِمُوسَىٰ مَسْحُورًا﴾

﴿“O Mūsā! I think you are indeed bewitched.”﴾

It was said that this meant he thought he was a sorcerer, but Allāh knows best. These nine signs which were mentioned by the Imāms (scholars) quoted above are what is referred to here, and in the *Āyah* :

﴿وَأَلَىٰ عَصَاكَ فَلَمَّا رَاهَا نَهَزَهُ كَأَنَّهُ جَاءَهُ مِنَ الْمُنْذِرِ وَلَمْ يَتَوَقَّ بِمُوسَىٰ لَآ تَخَفْ﴾

﴿“And throw down your stick!” But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said :) “O Mūsā ! Fear not.”﴾ until His saying,

﴿فِي يَسَعِ آيَاتِي إِلَىٰ رُءُوسِهِمْ وَقَوْمِهِمْ كَأَنَّهُمْ قَوْمٌ أَلْفِين﴾

﴿among the nine signs (you will take) to Fir'awn and his people. Verily, they are a people who are rebellious.﴾ [27:10-12]

These *Āyāt* include mention of the stick and the hand, and the rest of the nine signs are mentioned in detail in *Sūrat Al-A'raf*. Mūsā was also given many other signs, such as striking the rock with his staff and water flowing from it, their being shaded with clouds, manna and quails, and other signs which were bestowed upon the Children of Israel after they had left the land of Egypt. But here Allāh mentions the nine signs which were witnessed by his people in Egypt. These became evidence against them, because they stubbornly rejected them out of disbelief.

So Mūsā said to Fira'wn:

﴿لَقَدْ عَلِمْتُمَا أَنزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَآئِرِ﴾

﴿“Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth.﴾

meaning, as proof and evidence of the truth of what I have brought to you.

﴿رَأَى لَأُظُنُّكَ بِفِرْعَوْنَ مُسْحُورًا﴾

﴿And I think you are indeed, O Fir'awn, doomed to destruction!﴾

i.e., bound to be destroyed. This was the view of Mujāhid and

Qatādah.^[1] Ibn 'Abbās said: "It means cursed."^[2] Ibn 'Abbās and Aḍ-Ḍaḥḥāk said:

﴿مَسْجُورًا﴾

﴿doomed to destruction.﴾ means defeated.^[3] As Mujāhid said, "doomed" includes all of these meanings.

The Destruction of Fir'awn and His People

﴿فَأَرَادَ أَنْ يَنْفِرَهُمْ مِنَ الْأَرْضِ﴾

﴿So he resolved to turn them out of the land.﴾ means, he wanted to expel them and drive them out.

﴿فَأَعْرَفْتَهُ وَمَنْ مَعَهُ جَمِيعًا ۖ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ﴾

﴿But We drowned him and all who were with him. And We said to the Children of Israel after him: "Dwell in the land..."﴾

This is good news for Muḥammad ﷺ, a foretelling of the conquest of Makkah, even though this Sūrah was revealed in Makkah before the Hijrah. Similarly, the people of Makkah wanted to expel the Prophet ﷺ from the city, as Allāh says in two Āyāt:

﴿وَإِنْ كَادُوا لَيَنْفِرُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا﴾

﴿And verily, they were about to frighten you so much as to drive you out from the land...﴾ [17:76-77]

Hence Allāh caused His Messenger ﷺ to inherit Makkah, so he entered it by force, according to the better-known of the two opinions, and he defeated its people then out of kindness and generosity, he let them go, just as Allāh caused the Children of Israel, who had been oppressed, to inherit the land, east and west, and to inherit the land of Fir'awn's people, with its farmland, crops and treasures. As Allāh said,

﴿كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ﴾

﴿thus We caused the Children of Israel to inherit them.﴾ (26:59). Here Allāh says:

[1] Aṭ-Ṭabari 17:571.

[2] Aṭ-Ṭabari 17:570.

[3] Aṭ-Ṭabari 17:570.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٢٩٣

وَالْحَقِّ أَنْزَلْنَاهُ وَالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾
 وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مَكَّةَ وَنَزَلْنَاهُ لَنُزِيلًا ﴿١٠٦﴾
 قُلْ ءَأَمْسُوا بِهِ أَوْ لَا تُؤْمِنُونَ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ
 عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ
 وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَسْكَبُونَ وَيَزِيدُهُمْ
 خُشُوعًا ﴿١٠٩﴾ قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ
 الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرِ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ
 بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْذَ لِنَفْسِهِ وَلَمْ يَكُنْ
 لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذَّلِيلِ وَكَبِّرْ تَكْبِيرًا ﴿١١١﴾

سُورَةُ الْكَهْفِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾
 قَسَمًا لِيَتَذَكَّرَ بِهِ أَسَاخِرٌ مِنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ
 يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾ مَتَكِينٍ
 فِيهِ آيَاتٌ وَمُنذِرَاتٌ لِقَوْمٍ أَلْفًا ﴿٣﴾ قَالُوا لَنْ نَأْخُذَ اللَّهُ وَلَدًا ﴿٤﴾

﴿وَقُلْنَا مِنْ بَعْدِهِ لِيَلْقَىٰ إِسْرَائِيلَ
 آتِكُمَا الْأَرْضَ فَإِنَّا جَاءَةٌ وَعَدُّ
 الْآخِرَةُ جُنْحًا يُكْرَهُ لِيَعْمَلُوا﴾

﴿And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd."﴾

meaning, all of you, you and your enemies. Ibn 'Abbās, Qatādah and Aḍ-Ḍaḥḥak said, "It means all together."^[1]

﴿وَالْحَقِّ أَنْزَلْنَاهُ وَالْحَقِّ نَزَلَ وَمَا
 أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾ وَقُرْآنًا
 فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مَكَّةَ
 وَنَزَلْنَاهُ لَنُزِيلًا ﴿١٠٦﴾﴾

﴿105. And with truth We have sent it down, and with truth it has descended. And We have sent you as nothing but a bearer of glad tidings, and a warner.﴾

﴿106. And a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.﴾

The Revelation of the Qur'ān in Stages

Allāh tells us that His Book, the Glorious Qur'ān, has been sent with truth, i.e., it contains the truth, as Allāh says:

﴿لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَاللَّكْتُبُ كُنْتُمْ شَاهِدُونَ﴾

[1] Aṭ-Ṭabari 17:572, 573.

﴿But Allāh bears witness to that which He has sent down unto you; He has sent it down with His knowledge, and the angels bear witness﴾ [4:166]

meaning, it contains the knowledge which Allāh wanted to teach to you, with His rulings, commands and prohibitions.

﴿وَبِالْحَقِّ نَزَّلُ﴾

﴿and with truth it has descended.﴾ means, "It has been sent down to you, O Muḥammad, preserved and protected, not contaminated or mixed with anything else, with nothing added or taken away. It has come to you with the truth, brought down by one mighty in power, trustworthy and strong, one who is obeyed by the higher group (angels)."

﴿وَمَا أَرْسَلْنَاكَ﴾

﴿And We have sent you﴾ O Muḥammad

﴿إِلَّا مُبَشِّرًا وَنَذِيرًا﴾

﴿as nothing but a bearer of glad tidings and a warner﴾.

a bearer of glad tidings for the believers who obey you and a warner to the disbelievers who disobey you.

﴿وَرُؤُوسًا فَرَّقْتَهَا﴾

﴿And (it is) a Qur'ān which We have divided﴾,

The word translated here as "We have divided" may be read in two ways. If it is read as "*Faraqñāhu*", with no *Shaddah*, the meaning is: 'We have made it depart from *Al-Lawḥ Al-Maḥfūz* to *Bayt Al-'Izzah* in the lowest heaven, then it was revealed in stages to the Messenger of Allāh, according to events, over a period of twenty-three years.' This was narrated by 'Ikrimah from Ibn 'Abbās.^[1] It was also narrated that Ibn 'Abbās read it as "*Farraqñāhu*", with a *Shaddah*, meaning, 'We revealed it *Āyah* by *Āyah*, and have explained it and made it clear.'^[2] Hence Allāh says:

﴿لِنُقَرِّمَهُ عَلَى النَّاسِ﴾

[1] Aṭ-Ṭabari 17:574.

[2] Aṭ-Ṭabari 17:573, 574.

﴿in order that you might recite it to men﴾, meaning, convey it to the people and recite it to them,

﴿عَلَىٰ سَكْرٍ﴾

﴿at intervals.﴾ meaning slowly.

﴿وَرَزَلْنَاهُ نَزِيلًا﴾

﴿And We have revealed it by stages.﴾ means, little by little.

﴿قُلْ ءَايَاتُ رَبِّي أَوْ لَا تُوْمِنُوْا اِنَّ الَّذِيْنَ اُوْتُوْا الْعِلْمَ مِنْ قَبْلِهِۦوَ اِنَّا يَسْكُنْ عَلَيْهِمْ يَجْرُوْنَ لِالْاَدْقَانِ
سُجَّدًا ﴿١٠٧﴾ وَرَقُوْلُوْنَ سُبْحٰنَ رَبِّنَا اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ﴿١٠٨﴾ وَيَخْرُوْنَ لِالْاَدْقَانِ يَبْكُوْنَ وَرِيْبُدُهُمْ
خُسُوْعًا ﴿١٠٩﴾﴾

﴿107. Say: "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their chins (faces) in humble prostration."﴾

﴿108. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."﴾

﴿109. And they fall down on their chins (faces) weeping and it increases their humility.﴾

Those Who were given Knowledge before truly admit the Qur'ān

Allāh says to His Prophet Muḥammad ﷺ:

﴿قُلْ﴾

﴿Say﴾ O Muḥammad to these disbelievers concerning what you have brought to them of this Glorious Qur'ān:

﴿ءَايَاتُ رَبِّي أَوْ لَا تُوْمِنُوْا﴾

﴿"Believe in it (the Qur'ān) or do not believe (in it).﴾

meaning, it is all the same whether you believe in it or not, for it is true in and of itself. It was revealed by Allāh, Who mentioned it previously in the Books that He revealed to other Messengers. Hence He says:

﴿اِنَّ الَّذِيْنَ اُوْتُوْا الْعِلْمَ مِنْ قَبْلِهِۦوَ﴾

﴿Verily, those who were given knowledge before it,﴾

meaning righteous people among the People of the Book, who

adhered to their Books and appreciated them without distorting them.

﴿إِنَّا يَسْلَىٰ عَلَيْهِمْ﴾

﴿when it is recited to them,﴾ means, when this Qur'ān is recited to them,

﴿يَخْرُونَ لِلْأَذْقَانِ سُجَّدًا﴾

﴿fall down on their chins (faces) in humble prostration.﴾

means, to Allāh, in gratitude for the blessing He has bestowed on them by considering them fit to live until they met this Messenger to whom this Book was revealed. Hence they say:

﴿سُبْحٰنَ رَبِّنَا﴾

﴿Glory be to our Lord!﴾, meaning, they extol and glorify their Lord for His perfect power and for not delaying the fulfillment of the promise which He made through His earlier Prophets, that He would send Muḥammad ﷺ. Hence they said:

﴿سُبْحٰنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا﴾

﴿Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.﴾

﴿وَيَخْرُونَ لِلْأَذْقَانِ يَسْكُوبُونَ﴾

﴿And they fall down on their chins (faces) weeping﴾

means, in submission to Allāh, may He be glorified, and in expression of their belief and faith in His Book and His Messenger ﷺ.

﴿وَيَزِيدُهُمْ خُشُوعًا﴾

﴿and it increases their humility.﴾ means, it increases them in faith and submission. As Allāh says:

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ.﴾ (17:17)

﴿While as for those who accept guidance, He increases their guidance and bestows on them their Taqwā.﴾ (47:17).

﴿وَيَخْرُونَ﴾

﴿And they fall down﴾ is a description rather than an action (i.e., this is a further description of their humility as referred to in

Āyah 107; it does not imply that they prostrate twice).

﴿قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا يَمَّا وَابْتِغَ بَيْنَ ذَلِكَ سُبُلًا ۚ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُن لَّهُ وَكِيْلٌ مِّنَ الدُّنْيَا وَكَرِيْمًا ۝۱۰۸﴾

﴿110. Say: "Invoke Allāh or invoke Ar-Rahmān (the Most Gracious), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Ṣalāh (prayer) neither aloud nor in a low voice, but follow a way between.﴾

﴿111. And say: "All the praises and thanks be to Allāh, Who has not begotten a son, and Who has no partner in (His) dominion, nor is He low to have a supporter. And magnify Him with all magnificence."﴾

To Allāh belong the Most Beautiful Names

Allāh says:

﴿قُلْ﴾

﴿Say﴾ O Muḥammad, to these idolators who deny that Allāh possesses the attribute of mercy and refuse to call Him Ar-Rahmān,

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

﴿"Invoke Allāh or invoke Ar-Rahmān (the Most Gracious), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.﴾

meaning, there is no difference between calling on Him as Allāh or calling on Him as Ar-Rahmān, because He has the Most Beautiful Names, as He says:

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ السَّمْعُ وَالْبَصَرُ هُوَ الرَّحْمَنُ الرَّحِيمُ ۝﴾

﴿He is Allāh, beside Whom none has the right to be worshipped but He the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.﴾ (59:22)

Until His saying;

﴿لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبَّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِينَ﴾

﴿To Him belong the Best Names. All that is in the heavens and the earth glorify Him.﴾ [59:24]

Makḥūl reported that one of the idolators heard the Prophet ﷺ saying when he was prostrating: "O Most Gracious, O Most Merciful." The idolator said, he claims to pray to One, but he is praying to two! Then Allāh revealed this Āyah. This was also narrated from Ibn 'Abbās, and by Ibn Jarīr.^[1]

The Command to recite neither loudly nor softly

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾

﴿And offer your Ṣalāh neither aloud﴾

Imām Aḥmad reported that Ibn 'Abbās said: "This Āyah was revealed when the Messenger of Allāh ﷺ was preaching underground in Makkah."

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا﴾

﴿And offer your Ṣalāh neither aloud nor in a low voice,﴾

Ibn 'Abbās said: "When he prayed with his Companions, he would recite Qur'ān loudly, and when the idolators heard that, they insulted the Qur'ān, and the One Who had revealed it and the one who had brought it. So Allāh said to His Prophet ﷺ:

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾

﴿And offer your Ṣalāh (prayer) neither aloud﴾ means, do not recite it aloud, lest the idolators hear you and insult the Qur'ān,

﴿وَلَا تُخَافِتُ بِهَا﴾

﴿nor in a low voice,﴾ means, nor recite it so quietly that your companions cannot hear the Qur'ān and learn it from you.

﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾

﴿but follow a way between.﴾^[2]

This was also reported in the Two Ṣaḥīḥs.^[3] Aḍ-Ḍaḥḥāk also narrated something similar from Ibn 'Abbās, and added:

[1] Aḡ-Ṭabari 17 :580.

[2] Aḥmad 1 :23.

[3] Faṭḥ Al-Bāri 8 :257, Muslim 1 :329.

“When he migrated to Al-Madīnah, this no longer applied, and he recited as he wished.”^[1]

Muḥammad bin Ishāq said that Ibn ‘Abbās said, “When the Messenger of Allāh ﷺ recited Qur’ān quietly while he was praying, the (idolators) would disperse and refuse to listen to him; if one of them wanted to hear some of what he was reciting in his prayer, he would try to listen without anyone seeing him, because he was afraid of them. If he realized that anybody knew he was listening, he would go away lest they harm him, so he would stop listening. If the Prophet ﷺ lowered his voice, those who wanted to listen to his recitation could not hear anything, so Allāh revealed,

﴿وَلَا يَجْهَرُ بِصَلَاتِكَ﴾

﴿And offer your Ṣalāh neither aloud﴾

meaning, do not recite aloud, lest those who want to listen disperse for fear of attracting unwelcome attention,

﴿وَلَا تُخَافِتْ بِهَا﴾

﴿nor in a low voice,﴾ but do not make your voice so soft that the one who is trying to listen without being seen cannot hear anything at all. Perhaps he will pay attention to some of what he hears and benefit from it.

﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾

﴿but follow a way between.﴾^[2]

This was the view of ‘Ikrimah, Al-Ḥasan Al-Baṣri and Qatādah that this Āyah was revealed concerning recitation in prayer.^[3] It was narrated from Ibn Mas‘ūd: “Do not make it so soft that no one can hear it except yourself.”^[4]

Declaration of Tawḥīd

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا﴾

﴿And say: “All the praises and thanks be to Allāh, Who has

[1] Aṭ-Ṭabari 17:584.

[2] Aṭ-Ṭabari 17:585.

[3] Aṭ-Ṭabari 17:587.

[4] Aṭ-Ṭabari 17:589.

not begotten a son..."»

because Allāh has stated that the Most Beautiful Names belong to Him, and has declared Himself to be above having any faults or defects.

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلَكُوتِ﴾

«And say: "All the praises and thanks be to Allāh, Who has not begotten a son, and Who has no partner in (His) dominion..."»

indeed, He is Allāh, (the) One, the Self-Sufficient Master, Who begets not, nor was He begotten, and there is none co-equal or comparable unto Him.

﴿وَلَمْ يَكُنْ لَهُ وِثْرٌ مِنَ الْأَدْنَى﴾

«nor He is low to have a supporter.»

means, He is not so humble or weak that He needs to have a helper or supporter or adviser, rather He Alone, with no partner or associate, may He be exalted, is the Creator of all things and is the One Who is running and controlling them by His will, with no partner or associate.

﴿وَلَمْ يَكُنْ لَهُ وِثْرٌ مِنَ الْأَدْنَى﴾

«nor He is low to have a supporter).»

Mujāhid said: He does not form an alliance with anyone, nor does He seek the support or help of anyone.^[1]

﴿وَكَبَّرَ تَكْبِيرًا﴾

«And magnify Him with all magnificence.» means, glorify and extol Him far above whatever the transgressors and aggressors say.

Ibn Jarīr recorded that Al-Quraḏī used to say about this Āyah,

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا﴾

«And say: "All the praises and thanks be to Allāh, Who has not begotten a son..."»

that the Jews and Christians said that Allāh has taken a son;

^[1] Aṭ-Ṭabari 17:590.

the Arabs said, "At Your service, You have no partner except the partner You have, and You possess him and whatever he owns;" and the Sabians and Magians said, "If it were not for the supporters of Allāh, He would be weak." Then Allāh revealed this Āyah :

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ لِنَفْسِهِ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلَكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا
وَكَبْرًا تَكْبِيرًا﴾^[1]

﴿And say: "All the praises and thanks be to Allāh, Who has not begotten a son, and Who has no partner in (His) dominion, nor is He low to have a supporter. And magnify Him with all magnificence."﴾^[1]

End of Tafsīr Sūrah Subḥān [Sūrat Al-Isrā']. And to Allāh be the praise and blessings.

[1] Aṭ-Ṭabari 17 :590.

The Tafsīr of Sūrat Al-Kahf **(Chapter - 18)**

Which was revealed in Makkah

What has been mentioned about the Virtues of this Sūrah and the first and last ten Āyāt, which provide protection from the Dajjāl

Imām Aḥmad recorded that Al-Barā' said: "A man recited *Al-Kahf* and there was an animal in the house which began acting in a nervous manner. He looked, and saw a fog or cloud overhead. He mentioned this to the Prophet ﷺ, who said:

«أَرَأَى فَلَانٌ، فَإِنَّهَا السَّكِينَةُ تَنْزِلُ عِنْدَ الْقُرْآنِ أَوْ تَنْزَلَتْ لِلْقُرْآنِ»

«Keep on reciting so and so, for this is the tranquillity which descends when one reads Qur'ān or because of reading Qur'ān.»^[1]

This was also recorded in the Two *Ṣaḥīḥs*.^[2] This man who recited it was Usayd bin Al-Huḍayr, as we have previously mentioned in our *Tafsīr of Sūrat Al-Baqarah*.

Imām Aḥmad recorded from Abu Ad-Dardā' that the Prophet ﷺ said:

«مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَالِ»

«Whoever memorizes ten Āyāt from the beginning of Sūrat Al-Kahf will be protected from the Dajjāl.»^[3]

This was also recorded by Muslim, Abu Dāwud, An-Nasā'ī and At-Tirmidhi. According to the version recorded by At-Tirmidhi,

«مَنْ حَفِظَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ»

«Whoever memorizes three Āyāt from the beginning of Al-Kahf.»

[1] Aḥmad 4 :281.

[2] *Fath Al-Bāri* 6 :719, Muslim 1 :548.

[3] Aḥmad 5 :196.

He said, it is "Ḥasan Ṣaḥīḥ."^[1]

In his *Mustadrak*, Al-Ḥākim recorded from Abu Sa'īd that the Prophet ﷺ said:

«مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَاتَيْنِ»

«Whoever recites Sūrat Al-Kahf on Friday, it will illuminate him with light from one Friday to the next.»

Then he said: "This Ḥadīth has a Ṣaḥīḥ chain, but they (Al-Bukhāri and Muslim) did not record it."^[2] Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi also recorded it in his *Sunan* from Al-Ḥākim, then he narrated with his own chain that the Prophet ﷺ said:

«مَنْ قَرَأَ سُورَةَ الْكَهْفِ كَمَا نَزَلَتْ، كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ»

«Whoever recites Sūrat Al-Kahf as it was revealed, it will be a light for him on the Day of Resurrection.»^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾ قَيِّمًا يَتَذَرَبْنَا أُنَاسًا شَدِيدًا ﴿٢﴾ مِنْ لَدُنْهُ وَيُنشِرُ الْمَوَدَّةَ الَّذِينَ بَعَلُواكُمُ الْفَالِحِينَ ﴿٣﴾ أَنْ لَهُمْ أَجْرٌ كَسَبًا ﴿٤﴾ تَتَكَبَّرُ فِيهِ أَبْدَانٌ ﴿٥﴾ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٦﴾ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ﴿٧﴾﴾

﴿1. All praise is due to Allāh, Who has sent down to His servant the Book, and has not placed therein any crookedness.﴾

﴿2. (He has made it) straight to give warning of a severe punishment from Him, and to give good news to the believers, who do righteous deeds, that they shall have a fair reward.﴾

﴿3. They shall abide therein forever.﴾

﴿4. And to warn those who say, "Allāh has begotten a child."﴾

﴿5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie.﴾

[1] Muslim 1:555, Abu Dāwūd 4:497, An-Nasā'ī in *Al-Kubrā* 6:236 & *Tuḥfat Al-Aḥwadhī* 8:195.

[2] Al-Ḥākim 2:368.

[3] Al-Bayhaqi 3:249.

The Revelation of the Qur'ān brings both Good News and a Warning

In the beginning of this *Tafsīr*, we mentioned that Allāh, praises His Holy Self at the beginning and end of matters, for He is the One to be praised in all circumstances, all praise and thanks be to Him, in the beginning and in the end. He praises Himself for revealing His Mighty Book to His Noble Messenger Muḥammad ﷺ, which is the greatest blessing that Allāh has granted the people of this earth. Through the Qur'ān, He brings them out of the darkness into light. He has made it a Book that is straight, neither distorted nor confusion therein. It clearly guides to a straight path, plain and manifest, giving a warning to the disbelievers and good news to the believers. This is why Allāh says:

﴿وَلَمْ يَجْعَلْ لَهٗ عِوَجًا﴾

﴿and has not placed therein any crookedness.﴾ meaning, there is nothing twisted or confusing about it. But He has made it balanced and straightforward as He said;

﴿قَيِّمًا﴾

﴿(He has made it) straight﴾, meaning straightforward,

﴿وَيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ﴾

﴿to give warning of a severe punishment from Him,﴾

meaning, to those who oppose His Prophet ﷺ and disbelieve in His Book, He issues a warning of severe punishment hastened in this world and postponed to the world Hereafter.

﴿مِّن لَّدُنْهُ﴾

﴿from Him﴾ means, from Allāh. For none can punish as He punishes and none is stronger or more reliable than Him.

﴿وَيُبَشِّرَ الْمُؤْمِنِينَ﴾

﴿and to give good news to the believers,﴾ means, those who believe in this Qur'ān and confirm their faith by righteous actions.

﴿أَنَّ لَهُمْ أَجْرًا حَسَنًا﴾

﴿that they shall have a fair reward.﴾ means, a beautiful reward from Allāh.

﴿تَكْتَبِينَ فِيهِ﴾

﴿They shall abide therein﴾ means, in what Allāh rewards them with, and that is Paradise, where they will live forever.

﴿أَبَدًا﴾

﴿forever.﴾ means, for always, never ending or ceasing to be.

﴿وَسُذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا إِنَّا﴾

﴿And to warn those who say, "Allāh has begotten a child."﴾

Ibn Ishāq said: "These are the pagan Arabs, who said, 'We worship the angels who are the daughters of Allāh.'"^[1]

﴿مَا لَكُمْ بِهِ مِنْ عِلْمٍ﴾

﴿No knowledge have they of such a thing.﴾ meaning, this thing that they have fabricated and made up.

﴿وَلَا لِآبَائِهِمْ﴾

﴿nor had their fathers.﴾ meaning, their predecessors.

﴿كَرَّتْ كَلِمَةٌ﴾

﴿Mighty is the word﴾ This highlights the seriousness and enormity of the lie they have made up. Allāh says:

﴿كَرَّتْ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ﴾

﴿Mighty is the word that comes out of their mouths.﴾

meaning, it has no basis apart from what they say, and they have no evidence for it apart from their own lies and fabrications. Hence Allāh says:

﴿إِنْ يَقُولُونَ إِلَّا كَذِبًا﴾

﴿They utter nothing but a lie.﴾

Reason why this Sūrah was revealed

Muḥammad bin Ishāq mentioned the reason why this Sūrah was revealed. He said that an old man from among the people of Egypt who came to them some forty-odd years ago told him,

[1] Aṭ-Ṭabari 17:595.

from 'Ikrimah that Ibn 'Abbās said:

“The Quraysh sent An-Naḍr bin Al-Ḥārith and 'Uqbah bin Abi Muḥ̣ṭ̣ to the Jewish rabbis in Al-Madīnah, and told them: ‘Ask them (the rabbis) about Muḥammad, and describe him to them, and tell them what he is saying. They are the people of the first Book, and they have more knowledge of the Prophets than we do.’ So they set out and when they reached Al-Madīnah, they asked the Jewish rabbis about the Messenger of Allāh ﷺ. They described him to them and told them some of what he had said. They said, ‘You are the people of the Tawrāh and we have come to you so that you can tell us about this companion of ours.’ They (the rabbis) said, ‘Ask him about three things which we will tell you to ask, and if he answers them then he is a Prophet who has been sent (by Allāh); if he does not, then he is saying things that are not true, in which case how you will deal with him will be up to you. Ask him about some young men in ancient times, what was their story? For theirs is a strange and wondrous tale. Ask him about a man who travelled a great deal and reached the east and the west of the earth. What was his story? And ask him about the Rūh (soul or spirit) – what is it? If he tells you about these things, then he is a Prophet, so follow him, but if he does not tell you, then he is a man who is making things up, so deal with him as you see fit.’ So An-Naḍr and 'Uqbah left and came back to the Quraysh, and said: ‘O people of Quraysh, we have come to you with a decisive solution which will put an end to the problem between you and Muḥammad. The Jewish rabbis told us to ask him about some matters,’ and they told the Quraysh what they were. Then they came to the Messenger of Allāh ﷺ and said, ‘O Muḥammad, tell us,’ and they asked him about the things they had been told to ask. The Messenger of Allāh ﷺ said,

«أَخْبِرْكُمْ غَدًا عَمَّا سَأَلْتُمْ عَنْهُ»

‘I will tell you tomorrow about what you have asked me.’

but he did not say ‘If Allāh wills.’ So they went away, and the Messenger of Allāh ﷺ stayed for fifteen days without any revelation from Allāh concerning that, and Jibrīl, peace be upon him, did not come to him either. The people of Makkah started to doubt him, and said, ‘Muḥammad promised to tell

سُورَةُ الْكَافِ
٢٩٤
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

مَا لَكُمْ بِهِ مِنْ عِلْمٍ وَلَا يَأْتِيهِمْ كِبْرٌ كَلِمَةً تَخْرُجُ مِنْ
 أَفْوَاهِهِمْ إِنْ يَقُولُوا إِلَّا كَذِبًا ﴿٥﴾ فَلَمَّا كَذَبَتْ نَفْسُكَ
 عَلَيَّ مَا تَرَاهُمْ إِنْ لَمْ يُؤْمِنُوا بِهِدَا الْحَدِيثِ آسَفًا ﴿٦﴾ إِنَّا
 جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّمَن يَسْبُوهُرَأَيْبُهُمْ أَحْسَنُ عَمَلًا
 ﴿٧﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرًّا ﴿٨﴾ أَمْ حَسِبْتَ
 أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيعِ كَانُوا مِنْ آيَاتِنَا عِجَابًا ﴿٩﴾
 إِذْ أَوْيَ الْفَتَيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا إِنَّا مِن لَّدُنكَ رَحْمَةً
 وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾ فَضَرَبْنَا عَلَى آذَانِهِمْ فِي
 الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَى الْحِزْبَيْنِ
 أَحْسَنَ لِمَا لَسُوا أَمَدًا ﴿١٢﴾ تَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ
 إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا
 عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ
 لَنْ نَدْعُوا مِنْ دُونِهَا لَقَدْ قُلْنَا إِذْ شَطَطًا ﴿١٤﴾ هَؤُلَاءِ
 قَوْمُنَا اتَّخَذُوا مِنْ دُونِهَا آلِهَةً لَّوْلَا يَأْتُواكَ عَلَيْهِمْ
 بِسُلْطٰنٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ أَفَرَّقَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

us the next day, and now fifteen days have gone by and he has not told us anything in response to the questions we asked.' The Messenger of Allāh ﷺ felt sad because of the delay in revelation, and was grieved by what the people of Makkah were saying about him. Then Jibril came to him from Allāh with the *Sūrah* about the companions of *Al-Kahf*, which also contained a rebuke for feeling sad about the idolators. The *Sūrah* also told him about the things they had asked him about, the young men and the traveler. The

question about the *Rūh* was answered in the *Āyah*;

﴿وَسَأَلُوكَ عَنِ الرُّوحِ قُلِ الرُّوحُ﴾

﴿And they ask you concerning the *Rūh* (the spirit); say: "The *Rūh*..."﴾ [17:85].^[1]

﴿فَلَمَّا كَذَبَتْ نَفْسُكَ عَلَيَّ مَا تَرَاهُمْ إِنْ لَمْ يُؤْمِنُوا بِهِدَا الْحَدِيثِ آسَفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّمَن يَسْبُوهُرَأَيْبُهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرًّا ﴿٨﴾﴾

﴿6. Perhaps, you would kill yourself in grief, over their footsteps, because they believe not in this narration.﴾

﴿7. Verily, we have made that which is on earth an adornment

[1] At-Tabari 17:592.

for it, in order that We may test which of them are best in deeds.﴾

﴿8. And verily, We shall make all that is on it bare, dry soil.﴾

Do not feel sorry because the Idolators do not believe

Allāh consoles His Messenger ﷺ for his sorrow over the idolators because they would not believe and keep away from him. He also said:

﴿فَلَا تَذْهَبْ نَفْسَكَ عَلَيْهِمْ حَسْرَتٍ﴾

﴿So destroy not yourself in sorrow for them.﴾ [35:8]

﴿وَلَا تَحْزَنْ عَلَيْهِمْ﴾

﴿And grieve not over them.﴾ [16:127]

﴿لَعَلَّكَ بَئِحٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ﴾

﴿It may be that you are going to kill yourself with grief, that they do not become believers.﴾ [26:3]

meaning, maybe you will destroy yourself with your grief over them. Allāh says:

﴿لَعَلَّكَ بَئِحٌ نَفْسَكَ عَلَىٰ آثَرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ﴾

﴿Perhaps, you would kill yourself in grief, over their footsteps, because they believe not in this narration.﴾

meaning the Qur'an.

﴿أَسْفًا﴾

﴿in grief﴾

Allāh is saying, 'do not destroy yourself with regret.' Qatādah said: "killing yourself with anger and grief over them."^[1] Mujāhid said: "with anxiety."^[2] These are synonymous, so the meaning is: 'Do not feel sorry for them, just convey the Message of Allāh to them. Whoever goes the right way, then he goes the right way only for the benefit of himself. And whoever goes astray, then he strays at his own loss, so do not destroy yourself in sorrow for them.'

[1] Aṭ-Ṭabari 17: 597-598.

[2] Aṭ-Ṭabari 17:598.

This World is the Place of Trial

Then Allāh tells us that He has made this world a temporary abode, adorned with transient beauty, and He made it a place of trial, not a place of settlement. So He says:

﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّآ لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧٧﴾﴾

﴿Verily, we have made that which is on earth an adornment for it, in order that We may test which of them are best in deeds.﴾

Abu Maslamah narrated from Abu Naḍrah from Abu Saʿīd that the Messenger of Allāh ﷺ said:

«إِنَّ الدُّنْيَا حُلُوءٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَتَاطِرٌ مَّاذَا تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ»

«This world is sweet and green, and Allāh makes you generations succeeding one another, so He is watching what you will do. Beware of (the beguilements of) this world and beware of women, for the first affliction that Children of Israel suffered from was that of women.»^[1]

Then Allāh tells us that this world will pass away and come to an end, as He says:

﴿وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨١﴾﴾

﴿And verily, We shall make all that is on it bare, dry soil.﴾

means, 'after having adorned it, We will destroy it and make everything on it bare and dry, with no vegetation or any other benefit.'

Al-'Awfi reported from Ibn 'Abbās that this means everything on it would be wiped out and destroyed.^[2] Mujāhid said: "a dry and barren plain."^[3] Qatādah said, "A plain on which there are no trees or vegetation."^[4]

﴿أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيبِ كَانُوا مِن آيَاتِنَا عَجَبًا ﴿١٠١﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠٢﴾ فَضَرَبْنَا عَلَى آذَانِهِم

[1] Aḥmad 3:22.

[2] Aṭ-Ṭabari 17:599.

[3] Aṭ-Ṭabari 17:599.

[4] Aṭ-Ṭabari 17:600.

﴿ فِي الْكَهْفِ سَيِّئِكَ عَدْدًا ﴿٩﴾ ثُمَّ بَعَثْنَاهُمْ لِنُرِّى أَنْ لِلظَّالِمِينَ هَٰذَا مَا كَانُوا يَسْتَخْفُونَ بِهَا ﴿١٠﴾ ﴾

﴿9. Do you think that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?﴾

﴿10. When the young men fled for refuge to Al-Kahf. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"﴾

﴿11. Therefore, We covered up their hearing in Al-Kahf for a number of years.﴾

﴿12. Then We raised them up, that We might test which of the two parties was best at calculating the time period they tarried.﴾

The Story of the People of Al-Kahf

Here Allāh tells us about the story of the people of *Al-Kahf* in brief and general terms, then He explains it in more detail. He says:

﴿أَزْ حَسِبْتَ﴾

﴿Do you think﴾ - O Muḥammad -

﴿أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا﴾

﴿that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?﴾

meaning, their case was not something amazing compared to Our power and ability, for the creation of the heavens and earth, the alternation of night and day and the subjugation of the sun, moon and heavenly bodies, and other mighty signs indicate the great power of Allāh and show that He is able to do whatever He wills. He is not incapable of doing more amazing things than the story of the people of the Cave. Similarly, Ibn Jurayj reported Mujāhid saying about,

﴿أَزْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا﴾

﴿Do you think that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?﴾

"Among Our signs are things that are more amazing than this."^[1]

[1] Aṭ-Ṭabari 17:601.

Al-'Awfī reported that Ibn 'Abbās said:

﴿أَزْ حَيْثَ أَنْ أَصْحَبَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا﴾

﴿Do you think that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?﴾

“What I have given to you of knowledge, the *Sunnah* and the Book is far better than the story of the people of *Al-Kahf* and *Ar-Raqīm*.”^[1] Muḥammad bin Ishāq said: “(It means) I have not shown My creatures a proof more amazing than the story of the people of the *Al-Kahf* and *Ar-Raqīm*.”^[2]

Al-Kahf refers to a cave in a mountain, which is where the young men sought refuge. With regard to the word *Ar-Raqīm*, Al-'Awfī reported from Ibn 'Abbās that it is a valley near Aylah.^[3] This was also said [in another narration] by 'Aṭīyah Al-'Awfī and Qatādah. Aḍ-Ḍaḥḥāk said: “As for *Al-Kahf*, it is a cave in the valley,^[4] and *Ar-Raqīm* is the name of the valley.” Mujāhid said, “*Ar-Raqīm* refers to their buildings.” Others said it refers to the valley in which their cave was.^[5]

'Abdur-Razzāq recorded that Ibn 'Abbās said about *Ar-Raqīm*: “Ka'b used to say that it was the town.” Ibn Jurayj reported that Ibn 'Abbās said, “*Ar-Raqīm* is the mountain in which the cave was.” Sa'īd bin Jubayr said, “*Ar-Raqīm* is a tablet of stone on which they wrote the story of the people of the Cave, then they placed it at the entrance to the Cave.”^[6]

﴿إِذْ أَوْى الْيَتِيمَ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آئِنَا مِنْ لَدُنْكَ رَحْمَةً وَيَعْنِ لَنَا مِنْ أَمْرِنَا
رَشَدًا﴾

﴿(Remember) when the young men fled for refuge to Al-Kahf. They said: “Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!”﴾

Here Allāh tells us about those young men who fled from their people for the sake of their religion, fearing persecution. So

[1] Aṭ-Ṭabari 17:601.

[2] Aṭ-Ṭabari 17:601.

[3] Aṭ-Ṭabari 17:602.

[4] Aṭ-Ṭabari 17:602.

[5] Aṭ-Ṭabari 17:602.

[6] Aṭ-Ṭabari 17:603.

they fled taking refuge in the cave of a mountain, where they hid from their people. When they entered the cave, they asked Allāh to show mercy and kindness towards them,

﴿رَبَّنَا ءَايِنَا مِن لَّدُنكَ رَحْمَةً﴾

﴿Our Lord! Bestow on us mercy from Yourself,﴾

meaning, 'give us Your mercy and conceal us from our people.'

﴿وَيَسِّرْ لَنَا مِن أَمْرِنَا رَشَدًا﴾

﴿and facilitate for us our affair in the right way.﴾

means, direct our matter well, i.e., grant us a good end. As was reported in the Ḥadīth:

«وَمَا قَضَيْتَ لَنَا مِنْ قَضَاءٍ فَاجْعَلْ عَاقِبَتَهُ رَشَدًا»

«Whatever You have decreed for us, make its consequences good».^[1]

﴿فَضَرَبْنَا عَلَىٰ ءَاذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا﴾

﴿Therefore, We covered up their hearing in the cave for a number of years.﴾

meaning, 'We caused them to sleep when they entered the cave, and they slept for many years.'

﴿ثُمَّ بَدَّلْنَا مَوْجِدًا مِّنْهُم مَّقَابِلًا﴾

﴿Then We raised them up﴾ from that slumber, and one of them went out with his Dirhams (silver coins) to buy them some food, as it will be discussed in more detail below. Allāh says:

﴿ثُمَّ بَدَّلْنَا بَعْضَ أَىٰ لِّمْرَيْنِ﴾

﴿Then We raised them up, that We might test which of the two parties﴾

meaning, the two parties who disputed about them,

﴿أَحْسَنَ لِمَا إِسْتَوٰا أَمَدًا﴾

﴿was best at calculating the time period that they tarried.﴾

It was said that this refers to how long they stayed in the cave.

﴿فَمَنْ نَّقِصُ عَلَيْكَ تَبَاهُم بِأَلْحَىٰ إِنَّهُمْ فِيئِمَّةٌ ءَامَنُوا بِرَبِّهِمْ وَرَدُّنَاهُمْ وَهُدَىٰ ﴿١٤﴾ وَرَبَطْنَا عَلٰٓ

[1] Aḥmad 6: 147.

قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوا مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا
 ضَلُّلًا ﴿١٣﴾ هَتَّاءَ قَوْمًا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ
 أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٤﴾ وَإِذْ أَنْعَلْنَا لَهُمْ وَمَا يَسُدُّونَ إِلَّا اللَّهُ فَأُولَئِكَ إِلَى الْكَهْفِ
 بَنَيْنَا لَكُمْ مِنْ رَحْمَتِنَا ﴿١٥﴾ وَرَهْنًا لَكُمْ مِنْ أَنْتُمْ كَرِيمًا ﴿١٦﴾

﴿13. We narrate unto you their story with truth: Truly, they were young men who believed in their Lord (Allāh), and We increased them in guidance.﴾

﴿14. And We made their hearts firm and strong 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.﴾

﴿15. These our people have taken for worship gods other than Him. Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allāh.﴾

﴿16. (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."﴾

Their Belief in Allāh and their Retreat from their People

From here Allāh begins to explain the story in detail. He states that they were boys or young men, and that they were more accepting of the truth and more guided than the elders who had become stubbornly set in their ways and clung to the religion of falsehood. For the same reason, most of those who responded to Allāh and His Messenger ﷺ were young people. As for the elders of Quraysh, most of them kept to their religion and only a few of them became Muslims. So Allāh tells us that the people of the cave were young men. Mujāhid said, "I was informed that some of them wore some kind of earrings, then Allāh guided them and inspired them to fear Him, so they recognized His Oneness, and bore witness that there is no god besides Him."^[1]

[1] *Fath Al-Bāri* 1 :60.

﴿وَزَدْنَاهُمْ هُدًى﴾

﴿and We increased them in guidance.﴾

From this and other similar Āyāt, several scholars, such as Al-Bukhāri and others, understood that faith may increase, that it may vary in degrees, and that it may fluctuate.^[1] Allāh says:

﴿وَزَدْنَاهُمْ هُدًى﴾

﴿and We increased them in guidance.﴾ as He said elsewhere:

﴿وَالَّذِينَ آمَنُوا زَادْنَاهُمْ هُدًى وَأَنبَتْنَاهُمْ قُرُونَهُمْ ۗ﴾

﴿While as for those who accept guidance, He increases their guidance and bestows on them their Taqwā.﴾ [47:17]

﴿فَأَمَّا الَّذِينَ آمَنُوا فَرَأَدْنَاهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ۗ﴾

﴿As for those who believe, it has increased their faith, and they rejoice.﴾ [9:124],

﴿لِيَزَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾

﴿...that they may grow more in faith along with their (present) faith.﴾ [48:4]

There are other Āyāt indicating the same thing.

It has been mentioned that they were followers of the religion of Al-Masīḥ ʿĪsā, ʿĪsā bin Maryam, but Allāh knows best. It seems that they lived before the time of Christianity altogether, because if they had been Christians, the Jewish rabbis would not have cared about preserving because of their differences. We have mentioned above the report from Ibn ʿAbbās that the Quraysh sent a message to the Jewish rabbis in Al-Madīnah to ask them for things with which they could test the Messenger of Allāh ﷺ, and they told them to ask him about these young men, and about Dhul-Qarnayn (the man who traveled much) and about the Rūḥ. This indicates that this story was something recorded in the books of the People of the Book, and that it came before Christianity. And Allāh knows best.

[1] *Faṭḥ Al-Bārī* 6:426.

﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth,﴾

Here Allāh is saying: 'We gave them the patience to go against their people and their city, and to leave behind the life of luxury and ease that they had been living.' Several of the earlier and later *Tafsīr* scholars have mentioned that they were sons of the kings and leaders of Byzantium, and that they went out one day to one of the festivals of their people. They used to gather once a year outside the city, and they would worship idols and offer sacrifices to them. They had an arrogant, tyrannical king who was called Decianus, who commanded and encouraged the people to do that. When the people went out to attend this gathering, these young men went out with their fathers and their people, and when they saw their people's actions with clear insight, they realized that the prostrations and sacrifices the people were offering to their idols should only be dedicated to Allāh, Who created the heavens and the earth. Each of them started to withdraw from his people and keep aloof from them. The first one of them to move away on his own went and sat in the shade of a tree, then another came and sat with him, then another came and sat with them, then four more followed suit one by one. None of them knew the others, but they were brought together by the One Who instilled faith in their hearts.

As it says in the *Ḥadīth* recorded by Al-Bukhārī with an incomplete chain of narrators from 'A'ishah (may Allāh be pleased with her), the Messenger of Allāh ﷺ said:

«الْأَرْوَاحُ جُنُودٌ مُجْتَمِدَةٌ، فَمَا تَعَارَفَ مِنْهَا التَّلَفَ وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ»

«Souls are like recruited soldiers. Those that recognize one another will come together, and those that do not recognize one another will turn away from each another».^[1]

Muslim also recorded this in his *Ṣaḥīḥ* from the *Ḥadīth* of Suhayl from his father from Abu Hurayrah from the

[1] Muslim 4:2031.

Messenger of Allāh ﷺ.^[1] People say that similar qualities or characteristics are what bring people together.

So each of the young men was trying to conceal what he really believed from the others, out of fear of them, not knowing that they were like him. Then one of them said, "O people, you know by Allāh that only one thing is making you leave your people and isolate yourselves from them, so let each one of you say what it is in his case." Another said, "As for me, by Allāh I saw what my people are doing and I realized that it was false, and that the only One Who deserves to be worshipped Alone with out partner or associate is Allāh Who created everything, the heavens, the earth and everything in between." Another said, "By Allāh, the same thing happened to me." The others said the same, and they all agreed and became brothers in faith. They adopted a particular location as a place of worship and began worshipping Allāh there, but their people found out about them and told their king about them. The king ordered them to appear before him, and asked them about their beliefs. They told him the truth and called him to Allāh, as Allāh says about them:

﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَّدْعُوهُ مِن دُونِهِ ۚ إِنَّهَا﴾

﴿And We made their hearts firm and strong 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..."﴾

"Never" (Lan) implies an absolute and eternal negation, meaning, 'this will never happen, and if we were to do that it would be false.' So Allāh says about them:

﴿لَقَدْ كُنَّا إِذَا سَطَطْنَا﴾

﴿...if we did, we should indeed have uttered an enormity in disbelief.﴾

meaning, untruth and utter falsehood.

﴿هَذَٰلِكَ قَوْمٌ اتَّخَذُوا مِن دُونِهِ مَالِهَةً لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ﴾

﴿These, our people, have taken for worship gods other than Him (Allāh). Why do they not bring for them a clear authority?﴾

[1] Fath Al-Bāri 1 :87.

meaning, why do they not produce some clear evidence and genuine proof for their behavior?

﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا﴾

﴿And who does more wrong than he who invents a lie against Allāh.﴾

They said: 'but by saying that they are lying transgressors.' It was said that when they called their king to believe in Allāh, he refused, and warned and threatened them. He commanded them to be stripped of their clothing bearing the adornments of their people, then he gave them some time to think about the situation, hoping that they would return to their former religion. This was a way that Allāh showed kindness for them, because during that time they managed to escape from him and flee from persecution for the sake of their religion. This is what is prescribed in the *Sharī'ah* during times of trial and persecution – a person who fears for his religion should flee from his persecutors, as was reported in the *Ḥadīth*:

«يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالٍ أَحَدِكُمْ غَنَمًا يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ
بِدِينِهِ مِنَ الْفِتَنِ»

«Soon there will come a time when the best wealth any of you can have will be sheep, which he can follow to the tops of the mountains and places where rain falls, (fleeing) for the sake of his religion from persecution.»^[1]

In such cases, it is allowed to seclude oneself from people, but this is not prescribed in any other case, because by such seclusion one loses the benefits of congregational and Friday prayers.

These young men were determined to flee from their people, and Allāh decreed that for them, as He says about them,

﴿وَإِذْ أَنْزَلْنَاهُمْ وَمَا يَجْبُورُونَ إِلَّا اللَّهُ﴾

﴿And when you withdraw from them, and that which they worship, except Allāh,﴾

meaning, when you depart from them and follow a different religion, opposing their worship of others besides Allāh, then

[1] *Faḥ Al-Bārī* 7:11.

separate from them in a physical sense too,

﴿فَأَوَّا إِلَى الْكَهْفِ بِنُشْرٍ لَّكَرَّ رَبِّكُمْ مِنْ رَحْمَتِهِ﴾

﴿then seek refuge in the cave; your Lord will open a way for you from His mercy﴾

meaning, He will bestow His mercy upon you, by which He will conceal you from your people.

﴿وَيُخَيِّطُ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا﴾

﴿and will make easy for you your affair.﴾ means, He will give you what you need.

So they left and fled to the cave where they sought refuge. Then their people noticed they were missing, and the king looked for them, and it was said when he could not find them that Allāh concealed them from him so that he could not find any trace of them or any information about them, as Allāh concealed His Prophet Muḥammad ﷺ and his Companion [Abu Bakr] Aṣ-Ṣiddīq, when they sought refuge in the cave of Thawr. The Quraysh idolators came in pursuit, but they did not find him even though they passed right by him. When the Messenger of Allāh ﷺ noticed that Aṣ-Ṣiddīq was anxious and said, "O Messenger of Allāh, if one of them looks down at the place of his feet, he will see us," he told him:

﴿يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِأَنْتَيْنِ اللَّهُ تَالِيَهُمَا؟﴾

«O Abu Bakr, what do you think of two who have Allāh as their third?»

And Allāh said:

﴿إِلَّا نَصْرُهُ فَفَعَدَّ نَصْرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَوَابِتِ إِذْ هُمْ فِي الْكَافِرِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُشُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

﴿If you help him not, for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they were in the cave, he said to his companion: "Do not grieve, surely, Allāh is with us." Then Allāh sent down His tranquillity upon him, and strengthened him with forces which

you saw not, and made the word of those who disbelieved the lower, while the Word of Allāh became the higher; and Allāh is All-Mighty, All-Wise. ﴿9:40﴾

The story of this cave (*Thawr*) is far greater and more wondrous than that of the people of the Cave.

﴿وَرَى الْقَمَسَ إِذَا طَلَعَتْ تَزَوُّرًا عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ إِلَيْهِمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُرْسِدًا﴾

﴿17. 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 from the *Āyāt* of Allāh. He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guardian to lead him.﴾

The Location of the Cave

This indicates that the entrance to the cave faced north, because Allāh tells us that when the sun was rising, sunlight entered the cave

﴿ذَاتَ الْيَمِينِ﴾

﴿the right﴾, meaning that the shade decreased towards the right, as Ibn 'Abbās, Sa'īd bin Jubayr and Qatādah said:

﴿تَزَوُّرًا﴾

﴿declining﴾ means leaning.^[1] Every time the sun rises on the horizon, its rays decline until there is nothing left in such a place when it reaches its zenith. So Allāh said,

﴿وَإِذَا غَرَبَتْ تَقَرَّبُ إِلَيْهِمْ ذَاتَ الشِّمَالِ﴾

﴿and when it set, turning away from them to the left,﴾

meaning, it entered their cave from the left of its entrance, which means from the west. This proves what we say, and it is clear to anyone who thinks about the matter and has some knowledge of astronomy and the paths of the sun, moon and stars. If the

[1] At-Ṭabari 17:620.

entrance of the cave faced east, nothing would have entered it when the sun set, and if it faced the direction of the *Qiblah* (in this case, south), nothing would have entered it at the time of sunrise or sunset, and the shadows would have leaned neither to the right nor the left. If it had faced west, nothing would have entered it at the time of sunrise, until after the sun had passed its zenith, and would have stayed until sunset. This supports what we have said, and to Allāh is the praise.

Ibn ‘Abbās, Mujāhid and Qatādah said that “turning away from them” means that it would shine on them and then leave them.^[1] Allāh has told us this, and He wants us to understand it and ponder its meaning, but He did not tell us the location of this cave, i.e., in which country on earth it is, because there is no benefit for us in knowing that, and no legislative objective behind it. If there was any spiritual or religious interest that could be served by our knowing that, Allāh and His Messenger would have taught us about it, as the Prophet ﷺ said:

«مَا تَرَكْتُ شَيْئًا يُقْرِبُكُمْ إِلَى الْجَنَّةِ وَيُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا وَقَدْ أَعْلَمْتُكُمْ بِهِ»

‘I have not left anything that will bring you closer to Paradise and keep you further away from Hell but I have certainly taught you about it.’^[2]

So Allāh has told us about the features of the cave, but He did not tell us where it is, and He said,

﴿وَرَأَى الشَّمْسَ إِذَا طَلَعَتْ تَزَوُّجًا عَنْ كَهْفِهِمْ﴾

‘And you might have seen the sun, when it rose, declining from their cave.’

Mālik narrated from Zayd bin Aslam, “Leaning.”

﴿ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ﴾

‘the right, and when it set, turning away from them to the left, while they lay in the midst of the cave.’

meaning, the sun entered the cave without touching them, because if it had touched them, it would have burnt their

[1] Aṭ-Ṭabari 17:621,622.

[2] ‘Abdur-Razzāq 11:125.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٩٥

الْحَمْدُ لِلَّهِ الَّذِي

وَإِذْ أَعْرَضْنَا عَنْهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْرَأْنَا إِلَى الْكَهْفِ
يُنشِرْ لَكُمْ رُحْمَكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّجْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا
﴿١٦﴾ وَتَرَى السَّمْسَ إِذَا طَلَعَتْ تَزْوُرُ عَنْ كَهْفِهِمْ ذَاتَ
الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرُّبُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ
مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مِنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ
يَضِلَّ فَلَنْ يُجَدِّدَهُ. وَلِيَا مَرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ أَيْقَاظًا
وَهُمْ رُقُودٌ وَنُقِلْتُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ
بَسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعَتْ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ
فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُغْبًا ﴿١٨﴾ وَكَذَلِكَ بَعَثْنَاهُمْ
لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْنَا قَالَ أَوَلَمْ نَكُنْ
مِنْكُمْ يَوْمَ بَدَأُوا الْبَيْتَ قَالُوا بَلَى بَلَدْنَا بَدِئًا
أَحَدَكُمْ يَوْمَ بَدَأْتُمْ هَؤُلَاءِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى
طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ
بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ
أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ﴿٢٠﴾

bodies and clothes. This was the view of Ibn 'Abbās.^[1]

﴿ذَلِكَ مِنْ آيَاتِ اللَّهِ﴾

﴿That is from the Āyāt of Allāh﴾, how He guided them to this cave where He kept them alive, and the sun and wind entered the cave preserving their bodies. Allāh says,

﴿ذَلِكَ مِنْ آيَاتِ اللَّهِ﴾

﴿That is from the Āyāt of Allāh.﴾ Then He says:

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ﴾

﴿He whom Allāh guides, he is the rightly-guided ;﴾ meaning that He is the One Who guided these young men to

true guidance among their people, for the one whom Allāh guides is truly guided, and the one whom Allāh leaves astray will find no one to guide him.

﴿وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقِلْتُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعَتْ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُغْبًا ﴿١٨﴾﴾

﴿18. And you would have thought them awake, whereas 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 Wasīd. Had you happened upon them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.﴾

[1] At-Ṭabari 17 :620.

Their Sleep in the Cave

Some of the scholars mentioned that when Allāh caused them to sleep, their eyelids did not close, lest disintegration took hold of them. If their eyes remained open to the air, this would be better for the sake of preservation. Allāh says:

﴿وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ﴾

﴿And you would have thought them awake, whereas they were asleep.﴾

It was mentioned that when the wolf sleeps, it closes one eye and keeps one eye open, then it switches eyes while asleep.

﴿وَنُقَلِّبُهمْ ذَاتَ الْيَسِينِ وَذَاتَ الْيَمِينِ﴾

﴿And We turned them on their right and on their left sides,﴾

Ibn 'Abbās said: "If they did not turn over, the earth would have consumed them."^[1]

﴿وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ﴾

﴿and their dog stretching forth his two forelegs at the Waṣīd﴾

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and Qatādah said: "The Waṣīd means the threshold."^[2] Ibn 'Abbās said: "By the door."^[3] It was said: "On the ground." The correct view is that it means on the threshold, i.e., at the door.

﴿إِنَّا عَلَيْهِم مُّؤَصَّدَةٌ﴾

﴿Verily, it shall be closed upon them﴾ [104:8]

Their dog lay down at the door, as is the habit of dogs. Ibn Jurayj said, "He was guarding the door for them."^[4] It was his nature and habit to lie down at their door as if guarding them. He was sitting outside the door, because the angels do not enter a house in which there is a dog, as was reported in Aṣ-Ṣaḥīḥ, nor do they enter a house in which there is an image, a person in a state of ritual impurity or a disbeliever, as was

[1] Aṭ-Ṭabari 17:620.

[2] Aṭ-Ṭabari 17:624,625.

[3] Aṭ-Ṭabari 17:625.

[4] Aṭ-Ṭabari 17:625.

narrated in the *Ḥasan Ḥadīth*.^[1] The blessing they enjoyed extended to their dog, so the sleep that overtook them overtook him too. This is the benefit of accompanying good people, and so this dog attained fame and stature. It was said that he was the hunting dog of one of the people which is the more appropriate view, or that he was the dog of the king's cook, who shared their religious views, and brought his dog with him. And Allāh knows best.

Allāh says:

﴿لَوْ أَطَّلَمْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلَيْتَ مِنْهُمْ رُغْبًا﴾

﴿Had you happened upon them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.﴾

meaning that Allāh made them appear dreadful, so that no one could look at them without being filled with terror, because of the frightening appearance they had been given. This was so that no one would come near them or touch them until the appointed time when their sleep would come to an end as Allāh willed, because of the wisdom, clear proof and great mercy involved in that.

﴿وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَاصْبِرُوا أَحَدَكُمْ بِرُوحِكُمْ هُنْدِيهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبْكَدْنَا ﴿٢٠﴾﴾

﴿19. Likewise, We woke them that they might question one another. A speaker among them said: "How long have you stayed (here)?" They said: "We have stayed a day or part of a day." They said: "Your Lord knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the Azkā food, and bring some of that to you. And let him be careful and let no man know of you."﴾

﴿20. "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."﴾

[1] Abu Dāwūd 2:192-193 with different wording.

Their awakening and sending One of Themselves to buy Food

Allāh says: 'just as We caused them to sleep, We resurrected them with their bodies, hair and skin intact, and nothing lacking in their form and appearance.' This was after three hundred and nine years. This is why they asked each other,

﴿كَمْ لَبِثْتُمْ﴾

﴿How long have you stayed (here)?﴾ meaning, 'how long have you slept?'

﴿قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ﴾

﴿They said: "We have stayed a day or part of a day."﴾

because they entered the cave at the beginning of the day, and they woke up at the end of the day, which is why they then said,

﴿أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ﴾

﴿"...or a part of a day." They said: "Your Lord knows best how long you have stayed..."﴾

meaning, 'Allāh knows best about your situation.' It seems that they were not sure about how long they had slept, and Allāh knows best. Then they turned their attention to more pressing matters, like their need for food and drink, so they said:

﴿كَاتِبَتُوا أَمْذَكُمْ بِذِرِّكُمْ﴾

﴿So send one of you with this silver coin of yours﴾

They had brought with them some *Dirhams* (silver coins) from their homes, to buy whatever they might need, and they had given some in charity and kept some, so they said:

﴿كَاتِبَتُوا أَمْذَكُمْ بِذِرِّكُمْ هُنْدٍ إِلَى الْمَدِينَةِ﴾

﴿So send one of you with this silver coin of yours to the town,﴾

meaning to their city, which they had left. The definite article indicates that they were referring to a known city.

﴿فَلْيَنْظُرْ آيَاتِنَا أَزْكَى طَعَامًا﴾

﴿and let him find out which is the Azkā food.﴾ Azkā means "purest", as Allāh says elsewhere,

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا﴾

«And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure [Zakā] from sins» [24:21] and

﴿قَدْ أَفْلَحَ مَن زَكَّىٰ﴾

«Indeed whosoever purifies himself [Tazakkā] shall achieve success.» [87:14]

From the same root also comes the word *Zakāh*, which makes one's wealth good and purifies it.

﴿وَلْيَتَلَطَّفْ﴾

«And let him be careful» meaning when he goes out buying food and coming back. They were telling him to conceal himself as much as he could,

﴿وَلَا يُشَوِّرَنَّ بِكُمْ أَحَدًا﴾ ﴿٢١﴾ ﴿إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ﴾

«and let no man know of you. For, if they come to know of you, they will stone you»

means, 'if they find out where you are,'

﴿يَرْجُمُوكُمْ أَوْ يُبَيِّدُوكُمْ فِي مِلَّتِهِمْ﴾

«they will stone you or turn you back to their religion;»

They were referring to the followers of Decianus, who they were afraid might find out where they were, and punish them with all kinds of torture until they made them go back to their former religion, or until they died, for if they agreed to go back to their (old) religion, they would never attain success in this world or the Hereafter. So they said:

﴿وَأَن تَقِيلُوا إِذَا أَبَدَا﴾

«and in that case you will never be successful.»

﴿وَكَذَلِكَ أَعْرَضْنَا عَنْهُمْ لِيَعْلَمُوا أَنَّهُ وَعْدُ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَسْتَرْغَبُونَ يَتَسَاءَلُونَ أَهْلَهُمْ فَقَالُوا أَتَبَا عَلَيْنَا بَنِيْنَا رَبُّهُمْ أَكَلَمَ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا﴾ ﴿٢١﴾

«21. And thus We made their case known, that they might know that the promise of Allāh is true, and that there can be no doubt about the Hour. (Remember) when they (the people)

disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them," (then) those who won their point said: "We verily, shall build a place of worship over them."﴾

How the People of the City came to know about Them; building a Memorial over the Cave

﴿رَكَدَٰلِكَ أَعْتَرْنَا عَلَيْهِمْ﴾ .

﴿And thus We made their case known,﴾ means, 'We caused the people to find them.'

﴿لِيَعْلَمُوا أَنَّهُ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا﴾

﴿that they might know that the promise of Allāh is true, and that there can be no doubt about the Hour.﴾

Several scholars of the Salaf mentioned that the people of that time were skeptical about the Resurrection. 'Ikrimah said: "There was a group of them who said that the souls would be resurrected but not the bodies, so Allāh resurrected the people of the Cave as a sign and proof of resurrection."^[1] They mentioned that when they wanted to send one of their members out to the city to buy them something to eat, he disguised himself and set out walking by a different route, until he reached the city, which they said was called Daqsūs. He thought that it was not long since he left it, but in fact century after century, generation after generation, nation after nation had passed, and the country and its people had changed. He saw no local landmarks that he recognized, and he did not recognize any of the people, elite or commoners. He began to feel confused and said to himself, "Maybe I am crazy or deluded, maybe I am dreaming." Then he said, "By Allāh, I am nothing of the sort, what I know I saw last night was different from this." Then he said, "I had better get out of here." Then he went to one of the men selling food, gave him the money he had and asked him to sell him some food. When the man saw the money he did not recognize it or its imprint, so he passed it to his neighbor and they all began to pass it

[1] *Tārīkh Aṭ-Ṭabari* 2:9.

around, saying, "Maybe this man found some treasure." They asked him who he was and where he got this money. Had he found a treasure? Who was he? He said, "I am from this land, I was living here yesterday and Decianus was the ruler." They accused him of being crazy and took him to the governor who questioned him about his circumstances, and he told him. He was confused about his situation. When he told them about it, they – the king and the people of the city – went with him to the cave, where he told them, "Let me go in first and let my companions know." It was said that the people did not know how he entered it, and that the people did not know about their story. It was also said that they did enter the cave and see them, and the king greeted them and embraced them. Apparently he was a Muslim, and his name was Tedosis. They rejoiced at meeting him and spoke with him, then they bid farewell to him and went back to sleep, then Allāh caused them to die. And Allāh knows best.^[1]

﴿وَكَذَلِكَ أَعْرَضْنَا عَنْهُمْ﴾

﴿And thus We made their case known,﴾ meaning, 'just as We caused them to sleep then woke them up physically intact, We made their story known to the people of that time.'

﴿لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ﴾

﴿that they might know that the promise of Allāh is true, and that there can be no doubt about the Hour. (Remember) when they (the people) disputed among themselves about their case,﴾

meaning, about Resurrection. Some believed in it and some denied it, so Allāh made their discovery of the people of the cave evidence either in their favor or against them.

﴿فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ﴾

﴿they said: "Construct a building over them; their Lord knows best about them,"﴾

meaning, seal the door of their cave over them, and leave them as they are.

﴿قَالَ الَّذِينَ عَلِمُوا عَلَىٰ آمْرِهِمْ لَسْتَ خَدَّكَ عَلَيْهِمْ مَسْجِدًا﴾

[1] Tārīkh Aṭ-Ṭabari 2:9.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

٢٩٦

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَكَذٰلِكَ اَعْرَضْنَا عَنْهُمْ لِيَعْلَمُوْا اَنْ وَعَدَّ اللّٰهُ حَقًّا وَاَنْ
 السَّاعَةَ لَا رَيْبَ فِيْهَا اِذْ يَنْشُرُ عُرُوْبَ بَيْنِهِمْ اَمْرُهُمْ فَقَالُوْا
 اَبْنَاؤُهُمْ بَنِيْنَا رِئُوْسُهُمْ اَعْلَمُ بِهِمْ قَالَ الَّذِيْنَ عَلَبُوْا عَلٰى
 اَمْرِهِمْ لَنْ نَّخْذٰلَكَ عَلَيْهِمْ مَّسْجِدًا ﴿٢١﴾ سَيَقُوْلُوْنَ ثَلٰثَةٌ
 رَّابِعُهُمْ كَلْبُهُمْ وَيَقُوْلُوْنَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا
 بِالْغَيْبِ وَيَقُوْلُوْنَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّيْ اَعْلَمُ
 بِعَدَّتِهِمْ مَّا يَعْلَمُهُمْ اِلَّا قَلِيْلٌ فَلَا تُمَارِ فِيْهِمْ اِلَّا مَرَّةً ظَهَرَ
 وَلَا تَسْتَفْتِ فِيْهِمْ مِنْهُمْ اَحَدًا ﴿٢٢﴾ وَلَا تَقُوْلُوْنَ لِسَانِيْ
 اِنِّيْ فَاعِلٌ ذٰلِكَ عَدَا ﴿٢٣﴾ اِلَّا اَنْ يَشَاءَ اللّٰهُ وَاذْكُرْ رَبَّكَ
 اِذَا نَسِيتَ وَقُلْ عَسَى اَنْ يَّهْدِيَنِيْ رَبِّيْ لاقْرَبَ مِنْ هٰذَا رَسَدًا
 ﴿٢٤﴾ وَاَسْرُوْا فِيْ كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِيْنَ وَاَزْدَادُوْا سَعًا
 ﴿٢٥﴾ قُلْ اللّٰهُ اَعْلَمُ بِمَا لِيْسُوْا لَهُ غَيْبِ السَّمٰوٰتِ وَالْاَرْضِ
 اَبْصُرِيْهِ وَاَسْمِعْ مَا لَهُمْ مِنْ دُوْنِهِ مِنْ وَّلِيٍّ وَلَا يُشْرِكُ
 فِيْ حُكْمِهِ اَحَدًا ﴿٢٦﴾ وَاْتَلْ مَا وُحِيَ اِلَيْكَ مِنْ كِتٰبِ
 رَبِّكَ لَا مَبْدِلَ لِكَلِمٰتِهِ وَاَنْ تَحْجِدَ مِنْ دُوْنِهِ مُلْتَحِدًا ﴿٢٧﴾

those who won their point said: "We verily, shall build a place of worship over them." ﴿

Those who said this were the people of power and influence, but were they good people or not? There is some debate on this point, because the Prophet ﷺ said:

«لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارَى
 اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ
 وَصَالِحِيهِمْ مَسَاجِدَ»

«Allāh has cursed the Jews and the Christians who took the graves of their Prophets and righteous people as places of worship»^[1] Warning against what they did.

We have reported about the Commander

of the faithful 'Umar bin Al-Khaṭṭāb that when he found the grave of Dānyāl (Daniel) in Irāq during his period of rule, he gave orders that news of this grave should be withheld from the people, and that the inscription containing mention of battles etc., that they found there should be buried.^[2]

﴿سَيَقُوْلُوْنَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُوْلُوْنَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُوْلُوْنَ
 سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّيْ اَعْلَمُ بِعَدَّتِهِمْ مَّا يَعْلَمُهُمْ اِلَّا قَلِيْلٌ فَلَا تُمَارِ فِيْهِمْ اِلَّا مَرَّةً
 ظَهَرَ وَلَا تَسْتَفْتِ فِيْهِمْ مِنْهُمْ اَحَدًا ﴿٢٢﴾﴾

﴿22. They say they were three, the dog being the fourth among

[1] Fath Al-Bāri 1 : 634.

[2] Al-Bidāyah Wan-Nihāyah 7 : 88.

them; and they say they were five, the dog being the sixth, guessing at the unseen; and they say they were seven, and the dog being the eighth. Say: "My Lord knows best their number; none knows them but a few." So debate not except with the clear proof. And consult not any of them (about the people of the Cave).﴾

Their Number

Allāh tells us that people disputed over the number of the people of the Cave. The *Āyah* mentions three views, proving that there was no fourth suggestion. Allāh indicates that the first two opinions are invalid, by saying,

﴿رَجْمًا بِالْغَيْبِ﴾

﴿guessing at the unseen﴾, meaning that they spoke without knowledge, like a person who aims at an unknown target – he is hardly likely to hit it, and if he does, it was not on purpose.

Then Allāh mentions the third opinion, and does not comment on it, or He affirms it by saying,

﴿وَنَائِمَتُمْ كَأَنبُوتِ﴾

﴿and the dog being the eighth.﴾ indicating that this is correct and this is what happened.

﴿قُلْ رَبِّيَ أَعْلَمُ بِعَدَّتِهِمْ﴾

﴿Say: "My Lord knows best their number..."﴾

indicating that the best thing to do in matters like this is to refer knowledge to Allāh, because there is no need to indulge in discussing such matters without knowledge. If we are given knowledge of a matter, then we may talk about it, otherwise we should refrain.

﴿مَّا يَمْلَهُمْ إِلَّا قَلِيلٌ﴾

﴿none knows them but a few.﴾ of mankind. Qatādah said that Ibn 'Abbās said: "I am one of the few mentioned in this *Āyah*; they were seven."^[1] Ibn Jurayj also narrated that 'Atā' Al-Khurāsāni narrated from him, "I am one of those referred to in this *Āyah*,"

[1] Aṭ-Ṭabari 17:642.

and he would say: "Their number was seven."^[1] Ibn Jarīr recorded that Ibn 'Abbās said:

﴿مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ﴾

﴿none knows them but a few.﴾ "I am one of the few, and they were seven." The chains of these reports narrated from Ibn 'Abbās, which say that they were seven, are *Ṣaḥīḥ*, and this is in accordance with what we have stated above.

﴿فَلَا تُصَارِ فِيهِمْ إِلَّا بِرَّةٍ ظَهْرًا﴾

﴿So debate not except with the clear proof.﴾

meaning, gently and politely, for there is not a great deal to be gained from knowing about that.

﴿وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا﴾

﴿And consult not any of them (about the people of the Cave).﴾

meaning, They do not have any knowledge about it except what they make up, guessing at the unseen; they have no evidence from an infallible source. But Allāh has sent you, O Muḥammad, with the truth in which there is no doubt or confusion, which is to be given priority over all previous books and sayings.'

﴿وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۚ ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ

وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَسْدًا ۚ ﴿٢٤﴾﴾

﴿23. And never say of anything, "I shall do such and such thing tomorrow."﴾

﴿24. Except (with the saying), "If Allāh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this."﴾

Saying "If Allāh wills" when determining to do Something in the Future

Here Allāh, may He be glorified, shows His Messenger ﷺ the correct etiquette when determining to do something in the future; this should always be referred to the will of Allāh, the

[1] Aṭ-Ṭabari 17:642.

Knower of the Unseen, Who knows what was and what is yet to be and what is not to be, and how it will be if it is to be. It was recorded in the Two *Ṣaḥīḥs* that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

«قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ: لَأُطَوِّفَنَّ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً - وَفِي رِوَايَةٍ: بِسَبْعِينَ امْرَأَةً، وَفِي رِوَايَةٍ: مِائَةَ امْرَأَةٍ - تَلِدُ كُلُّ امْرَأَةٍ مِنْهُنَّ غُلَامًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَقِيلَ لَهُ - وَفِي رِوَايَةٍ قَالَ لَهُ الْمَلَكُ: - قُلْ إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ، فَطَافَ بِهِنَّ فَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً يَضْفَ إِنْسَانٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ قَالَ إِنْ شَاءَ اللَّهُ لَمْ يَخْتَفِ، وَكَانَ دَرَكًا لِحَاجَتِهِ» وَفِي رِوَايَةٍ: «وَلَقَاتَلُوا فِي سَبِيلِ اللَّهِ فُرْسَانًا أَجْمَعُونَ»

«Sulaymān bin Dāwud (peace be upon them both) said: "Tonight I will go around to seventy women [according to some reports, it was ninety or one hundred women] so that each one of them will give birth to a son who will fight for the sake of Allāh." It was said to him, [according to one report, the angel said to him] "Say: 'If Allāh wills'", but he did not say it. He went around to the women but none of them gave birth except for one who gave birth to a half-formed child.» The Messenger of Allāh ﷺ said, «By the One in Whose hand is my soul, had he said, "If Allāh wills," he would not have broken his oath, and that would have helped him to attain what he wanted.» According to another report, «They would all have fought as horsemen in the cause of Allāh.»^[1]

At the beginning of this *Sūrah* we discussed the reason why this *Āyah* was revealed: when the Prophet ﷺ was asked about the story of the people of the Cave, he said, "I will tell you tomorrow." Then the revelation was delayed for fifteen days.^[2]

Since we discussed this at length at the beginning of the *Sūrah*, there is no need to repeat it here.

﴿وَأَذْكُرْ رَبَّكَ إِذَا نَسِيتَ﴾

﴿And remember your Lord when you forget﴾

[1] *Faḥ Al-Bārī* 6:41 Muslim 3:1275.

[2] *Aṭ-Ṭabari* 17:592.

It was said that this means, if you forget to say "If Allāh wills", then say it when you remember. This was the view of Abu Al-'Āliyah and Al-Ḥasan Al-Baṣri.^[1] Hushaym reported from Al-A'mash from Mujāhid that concerning a man who swears an oath, Ibn 'Abbās said "He may say 'If Allāh wills' even if it is a year later." Ibn 'Abbās used to interpret this *Āyah*:

﴿وَأَذْكُرْ رَبَّكَ إِذَا نَسِيتَ﴾

﴿And remember your Lord when you forget﴾

in this way. Al-A'mash was asked, "Did you hear this from Mujāhid?" He said, "Layth bin Abi Salīm told it to me."^[2] The meaning of Ibn 'Abbās' view, that a person may say "If Allāh wills", even if it is a year later, is that if he forgets to say it when he makes the oath or when he speaks, and he remembers it later, even a year later, the Sunnah is that he should say it, so that he will still be following the Sunnah of saying "If Allāh wills", even if that is after breaking his oath. This was also the view of Ibn Jarīr,^[3] but he stated that this does not make up for breaking the oath or mean that one is no longer obliged to offer expiation. What Ibn Jarīr said is correct, and it is more appropriate to understand the words of Ibn Abbās in this way. And Allāh knows best.

﴿وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿١٩﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَأَذْكُرْ رَبَّكَ إِذَا نَسِيتَ﴾

﴿And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "If Allāh wills!" And remember your Lord when you forget﴾

Aṭ-Ṭabarāni recorded that Ibn 'Abbās said that this meant saying, "If Allāh wills."^[4]

﴿وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا سَبِيلًا﴾

﴿and say: "It may be that my Lord guides me to a nearer way of truth than this."﴾

meaning, 'if you (O Prophet) are asked about something you

[1] Aṭ-Ṭabari 17:645.

[2] Aṭ-Ṭabari 17:645.

[3] Aṭ-Ṭabari 17:646.

[4] Aṭ-Ṭabarāni in *Al-Awsaṭ* 7:4545.

know nothing about, ask Allāh about it, and turn to Him so that He may guide you to what is right.' And Allāh knows best.

﴿وَلْيَتُوبُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا﴾ ٧٥ ﴿قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَمْ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصَرَ بِهِ. وَأَسْمِعُ مَا لَمْ يَلْحُدْ مِنْ دُونِهِ. مِنْ وَرَائِهِ وَلَا يَشْرِكُ فِي حُكْمِهِ أَحَدًا﴾

﴿25. And they stayed in their cave three hundred years, adding nine.﴾

﴿26. Say: "Allāh knows best how long they stayed. With Him is the unseen of the heavens and the earth." How clearly He sees, and hears (everything)! They have no protector other than Him, and He makes none to share in His decision and His rule.﴾

The Length of their Stay in the Cave

Here Allāh tells His Messenger ﷺ the length of time the people of the Cave spent in their cave, from the time when He caused them to sleep until the time when He resurrected them and caused the people of that era to find them. The length of time was three hundred plus nine years in lunar years, which is three hundred years in solar years. The difference between one hundred lunar years and one hundred solar years is three years, which is why after mentioning three hundred, Allāh says, 'adding nine.'

﴿قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا﴾

﴿Say: "Allāh knows best how long they stayed..."﴾

If you are asked about how long they stayed, and you have no knowledge of that and no revelation from Allāh about it, then do not say anything. Rather say something like this:

﴿اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَمْ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Allāh knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth.﴾"

meaning, no one knows about that except Him, and whoever among His creatures He chooses to tell. What we have said here is the view of more than one of the scholars of *Tafsir*,

such as Mujāhid and others among the earlier and later generations.

﴿وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ﴾

﴿And they stayed in their cave three hundred years,﴾

Qatādah said, this was the view of the People of the Book, and Allāh refuted it by saying:

﴿قَالَ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا﴾

﴿Say: "Allāh knows best how long they stayed..."﴾

meaning, that Allāh knows better than what the people say.^[1] This was also the view of Muṭarrāf bin ‘Abdullāh.^[2] However, this view is open to debate, because when the People of the Book said that they stayed in the cave for three hundred years, without the extra nine, they were referring to solar years, and if Allāh was merely narrating what they had said, He would not have said,

﴿وَأَزَادُوا تِسْعًا﴾

﴿adding nine.﴾

The apparent meaning of the Āyah is that Allāh is stating the facts, not narrating what was said. This is the view of Ibn Jarīr (may Allāh have mercy on him). And Allāh knows best.

﴿أَبْصَرَ بِهِ، وَأَسْمَعُ﴾

﴿How clearly He sees, and hears (everything)!﴾

He sees them and hears them. Ibn Jarīr said, "The language used is an eloquent expression of praise."^[3] The phrase may be understood to mean, how much Allāh sees of everything that exists and how much He hears of everything that is to be heard, for nothing is hidden from Him! It was narrated that Qatādah commented on this Āyah:

﴿أَبْصَرَ بِهِ، وَأَسْمَعُ﴾

[1] Aṭ-Ṭabari 17:647.

[2] Aṭ-Ṭabari 17:648.

[3] Aṭ-Ṭabari 17:650.

﴿How clearly He sees, and hears (everything)!﴾

“No one hears or sees more than Allāh.”^[1]

﴿مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا﴾

﴿They have no protector other than Him, and He makes none to share in His decision and His rule.﴾

meaning, He, may He be glorified, is the One Who has the power to create and to command, the One Whose ruling cannot be overturned; He has no adviser, supporter or partner, may He be exalted and hallowed.

﴿وَأَنْزَلَ مَا أَوْحَىٰ إِلَيْكَ مِنْ كِتَابٍ رَبِّكَ لَا مَبْدَلَ لِكَلِمَاتِهِ. وَلَنْ تَجِدَ مِنْ دُونِهِ مُتَسَحِّكًا ۗ وَأَمِيرٌ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۗ وَلَا تَقْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۗ وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ ۗ وَكَانَ أَمْرُهُ قُرْطًا ۗ﴾

﴿27. And recite what has been revealed to you (O Muḥanimad) of your Lord's Book. None can change His Words, and none will you find as refuge other than Him.﴾

﴿28. And keep yourself (O Muḥammad) patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost.﴾

The Command to recite the Qur'ān and to patiently keep Company with the Believers

Commanding His Messenger ﷺ to recite His Holy Book and convey it to mankind, Allāh says,

﴿لَا مَبْدَلَ لِكَلِمَاتِهِ﴾

﴿None can change His Words,﴾ meaning, no one can alter them, distort them or misinterpret them.

[1] Aṭ-Ṭabari 17:650.

﴿وَأَنْ يَجِدَ مِنْ دُونِهِ مُلْتَحَافًا﴾

﴿and none will you find as a refuge other than Him.﴾

It was reported that Mujāhid said, "A shelter,"^[1] and that Qatādah said, "A helper or supporter."^[2] Ibn Jarīr said: "Allāh is saying, 'if you O Muḥammad, do not recite what is revealed to you of the Book of your Lord, then you will have no refuge from Allāh.'"^[3] As Allāh says:

﴿بِأَيِّهَا الرُّسُولُ يَلِغُ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ مَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصُمُكَ مِنَ النَّاسِ﴾

﴿O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind.﴾[5:67]

﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَيْهِ مَعَارًا﴾

﴿Verily, He Who has given you the Qur'a'n, will surely bring you back to the place of return.﴾ [28:85]

meaning, 'He will call you to account for the duty of conveying the Message which He entrusted you with.'

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

﴿And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face;﴾

meaning, sit with those who remember Allāh, who say "Lā Ilāha Illallāh", who praise Him, glorify Him, declare His greatness and call on Him, morning and evening, all the servants of Allāh, whether rich or poor, strong or weak. It was said that this was revealed about the nobles of Quraysh when they asked the Prophet ﷺ to sit with them on his own, and not to bring his weak Companions with him, such as Bilāl,

[1] Aṭ-Ṭabari 17:651.

[2] Aṭ-Ṭabari 17:651.

[3] Aṭ-Ṭabari 17:651.

'Ammār, Ṣuhayb, Khabbāb and Ibn Mas'ūd. They wanted him to sit with them on his own, but Allāh forbade him from doing that, and said,

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْفَدْوَةِ وَالْعَمِيَةِ﴾

﴿And turn not away those who invoke their Lord, morning and afternoon.﴾

Allāh commanded him to patiently content himself with sitting with those people (the weak believers), and said:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْفَدْوَةِ وَالْعَمِيَةِ﴾

﴿And keep yourself patiently with those who call on their Lord morning and afternoon...﴾

Imām Muslim recorded in his *Ṣaḥīḥ* that Sa'd bin Abi Waqqās who said: "There was a group of six of us with the Prophet ﷺ. The idolators said, 'Tell these people to leave so they will not offend us.' There was myself, Ibn Mas'ūd, a man from Huḍayl, Bilāl and two other men whose names I have forgotten. Allāh's Messenger ﷺ thought to himself about whatever Allāh willed he should think about, then Allāh revealed:

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْفَدْوَةِ وَالْعَمِيَةِ يُرِيدُونَ وَجْهَهُ﴾

﴿And turn not away those who invoke their Lord, morning and afternoon.﴾

Only Muslim reported this; excluding Al-Bukhāri.^[1]

﴿وَلَا تَقْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا﴾

﴿and let not your eyes overlook them, desiring the pomp and glitter of the life of the world;﴾

Ibn 'Abbās said, '(this means) do not favor others over them,^[2] meaning do not seek the people of nobility and wealth instead of them.'

﴿وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا﴾

﴿and obey not him whose heart We have made heedless of Our remembrance ﴾

[1] Muslim 4:1878.

[2] Aṭ-Ṭabari 18:6.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

٢٩٧

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ، وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ
الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ، عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ
أَمْرُهُ فُرُطًا ﴿٢٩٨﴾ وَقُلِ الْحَقُّ مِن رَّبِّكَ فَمَن شَاءَ فَلْيُؤْمِن وَمَن
شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا
وَإِن يَسْتَعِينُوا يَأْتُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ
الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩٩﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠٠﴾ أُولَٰئِكَ
لَهُمْ جَنَّاتُ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُّتَّكِنِينَ
فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣٠١﴾ وَأَضْرِبْ
لَهُمْ مَثَلًا لِّزُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ وَحَفَفْتُمَا
بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٣٠٢﴾ كِذَّابِ الْجِنِّينِ ءَأَنْتَ أَكْهَلُهَا وَلَمْ
تُظْهِرْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ﴿٣٠٣﴾ وَكَانَ لَهُ ثَمْرٌ فَقَالَ
لِصَّاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْرَمُ مِنْكَ مَا لَآ وَعَزُّنَا فَرًّا ﴿٣٠٤﴾

means, those who are distracted by this world from being committed to the religion and from worshipping their Lord.

﴿وَكَانَ أَمْرُهُ فُرُطًا﴾

﴿and whose affair (deeds) has been lost.﴾
means, his actions and deeds are a foolish waste of time. Do not obey him or admire his way or envy what he has. As Allāh says elsewhere:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنُفِثَنَّهُمْ بِهِمْ وَاَرْزُقَهُمْ رِزْقًا خَيْرٌ مَّا يُؤْتُونَكَ﴾

﴿And strain not your eyes in longing for the

things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting.﴾ [20:131]

﴿وَقُلِ الْحَقُّ مِن رَّبِّكَ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِن يَسْتَعِينُوا يَأْتُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾

﴿29. 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 drink, they will be granted water like Al-Muhl, that will scald their faces. Terrible is the drink, and an evil Murtafaq!﴾

The Truth is from Allāh, and the Punishment of Those Who do not believe in it

Allāh says to His Messenger Muḥammad ﷺ: "Say to the people, 'What I have brought to you from your Lord is the truth, in which there is no confusion or doubt.' "

﴿فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾

﴿Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.﴾

This is a type of threat and stern warning, after which Allāh says,

﴿إِنَّا أَعْتَدْنَا﴾

﴿Verily, We have prepared﴾, meaning made ready,

﴿لِلظَّالِمِينَ﴾

﴿for the wrongdoers,﴾ meaning those who disbelieve in Allāh, His Messenger ﷺ and His Book,

﴿نَارًا أَحَاطَ بِهَا مِنْ سُرَادِقُهَا﴾

﴿a Fire whose walls will be surrounding them.﴾

Ibn Jurayj said that Ibn 'Abbās said,

﴿أَحَاطَ بِهَا مِنْ سُرَادِقُهَا﴾

﴿a Fire whose walls will be surrounding them.﴾ "A wall of fire."^[1]

﴿وَلَنْ يَسْتَفِيشُوا بِعَاقُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ﴾

﴿And if they ask for drink, they will be granted water like Al-Muhl, that will scald their faces.﴾

Ibn 'Abbās said; "Al-Muhl is thick water which is similar to the sediment in oil."^[2] Mujāhid said, "It is like blood and pus."^[3] 'Ikrimah said, "It is the thing that is heated to the ultimate temperature." Others said: "It is everything that is melted."^[4]

[1] Aṭ-Ṭabari 18:11.

[2] Aṭ-Ṭabari 18:13.

[3] Aṭ-Ṭabari 18:13.

[4] Aṭ-Ṭabari 18:12.

Qatādah said, "Ibn Mas'ūd melted some gold in a grove, and when it became liquid and foam rose to the top, he said, this is the thing that is most like *Al-Muhl*."^[1] Aḍ-Ḍaḥḥāk said: "The water of Hell is black, and it itself is black and its people are black."^[2] There is nothing contradictory in these comments, for *Al-Muhl* includes all of these unpleasant characteristics, it is black, evil-smelling, thick and hot, as Allāh said,

﴿يَسْوَى الْوُجُوهُ﴾

﴿[it] will scald their faces.﴾ meaning because of its heat. When the disbeliever wants to drink it and brings it close to his face, it will scald it so that the skin of his face falls off into it.

Sa'īd bin Jubayr said, "When the people of Hell get hungry, they will ask for relief from it, and they will be given the tree of *Zaqqūm* from which they will eat. The tree will tear off the skin of their faces, and if anyone who knew them were to pass by, he would recognize the skin of their faces in the tree. Then they will feel thirsty, so they will ask for drink, and they will be granted water like *Al-Muhl*, that is what has been heated to the ultimate temperature. When it is brought near their mouths, the flesh of their faces from which the skin has been torn off will be baked."^[3] After describing this drink in these horrifying qualities, Allāh says:

﴿يَفْسُ الشَّرَابِ﴾

﴿Terrible is the drink,﴾ meaning, how awful this drink is. Similarly, He says in another *Āyah*:

﴿وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ﴾

﴿and be given to drink boiling water so that it cuts up their bowels.﴾ [47:15]

﴿تُسْقَى مِنْ عَيْنٍ مَّائِيَةٍ﴾

﴿They will be given to drink from a boiling spring.﴾ [88:5]

﴿وَيَذَرُونَ حَمِيمًا مُلْتَمِسًا﴾

[1] Aḍ-Ḍaḥḥāk 18:13.

[2] Aḍ-Ḍaḥḥāk 18:13.

[3] Aḍ-Ḍaḥḥāk 18:14.

﴿They will go between it (Hell) and the fierce boiling water.﴾
[55:44]

﴿وَسَاءَتْ مُرْتَقَاً﴾

﴿and an evil Murtafaq!﴾ means, how evil a place is the Fire to dwell and rest and gather. As Allāh says elsewhere:

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا﴾

﴿Evil indeed it (Hell) is as an abode and as a place to rest in.﴾
[25:66]

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾ أَؤَلَيْكَ لَمْ
جَنَّتْ عِنْدِي تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ
سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نَبْذُ الرَّؤُوفِ ﴿٣١﴾ وَحَسَنَتْ مُرْتَقَاً﴾

﴿30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone to be lost who does his (righteous) deeds in the most perfect manner.﴾

﴿31. These! For them will be Jannātu 'Adn; wherein rivers flow beneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of Sundus and Istabraq. They will be Muttaki'in therein on Arā'ik. How good is the reward, and what an excellent Murtafaq!﴾

The Reward of those Who believe and do Righteous Deeds

When Allāh mentions the state of those who are doomed, He follows that by mentioning the blessed who believed in Allāh and believed what His Messengers brought, those who did the righteous deeds that they commanded them to do. They will have Jannātu 'Adn. 'Adn means lasting.

﴿تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ﴾

﴿wherein rivers flow beneath them,﴾ means, from beneath its rooms and dwellings. Fir'awn said:

﴿وَمَذِيهَ الْأَنْهَارِ تَجْرِي مِنْ تَحْتِي﴾

﴿and these rivers flowing beneath me...﴾ [43:51]

﴿يُحَلَّونَ﴾

﴿they will be adorned﴾ means, with jewelry.

﴿فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ﴾

﴿with bracelets of gold,﴾ Allāh says elsewhere:

﴿وَلَوْلَوْآ وَرِثَاتُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾﴾

﴿and pearls and their garments therein will be of silk﴾ [22:23].

This is explained in more detail here, where Allāh says:

﴿وَيَلْبَسُونَ رِيبَآ حَضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ﴾

﴿and they will wear green garments of Sundus and Istabraq.﴾

Sundus refers to a fine garment, like a shirt and the like, and Istabraq is thick and shiny velvet.

﴿تُتَكَيَّفُونَ فِيهَا عَلَىٰ أَرَائِكٍ﴾

﴿They will be Muttaki'in therein on Arā'ik.﴾

The word *Muttaki'in* implies lying down, or it was said that it means sitting with one's legs crossed, which is closer to the meaning here. In a *Ṣaḥīḥ Ḥadīth*, the Prophet ﷺ said:

«أَنَا أَنَا فَلَا أَكُلُ مُتَكِيًا»

«As for me, I do not eat sitting with legs crossed (Muttaki'ān)».^[1]

Arā'ik is the plural of *Arīkah*, which is a bed under a canopy. And Allāh knows best.

﴿يَعْمُ الرِّبَابُ وَحَسَنَتْ مَرْتَفَعًا﴾

﴿How good is the reward, and what an excellent place of rest (Murtafaq)!﴾

means, how blessed is Paradise as a reward for their good deeds. And what an excellent *Murtafaq* means, and how good a place to dwell and rest and stay. Previously, Allāh had said of Hell,

﴿يَنْسُ الرِّبَابُ وَسَاءَتْ مَرْتَفَعًا﴾

﴿Terrible is the drink, and an evil place of rest (Murtafaq)!﴾ [18:29].

[1] *Tuhfat Al-Aḥwadhī* 5:557.

In a similar way, He contrasts the two (Paradise and Hell) in *Sūrat Al-Furqān*, where He says:

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۝۱۱﴾

﴿Evil indeed it (Hell) is as an abode, and as a place to rest in.﴾
[25:66].

Then He mentions the qualities of the believers, then says:

﴿أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَنُفِقُوا فِيهَا مِنِّي وَأَسْكَنُوا ۝۱۲ حَلِيلِينَ
فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ۝۱۳﴾

﴿Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect. Abiding therein excellent it is as an abode, and as a place to rest in.﴾ [25:75-76]

﴿وَأَشْرَبَ لَهُمُ مَثَلًا زَيْطَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا
زُرْعًا ۝۳۴ كُنَّا لَٰئِحَتَيْنِ مَاتَ أَكْطُهَا وَلَمْ تَطْلُرْ مِنْهُ شَيْئًا وَقَجْرْنَا خِلَالَهُمَا نَهْرًا ۝۳۵ وَكَانَ لَهُمْ نَمْرٌ
فَقَالَ لِصَدِيقِهِ وَهُوَ بِحَاوِرَةٍ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ۝۳۶ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ
لِنَفْسِهِ قَالَ مَا أَظُنُّ أَن يَبْدُ هَذِهِ أَبَدًا ۝۳۷ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي
لَأُجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ۝۳۸﴾

﴿32. 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).﴾

﴿33. 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 both.﴾

﴿34. And he had Thamar, and he said to his companion in the course of discussion: "I am greater than you in wealth and have a mightier entourage."﴾

﴿35. And he went into his garden while having been unjust to himself. He said: "I do not think that this will ever perish."﴾

﴿36. "And I do not think the Hour will ever come, and if indeed I am brought back to my Lord, I surely, shall find better than this when I return to Him."﴾

The Example of the Rich Idolators and the Poor Muslims

After mentioning the idolators who were too arrogant to sit with the poor and weak among Muslims, showing off before them with their wealth and noble lineage, Allāh then gives a parable for them of two men, one of whom Allāh gave two gardens of grapes, surrounded with palm trees and cultivated with crops throughout. All of the trees and plants were abundantly fruitful, providing readily accessible, good quality produce. Allāh says:

﴿كُنَّا الْبَيْتَيْنِ مَائَتْ أَكْهَامًا﴾

﴿Each of those two gardens brought forth its produce,﴾
meaning, produced its fruits,

﴿وَلَا تَطِيرُ مِنْهُ شَيْئًا﴾

﴿and failed not in the least therein,﴾ meaning, nothing at all was diminishing.

﴿وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا﴾

﴿and We caused a river to gush forth in the midst of both.﴾
means, rivers were flowing through them here and there.

﴿وَكَانَ لَهُ نَهْرٌ﴾

﴿And he had Thamar,﴾ It was said that what was meant here was wealth, and it was said that what was meant were fruits, which is the more apparent meaning here. This is also supported by the alternative recitation, *Thumr*, which is the plural of *Thamrah* (fruit) just as *Khushb* is the plural of *Khashab* (wood). Others recite it as *Thamar*.^[1]

﴿فَقَالَ﴾

﴿and he said﴾ the owner of the two gardens

﴿لِصَاحِبِهِ وَهُوَ يُحَادِّثُهُ﴾

﴿to his companion in the course of discussion﴾

means, while he was disputing with him and boasting to him and showing off,

[1] Aṭ-Ṭabari 18:21.

﴿أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا﴾

﴿I am greater than you in wealth and have a mightier entourage.﴾

meaning, 'I have more servants, attendants and children.' Qatādah said, "This, by Allāh, is the wish of the immoral to have a lot of wealth and a large entourage."^[1]

﴿وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ.﴾

﴿And he went into his garden having been unjust to himself.﴾

meaning, in his disbelief, rebellion, arrogance and denial of the Hereafter.

﴿قَالَ مَا أَظُنُّ أَن يَبِيدَ هَذَا أَبَدًا﴾

﴿He said: "I do not think this will ever perish."﴾

Thus he was allowing himself to be deceived because of the plants, fruits and trees that he saw, and the rivers flowing through the different parts of his gardens. He thought that it could never come to an end or cease or be destroyed. This was because of his lack of understanding and the weakness of his faith in Allāh, and because he was enamored with this world and its adornments, and because he disbelieved in the Hereafter. So he said:

﴿وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً﴾

﴿"And I do not think the Hour will ever come..."﴾ meaning, will ever happen

﴿وَلَكِن رُّودَتْ إِلَىٰ رَبِّي لِأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا﴾

﴿and if indeed I am brought back to my Lord, I surely shall find better than this when I return to Him.﴾

meaning, 'if there is a Hereafter and a return to Allāh, then I will have a better share than this with my Lord, for if it were not that I am dear to Him, He would not have given me all this.' As Allāh says elsewhere:

﴿وَلَكِن رُّجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْبَىٰ﴾

[1] At-Ṭabari 18:22.

سُورَةُ الْكَافِرَاتِ ٢٩٨

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَٰذِهِ
 أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي
 لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٦﴾ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ
 أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا
 ﴿٣٧﴾ لَنُكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ
 دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَىٰ أَنَا
 أَقْلَ مِنْكَ مَا لَا وَوَلَدًا ﴿٣٩﴾ فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ
 جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا
 زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحُ مَاؤها غُورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾
 وَأُحِيط بِشَمْرِهِ فَاصْبِحْ يَقْلَبُ كَفَيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ
 عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾ وَلَمْ تَكُنْ لَهُ
 فِتْنَةٌ يَصُورُوهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِرًا ﴿٤٣﴾ هَٰذَا كَلِمَةُ الْوَلِيَّةِ
 لِلَّهِ الْحَقُّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾ وَأَضْرِبْ لَهُمْ مَثَلِ الْحَيَوَةِ
 الدُّنْيَا كَمَا أَتْرَكْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
 فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقْتَدِرًا ﴿٤٥﴾

﴿But if I am brought back to my Lord, surely there will be for me the best with Him.﴾ [41:50]

﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا وَّوَلَدًا ﴿٣٩﴾﴾

﴿Have you seen him who disbelieved in Our Āyāt and said: "I shall certainly be given wealth and children [if I will be alive again].">﴾ [19:77]

He took it for granted that Allāh would give him this, without any sound evidence for that. The reason why this Āyah was revealed was because of Al-'Āsh bin Wā'il, as we will explain in the appropriate place, if Allāh wills. In Allāh we put our trust.

﴿قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾ لَنُكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَىٰ أَنَا أَقْلَ مِنْكَ مَا لَا وَوَلَدًا ﴿٣٩﴾ فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحُ مَاؤها غُورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾﴾

﴿37. His companion said to him during his discussion: "Do you disbelieve in Him Who created you out of dust, then out of Nutfah,^[1] then fashioned you into a man?"﴾

[1] A drop of sperm. Usually used to refer to the mixture of the male and female discharge.

﴿38. "But as for my part, (I believe) that He is Allāh, my Lord, and none shall I associate as partner with my Lord."﴾

﴿39. "It was better for you to say, when you entered your garden: 'That which Allāh wills! There is no power but with Allāh!' If you see me less than you in wealth, and children,"﴾

﴿40. "It may be that my Lord will give me something better than your garden, and will send on it Huṣḥān from the sky, then it will be as a barren slippery earth."﴾

﴿41. "Or the water thereof becomes Ghawran so that you will never be able to seek it."﴾

The Response of the Poor Believer

Allāh tells us how the rich man's believing companion replied to him, warning and rebuking him for his disbelief in Allāh and allowing himself to be deceived.

﴿أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ﴾

﴿Do you disbelieve in Him Who created you out of dust...?﴾

This is a denunciation, pointing out the seriousness of his rejection of his Lord Who created and formed man out of dust – that is, refering to Ādam – then made his offspring from despised liquid, as Allāh says:

﴿كَيْفَ نَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ﴾

﴿How can you disbelieve in Allāh? Seeing that you were dead and He gave you life﴾ [2:28]

meaning, how can you reject your Lord and His clear signs to you, which every one recognizes in himself, for there is no one among His creatures who does not know that he was nothing, then he came to be, and his existence is not due to himself or any other creature. He knows that his existence is due to his Creator, beside Whom there is no other god, the Creator of all things. So the believer said:

﴿لَيْكِنَّا هُوَ اللَّهُ رَبِّي﴾

﴿But as for my part, (I believe) that He is Allāh, my Lord,﴾

meaning, 'I do not say what you say; rather I acknowledge the Oneness and Lordship of Allāh,'

﴿وَلَا أُشْرِكُ بِرَبِّي أَحَدًا﴾

﴿and none shall I associate as partner with my Lord.﴾

meaning, He is Allāh, the One Who is to be worshipped Alone, with no partner or associate.

Then he said:

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَىٰ أَنَا أَقْلَ مِنْكَ مَالًا

﴿وَوَلَدًا﴾

﴿It was better for you to say, when you entered your garden, 'That which Allāh wills! There is no power but with Allāh!' If you see me less than you in wealth, and children.﴾

Here he was urging and encouraging him to say that, as if he was saying, "When you entered your garden and looked at it and liked it, why would'nt you praise Allāh for the blessings He gave you and the wealth and children that He has given to you and not to others? Why did you not say 'That which Allāh wills! There is no power but with Allāh!?' " One of the Salaf said, "Whoever is delighted with something in his circumstances or his wealth or his children, let him say, 'That which Allāh wills! There is no power but with Allāh!'" This is based on this *Āyah*. It was reported in the *Ṣaḥīḥ* from Abu Mūsā that the Messenger of Allāh ﷺ said:

«أَلَا أَدُلُّكَ عَلَىٰ كَثْرٍ مِّنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

«Shall I not tell you about some of the treasure of Paradise? Lā ḥawla wa lā quwwata illā billāh (There is no power or might but with Allāh).»^[1]

﴿فَمَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ﴾

﴿It may be that my Lord will give me something better than your garden,﴾ in the Hereafter

﴿وَيُرْسِلَ عَلَيْهَا﴾

﴿and will send on it﴾ on your garden in this world, which you think will never come to an end or cease to be,

[1] *Faḥ Al-Bāri* 11 :217, Muslim 4 :2076.

﴿حُسْبَانًا مِنَ السَّمَاءِ﴾

﴿Husbān from the sky,﴾ Ibn ‘Abbās, Aḍ-Ḍahḥāk and Qatādah^[1] said – and Mālik narrated that Az-Zuhri said – a punishment from heaven. The apparent meaning is that it is a mighty rain which would disrupt his garden and uproot its plants and trees. As he said:

﴿تَنْصَبِحَ صَعِيدًا رَلْفًا﴾

﴿then it will be as a barren slippery earth.﴾ meaning, smooth mud in which one cannot get a foothold. Ibn ‘Abbās said, “Like land without vegetation, where nothing grows.”^[2]

﴿أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا﴾

﴿Or the water thereof becomes Ghawran﴾

means, it disappears into the earth, which is the opposite of flowing water that seeks the surface of the earth. So Ghā’ir is to go lower. as Allāh says:

﴿قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَآءٍ مُعِينٍ ﴿٦٧﴾﴾

﴿Say: “Tell me! If your water were Ghawran, who then can supply you with flowing water?”﴾ [67:30]

meaning, water that flows in all directions. And here Allāh says:

﴿أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُمُ طَلْبًا ﴿٦٨﴾﴾

﴿Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it.﴾

Ghawr is from the same root as Ghā’ir and has a similar meaning, but is more intensive.

﴿وَأَلْحَبُ بِشَمْرِهِ فَاصْبَحَ بَقْلُهُ كَفَيْهِ عَلَى مَا أَفَقَ فِيهَا وَهِيَ حَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ بَلَغْتُ لَئِىَ أَسْرِكُ بِرِقِّ أَحَدٍ ﴿٦٩﴾ وَلَمْ تَكُنْ لَهُ فِتْنَةٌ يَصْرُوهَا مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٧٠﴾ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ نَوَابًا وَخَيْرٌ عُقْبًا ﴿٧١﴾﴾

﴿42. So his fruits were encircled (with ruin). And began Yuqallibu his hands over what he had spent upon it, while it

[1] Aḍ-Ṭabari 18:25.

[2] Aḍ-Ṭabari 18:26.

was all destroyed on its trellises, and he could only say:
"Would that I had ascribed no partners to my Lord!"

﴿43. And he had no group of men to help him against Allāh, nor could he defend (or save) himself.﴾

﴿44. There (on the Day of Resurrection), Al-Walāyah will be for Allāh (Alone), the True God. He (Allāh) is the best for reward and the best for the final end.﴾

The Evil Results of Kufr

Allāh says:

﴿وَأَلْحِطْ بِشَرِّهِ﴾

﴿So his fruits were encircled﴾, meaning his wealth, or according to the other opinion, his crops. What is meant is that what this disbeliever was afraid of and what the believer had terrified him actually had happened. A storm struck his garden, a garden which he had erroneously thought would last forever, distracting him from thoughts of Allāh, may He be glorified.

﴿فَأَمْسَحَ يَدَيْكَ كَفَّيْهِ عَلَىٰ مَا أَفْتَقَ فِيهَا﴾

﴿And he began Yuqallibu his hands over what he had spent upon it,﴾

Qatādah said: "He was clasping his hands together in a gesture of regret and grief for the wealth he had lost."

﴿وَيَقُولُ يَا بَنِيَّ لِمَ أَشْرِكُ بِرَبِّيَ أَحَدًا ۗ وَلَمْ تَكُن لَّهُ فِتْنَةً﴾

﴿and he could only say: "Would that I had ascribed no partners to my Lord!" And he had no group of men﴾^[1]

meaning a clan or children, as he had vainly boasted,

﴿يَعْتُرُونَكَ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِرًا ۗ هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْخَلْقِ﴾

﴿to help him against Allāh, nor could he defend himself. There, Al-Walāyah will be for Allāh, the True God.﴾

Here there are differences in recitation. Some of the reciters pause at the word there,

﴿وَمَا كَانَ مُنْتَصِرًا ۗ هُنَالِكَ﴾

^[1] Aṭ-Ṭabari 18:27.

﴿nor could he defend himself there.﴾, i.e., at that time, when Allāh sends the punishment upon him, there will be no one to save him. Then they start the next phrase with *Al-Walāyah*;

﴿الْوَلِيَّةُ لِلَّهِ الْحَقِّ﴾

﴿*Al-Walāyah will be for Allāh, the True God.*﴾

Some of them pause at the phrase

﴿وَمَا كَانَ مُنْصَرًّا﴾

﴿nor could he defend himself﴾ and start the next phrase;

﴿هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ﴾

﴿*There, Al-Walāyah will be for Allāh, the True God.*﴾

There is a further difference in the recitation of the word *Al-Walāyah*. Some read it as *Al-Walāyah*, which gives the meaning that all allegiance will be to Allāh, i.e., on that Day everyone, believer or disbeliever, will return to Allāh, for allegiance and submission to Him when the punishment comes to pass. This is like the *Āyah*:

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٤٨﴾﴾

﴿So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as partners."﴾ [40:84] and Allah says concerning the Fir'awn;

﴿حَتَّىٰ إِذَا أَدْرَكَهُ الْعَرَجُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ، بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿١٠٠﴾﴾ وَأَقْنَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿١٠١﴾﴾

﴿Till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims." Now! While you refused to believe before and you were one of the mischief-makers.﴾ [10:90-91]

Some others read it as *Al-Wilāyah*, meaning that on that Day the rule will belong to Allāh, the True God. Some read *Ḥaqqu* (True) refering to *Al-Wilāyah*, as in the *Āyah*;

﴿الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَذَابًا ﴿١٠١﴾﴾

﴿The sovereignty on that Day will be the true (sovereignty),﴾

belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers ﴿ [25:26].

Others it read *Haqqi* referring to Allāh, may He be glorified, as in the *Āyah*:

﴿ثُمَّ رُدُّوْا۟ اِلَىٰ اِلٰهِ مَوْلٰهُمُ الْحَقُّ﴾

﴿Then they are returned to Allāh, their True Protector.﴾ [6:62]

So Allāh says:

﴿هُوَ خَيْرٌ نَّوَابًا وَخَيْرٌ عَقْبًا﴾

﴿He (Allāh) is the best to reward and the best for the final end.﴾

for deeds that were done for the sake of Allāh, their reward is good and their consequences are all good.

﴿وَأَضْرِبْ لَهُم مَّثَلًا الْغَيْثِۙ الَّذِيۙ كَمَاۙ أَنْزَلْنَاهُ مِنَ السَّمَآءِۙ فَاخْتَلَطَ بِهِۙ نَبَاتُ الْأَرْضِۙ فَأَصْبَحَ هَبِيبًا نَّدْرُوهُۙ الرِّيحُۙ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًاۙ ﴿٤٥﴾ أَمْالٌ وَالْبَنُونَۙ زِينَةُ الْحَيَاةِ الدُّنْيَاۙ وَالْبَنِيَّاتُ الَّتِيۙ صُلِحَتْۙ خَيْرٌۙ عِنْدَ رَبِّكَ نَوَابًا وَخَيْرٌۙ أَمْلًاۙ ﴿٤٦﴾﴾

﴿45. And mention the parable of the worldly life: 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.﴾

﴿46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for reward and better for hope.﴾

The Parable of the Worldly Life

Allāh says:

﴿وَأَضْرِبْ لَهُم﴾

﴿And mention﴾ O Muḥammad, to the people,

﴿مَّثَلًا لِّلْحَيٰوةِ الدُّنْيَا﴾

﴿the parable of the worldly life﴾, its transient nature and how it will eventually cease and come to an end.

﴿كَمَاۙ أَنْزَلْنَاهُ مِنَ السَّمَآءِۙ فَاخْتَلَطَ بِهِۙ نَبَاتُ الْأَرْضِۙ﴾

﴿it is like the water which We send down from the sky, and the vegetation of the earth mingles with it,﴾

It mingles with the seeds that are in the earth, so they grow and become good, producing bright, fresh flowers, then after that,

﴿فَأَصْحَحَ هَيْبِمَا﴾

﴿it becomes dry and broken pieces,﴾ withered up,

﴿تَدْرُوهُ الْرِيحُ﴾

﴿which the winds scatter.﴾ tossing them about right and left.

﴿وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا﴾

﴿And Allāh is able to do everything﴾ He has the power to do this and that. In the Qur'ān Allāh often gives parables like this of the life of this world, as He says in Sūrah Yūnus,

﴿إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ﴾

﴿The parable of the worldly life is but that of water which We send down from the sky so by it arises the intermingled produce of the earth of which men and cattle eat...﴾ [10:24] and in Sūrat Az-Zumar.

﴿أَلَمْ نَرِ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ﴾

﴿See you not that Allāh sends down water from the sky, and causes it to penetrate the earth, then out from it comes crops of different colors.﴾ [39:21] and in Sūrat Al-Ḥadīd:

﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لُحْيٌ لِقَوْمٍ رَغِبُوا فِيهَا وَنَفَاخَةٌ بَيْنَكُمْ وَكَثِيرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ﴾

﴿Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like the parable of vegetation after rain, thereof the growth is pleasing to the tiller...﴾ [57:20] and in the Ṣaḥīḥ Ḥadīth:

«الدُّنْيَا حُلُوَّةٌ خَضِرَةٌ»

«This world is sweet and green.»^[1]

Between Wealth and Good Deeds

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا﴾

«Wealth and children are the adornment of the life of this world.﴾

This is like the Āyah:

﴿زَيْنٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ﴾

«Beautified for men is the love of things they covet; women, children, vaulted hoards of gold...﴾ [3:14].

Allāh says:

﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

«Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward (Paradise).﴾ [64:15]

turning towards Allāh and worshipping Him is better for you than keeping busy with them, and accumulating wealth for them and going to extremes in feeling pity and compassion for them. Allāh says:

﴿وَالْبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلًا﴾

«But the good righteous deeds that last, are better with your Lord for reward and better for hope.﴾

Ibn ‘Abbās, Sa‘īd bin Jubayr and others among the Salaf said that the good righteous deeds that last are the five daily prayers.^[2] ‘Atā’ bin Abi Rabāh and Sa‘īd bin Jubayr narrated from Ibn ‘Abbās, “The good righteous deeds that last are ‘Subhān Allāh (glory be to Allāh)’, ‘Al-Ḥamdu Lillāh (praise be to Allāh)’, ‘Lā ilāha illallāh (there is none worthy of worship except Allāh)’, and ‘Allāhu Akbar (Allāh is Most Great).»^[3] The Commander of the faithful, ‘Uthmān bin ‘Affān was

[1] Muslim 4:2098.

[2] Aṭ-Ṭabari 18:32.

[3] Aṭ-Ṭabari 18:33.

questioned, "Which are the good righteous deeds that last?" He replied, "They are: 'Lā ilāha illallāh, Subhān Allāh, Al-Ḥamdu Lillāh, Allāhu Akbar and Lā hawla wa lā quwwata illā billāh hil-'Alīyūl-'Azīm (there is no strength and no power except with Allāh the Exalted, the Almighty).'" This was recorded by Imām Aḥmad.^[1]

Imām Aḥmad also recorded from a freed slave of the Messenger of Allāh ﷺ that he said:

«بِحَ بَحِ لِحْمَسٍ مَا أَثْقَلَهُنَّ فِي الْمِيزَانِ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَالْوَلَدُ الصَّالِحُ يَتَوَفَّى فَيَحْتَسِبُهُ وَالِدُهُ - وَقَالَ: - بَحِ بَحِ لِحْمَسٍ مَنْ لَقِيَ اللَّهَ مُسْتَتِيفًا بَيْنَ دَخَلِ الْجَنَّةِ: يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَبِالْجَنَّةِ وَالنَّارِ، وَبِالْبَيْتِ بَعْدَ الْمَوْتِ، وَبِالْحِسَابِ»

«Well done! Well done for five things! (How heavy they will weigh in the balance! "Lā ilāha illallāh, Allāhu Akbar, Subhān Allāh, and Al-Ḥamdu Lillāh," and a righteous son who dies and his parents seek the reward of Allāh.» And he said: «Well done! Well done for five things! Whoever meets Allāh believing in them, he will enter Paradise; if he believes in Allāh, the Last Day, Paradise and Hell, resurrection after death, and the Reckoning».^[2]

﴿وَالنَّبِيَّتُ الصَّالِحَاتُ﴾

«the good righteous deeds that last,» 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "This is the celebration of the remembrance of Allāh, saying 'Lā ilāha illallāh, Allāhu Akbar, Subhān Allāh, Al-Ḥamdu Lillāh, Tabāarak Allāh, Lā hawla wa lā quwwata illā billāh, Astaghfirallāh, Ṣallallāhu 'alā Rasūl-Allāh', and fasting, prayer, Ḥajj, Ṣadaqah (charity), freeing slaves, Jihād, maintaining ties of kinship, and all other good deeds. These are the righteous good deeds that last, which will remain in Paradise for those who do them for as long as heaven and earth remain."^[3] Al-'Awfi reported from Ibn 'Abbās: "They are

[1] Aḥmad 1:71.

[2] Aḥmad 4:237.

[3] Aṭ-Ṭabari 18:35.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

٢٩٩

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْمَالِ وَالْبَنُونَ زِينَةُ الْحَيٰوةِ الدُّنْيَا وَالْبٰقِيٰتُ الصّٰلِحٰتُ
 خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرًا مَّا ﴿٤٧﴾ وَيَوْمَ نُسِرَ الْجِبَالُ وَتَرَى
 الْاَرْضَ بَارِزَةً وَحَشَرْتَهُمْ فَلَمْ تُغَادِرْ مِنْهُمْ اَحَدًا ﴿٤٨﴾ وَعَرَضُوا
 عَلٰى رَبِّكَ صَفًا لَّقَدْ جِئْتُمُوْنَا كَمَا خَلَقْتُمْكَ اَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ
 اَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٩﴾ وَوَضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ
 مُسْفِقِيْنَ مِمَّا فِيْهِ وَيَقُولُوْنَ يُنَوَّلُنَا مَالِ هٰذَا الْكِتٰبِ
 لَا يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً اِلَّا اَحْصٰنَهَا وَوَجَدُوْا مَا عَمِلُوْا
 حٰضِرًا وَّلَا يَظْلُمُ رَبُّكَ اَحَدًا ﴿٥٠﴾ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا
 لِاٰدَمَ فَسَجَدُوْا اِلَّا اِبْلِيْسَ كَانَ مِنَ الْجِيْنِ فَفَسَقَ عَنْ اَمْرِ رَبِّهِ
 اَفَلَسْتَ خَذُوْنَهُ وَذُرِّيَّتَهُ اَوْلِيَاۡءَ مِنْ دُوْنِ وَّهُمْ لَكُمْ عَدُوٌّ
 يَبْسُ لِلظّٰلِمِيْنَ بَدَلًا ﴿٥١﴾ مَا اَشْهَدْتُهُمْ خَلْقَ السَّمٰوٰتِ
 وَالْاَرْضِ وَّلَا خَلَقَ اَنْفُسِهِمْ وَمَا كُنْتَ مُمْتَحِنًا لِّلْمُضِلِّيْنَ عَضُدًا
 ﴿٥٢﴾ وَيَوْمَ يَقُوْلُ نَادُوْا شُرَكَآءِىَ الَّذِيْنَ زَعَمْتُمْ فَذَعَبُوْهُمْ
 فَلَمْ يَسْتَجِیْبُوْا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿٥٣﴾ وَرَاَ الْمُجْرِمُوْنَ
 النَّارَ فَظَنُّوْا اَنَّهُمْ مُّوَاقِعُوْهَا وَّلَمْ يَحْجِدُوْا عَنْهَا مَصْرِفًا ﴿٥٤﴾

good words.”^[11]
 ‘Abdur-Rahmān bin Zayd bin Aslam said, “They are all righteous deeds.”^[12] This was also the view chosen by Ibn Jarīr, may Allāh have mercy on him.

﴿وَيَوْمَ نُسِرُ الْجِبَالَ وَتَرَى الْأَرْضَ
 بَارِزَةً وَحَشَرْتَهُمْ فَلَمْ تُغَادِرْ مِنْهُمْ
 أَحَدًا﴾ وَعَرَضُوا عَلَيَّ رَبِّكَ صَفًا
 لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْتُمْكُمْ أَوَّلَ مَرَّةٍ
 بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ
 مَوْعِدًا ﴿٤٩﴾ وَوَضِعَ الْكِتَابَ فَتَرَى
 الْمُجْرِمِينَ مُسْفِقِينَ مِمَّا فِيهِ
 وَيَقُولُونَ يُنَوَّلُنَا مَالِ هَذَا
 الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا
 كَبِيرَةً إِلَّا أَحْصَانَهَا وَوَجَدُوا مَا
 عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ
 أَحَدًا ﴿٥٠﴾

﴿47. And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a levelled plain, and We shall gather them so that We will leave not one of them behind.﴾

﴿48. And they will be set before your Lord, aligned. (He will say:) “Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us).”﴾

﴿49. And the Book will be produced, and you will see the criminals, fearful of that which is therein. They will say: “Woe

[11] At-Ṭabari 18:35.

[12] At-Ṭabari 18:35.

to us! What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!" And they will find all that they did, present, and your Lord treats no one with injustice.﴾

The Major Terrors of the Hour

Allāh tells us of the terrors of the Day of Resurrection, and the awesome things that will come to pass, as He says elsewhere:

﴿يَوْمَ نُمُوذُ السَّمَاءَ مَوْرًا ۚ وَنَسِيرُ الْجِبَالَ سَبْرًا ۚ﴾

﴿On the Day when the heaven will shake with a dreadful shaking, And the mountains pass moving away.﴾ [52:9-10]

meaning, they will move from their places and will vanish. As Allāh says:

﴿وَرَوَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ كَمَرِّ السَّحَابِ﴾

﴿And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.﴾ [27:88]

﴿وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ﴾

﴿And the mountains will be like carded wool.﴾ [101:5]

﴿وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۖ فَيَذَرُهَا قَاعًا صَفْصَفًا ۖ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ۗ﴾

﴿And they ask you about the mountains, say: "My Lord will pulverize them scattering [their dust]. To leave them as a barren plain. You will not see in it crookness or curve.﴾ [20:105-107]

Allāh tells us that He will cause the mountains to vanish and be levelled, and the earth will be left as a smooth plain, a level surface with nothing crooked or curved therein, no valleys or mountains. So Allāh says:

﴿وَرَوَى الْأَرْضَ بَاطِنًا﴾

﴿and you will see the earth as a levelled plain,﴾

meaning clear and open, with no features that anyone may recognize and nothing for anyone to hide behind. All creatures

will be visible to their Lord, and not one of them will be hidden from Him. Mujāhid and Qatādah said,

﴿وَرَوَى الْأَرْضَ بَازِيَةً﴾

﴿and you will see the earth as a levelled plain,﴾

“No one will be hidden or absent.”^[1] Qatādah said, “There will be no buildings and no trees.”^[2]

﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

﴿and we shall gather them, so that We will not leave one of them behind.﴾

means, ‘We shall gather them all, the first of them and the last of them, and We shall not leave anyone behind, young or old.’ As Allāh says:

﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿١٨﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿١٩﴾﴾

﴿Say: “(yes) verily, those of old, and those of later times. All will surely be gathered together for an appointed meeting of a known Day.﴾ [56:49,50]

﴿ذَٰلِكَ يَوْمٌ يَجْمَعُ لَهُ الْكَاثِرُ وَأَذِكَ يَوْمٌ مَّشْهُودٌ﴾

﴿That is a Day whereon mankind will be gathered together, and that is a Day when all will be present﴾ [11:103].

﴿وَعَرَّضُوا عَلَىٰ رَبِّكَ صَفًّا﴾

﴿And they will be set before your Lord, aligned.﴾

This may mean that all of creation will stand before Allāh in one row, as Allāh says:

﴿يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ الرِّمْحَانُ وَقَالَ صَوَابًا ﴿٣٨﴾﴾

﴿The Day that Ar-Rūh (Jibrīl) and the angels will stand aligned, they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right﴾ [78:38];

or it may mean that they will stand in rows, as Allāh says:

﴿وَيَمَّا رُبَّمَا وَرَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٣٩﴾﴾

[1] Aṭ-Ṭabari 18:36.

[2] Aṭ-Ṭabari 18:36.

﴿And your Lord comes with the angels in rows.﴾ [89:22]

﴿لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ﴾

﴿Now indeed, you have come to Us as We created you the first time.﴾

This is a rebuke to those who denied the Hereafter, a reprimand before all creation. This is why Allāh says to them:

﴿بَلْ زَعَمْتُمْ أَنَّ لَكُمْ مَوْعِدًا﴾

﴿Nay, but you thought that We had appointed no meeting for you (with Us).﴾,

meaning, you did not think that this would happen to you or that it would come to pass.

﴿وَوُضِعَ الْكِتَابُ﴾

﴿And the Book will be produced,﴾ the Book of deeds, which contains a record of everything, major or minor, significant or insignificant, great or small.

﴿فَرَى الْمُنْجِرِينَ مُشْفِقِينَ مِمَّا فِيهِ﴾

﴿and you will see the criminals, fearful of that which is therein.﴾ of their evil deeds and reprehensible actions.

﴿وَيَقُولُونَ يَا وَيْلَتَنَا﴾

﴿They will say, "Woe to us!"﴾ expressing words of regret for having wasted their lives.

﴿مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا﴾

﴿What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!﴾

it has left no sin, major or minor, and no action, no matter how small, but it has recorded it with the utmost precision and accuracy.

﴿وَوَجَدُوا مَا عَمِلُوا حَاضِرًا﴾

﴿And they will find all that they did, present,﴾ everything, both good and evil, as Allāh says,

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ حَيْرٍ مُّخْتَصَرًا﴾

﴿On the Day when every person will be confronted with all the good he has done﴾ [3:30].

Allāh says:

﴿يُنَبِّئُ الْإِنْسَانَ بِمَا قَدَّمَ وَأَخَّرَ﴾

﴿On that Day man will be informed of what he sent forward, and what he left behind.﴾ [75:13]

And Allāh says:

﴿يَوْمَ تَلَى الْعُرَابُ﴾

﴿The Day when all the secrets will be exposed.﴾ [86:9]

meaning, everything that is hidden in people's hearts will become known. Imām Aḥmad recorded from Anas that the Prophet ﷺ said,

«لِكُلِّ غَادِرٍ لِيَوْمِ الْقِيَامَةِ يُعْرَفُ بِهِ»

«Every traitor will have a banner on the Day of Resurrection, by which he will be known.»^[1]

It was also narrated in the Two Ṣaḥīḥs, where one narration says,

«يُرْفَعُ لِكُلِّ غَادِرٍ لِيَوْمِ الْقِيَامَةِ عِنْدَ أُسْتِهِ بِقَدْرِ غَدْرِهِ، يُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانٍ»

«On the Day of Resurrection, for every traitor a banner will be erected by his backside, and it will be said, "This is the betrayer of so-and-so the son of so-and-so."»^[2]

﴿وَلَا يظَلِمُ رَبُّكَ أَحَدًا﴾

﴿and your Lord treats no one with injustice.﴾

means, He will judge between His creatures for all of their deeds, and He will not treat any of His creatures with injustice. He will overlook and forgive and have mercy, and He will punish whomever He wills by His power, wisdom and justice. He will fill Hell with the disbelievers and those who have been disobedient. Then He will rescue the disobedient,

[1] Aḥmad 3:142.

[2] Faḥ Al-Bārī 12:354, Muslim 3:1361.

and leave the disbelievers there for eternity. He is the Judge Who never wrongs or oppresses. Allāh says:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ وِثْقَالَ ذَرَّةٍ وَإِن تَك حَسَنَةٌ يَضْعُفُهَا﴾

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

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾

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

﴿حَسِيرِينَ﴾

﴿to take account﴾ [21:47]

And there are many similar *Ayāt*.

Imām Aḥmad recorded that ‘Abdullāh bin Muḥammad bin ‘Aqil heard Jābir bin ‘Abdullāh say, “I was told about a *Ḥadīth* which a man heard from the Prophet ﷺ, so I bought a camel and put my saddle on it, then I traveled on it for a month until I came to Ash-Shām,^[1] where ‘Abdullāh bin Unays was. I said to the doorkeeper, ‘Tell him that Jābir is at the door.’ He said, ‘Jābir bin ‘Abdullāh?’ I said, ‘Yes.’ So he came out, still putting his garment on, and embraced me, and I embraced him, and said: ‘I heard a *Ḥadīth* narrated by you, that you heard from the Messenger of Allāh ﷺ about reciprocal punishments. I was afraid that you or I would die before I could hear it.’ He said, ‘I heard the Messenger of Allāh ﷺ say:

«يَحْشُرُ اللَّهُ عَرَّ وَجَلَّ النَّاسَ يَوْمَ الْقِيَامَةِ - أَوْ قَالَ: الْعِبَادَ - عُرَاءَ غُرْلًا بَيْنَهُمَا»

«Allāh will gather the people - or His servants - on the Day of Resurrection, naked, uncircumcised and Buhman.» I asked, ‘What is *Buhman*?’ He said,

لَيْسَ مَعَهُمْ شَيْءٌ، ثُمَّ يَتَأَدَّبُهُمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعْدَ كَمَا يَسْمَعُهُ مَنْ قَرَبَ: أَنَا الْمَلِكُ، أَنَا الدَّيَّانُ لَا يَتَّبِعِي لِأَحَدٍ مِنْ أَهْلِ النَّارِ أَنْ يَدْخُلَ النَّارَ وَلَهُ عِنْدَ أَحَدٍ مِنْ أَهْلِ الْجَنَّةِ حَقٌّ حَتَّى أَقْصَهُ مِنْهُ، وَلَا يَتَّبِعِي لِأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ أَنْ يَدْخُلَ الْجَنَّةَ

[1] Greater Syria.

وَلَهُ عِنْدَ رَبِّهِمْ مِنَ النَّارِ حَقٌّ حَتَّىٰ أَقْضَهُ مِنْهُ حَتَّىٰ اللَّطْمَةُ»

«They will have nothing with them. Then a voice will call out to them that will be heard by those far away just as easily as it will be heard by those near: "I am the Sovereign, I am the Judge. None of the people of Hell should enter Hell if he is owed something by one of the people of Paradise, until I have settled the matter, and none of the people of Paradise should enter Paradise if he is owed something by one of the people of Hell, until I settle the matter - even if it is only the case of a slap." »

We said, 'How will that be, when we have come before Allāh barefooted, naked, uncircumcised and having nothing with us?' He said,

«بِالْحَسَنَاتِ وَالسَّيِّئَاتِ»

«By [merit for] good deeds, and [recompense] for evil deeds.»^[1]

Shu'bah narrated from Al-'Awwām bin Muzāḥim from Abu 'Uthmān from 'Uthmān bin 'Affān, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ الْجَمَاءَ لَتَنْتَضِ مِنْ الْقَرْنَاءِ يَوْمَ الْقِيَامَةِ»

«The animal who lost a horn will settle the score with the one that has horns on the Day of Resurrection.»^[2]

It was recorded by 'Abdullāh the son of Imām Aḥmad, and there are corroborating narrations through other routes.

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِكُمْ لَكُمْ عُدُوٌّ يُنَافِقُونَ الْإِنْسَانَ إِذَا حَلَّ بِهِ﴾

﴿50. And (remember) when We said to the angels: "Prostrate yourselves unto Ādam." So they prostrated themselves, except Iblīs. He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the wrongdoers.﴾

[1] Aḥmad 3:495.

[2] Zawā'id Al-Musnad, 1:12.

The Story of Ādam and Iblīs

Allāh points out to the Children of Ādam the enmity of Iblīs towards them and their father before them, and rebukes those who follow him and go against their Creator and Master. It is He who created them from nothing and sustains and nourishes them by His kindness, yet they still took Iblīs as their friend and declared their enmity towards Allāh. So Allāh says:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ﴾

﴿And (remember) when We said to the angels﴾,

meaning all the angels, as was mentioned in the beginning of *Sūrat Al-Baqarah*.^[1]

﴿أَسْجُدُوا لِآدَمَ﴾

﴿Prostrate yourselves unto Ādam﴾ a prostration of respect and honour, as Allāh says:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَلٍ مِّنْ حَمَلٍ مَّسْثُورٍ ﴿٢٨﴾ إِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾﴾

﴿And (remember) when your Lord said to the angels, "I am going to create a human (Ādam) from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul which I created for him, then fall (you) down prostrating yourselves unto him.﴾ [15:28-29]

﴿فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ﴾

﴿So they prostrated themselves except Iblīs. He was one of the Jinn;﴾

meaning, his original nature betrayed him. He had been created from smokeless fire, whereas the angels had been created from light, as is stated in *Ṣaḥīḥ Muslim* where it is reported that 'Ā'ishah, may Allāh be pleased with her, said that the Messenger of Allāh ﷺ said:

«خُلِقَتِ الْمَلَائِكَةُ مِن نُّورٍ، وَخُلِقَ إِبْلِيسُ مِن مَّارِجٍ مِّن نَّارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

[1] See volume one, the *Tafsir of Sūrat Al-Baqarah* 2:36.

«The angels were created from light, Iblīs was created from smokeless fire, and Ādam was created from that which has been described to you.»^[1]

When matters are crucial, every vessel leaks that which it contains and is betrayed by its true nature. Iblīs used to do what the angels did and resembled them in their devotion and worship, so he was included when they were addressed, but he disobeyed and went against what he was told to do. So Allāh points out here that he was one of the *Jinn*, i.e., he was created from fire, as He says elsewhere:

﴿أَنَا خَيْرٌ مِنْهُ خَلَقَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾

«I am better than he. You created me from fire, and You created him from clay.» [38:76]

Al-Ḥasan Al-Baṣri said, "Iblīs was not one of the angels, not even for a second. He was the origin of the *Jinn* just as Ādam, upon him be peace, was the origin of mankind." This was narrated by Ibn Jarīr with a *Ṣaḥīḥ* chain.^[2]

﴿فَنَسَقَ عَنْ أَمْرِ رَبِّهِ﴾

«he disobeyed the command of his Lord.»

meaning by stepping beyond the bounds of obedience to Allāh. *Fisq* (disobeying) implies going out or stepping beyond. When the date emerges from its flower, the verb used in Arabic is *Fasaqat*; the same verb is used to describe a mouse coming out of its hole when it comes out to do damage. Then Allāh says, rebuking those who follow and obey Iblīs:

﴿أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي﴾

«Will you then take him and his offspring as protectors and helpers rather than Me»

meaning, instead of Me. This is why Allāh says:

﴿يَتَسَّ لِلظَّالِمِينَ بَدَلًا﴾

«What an evil is the exchange for the wrongdoers.»

This is like the *Āyah* in Sūrah Yā Sīn where, after mentioning

[1] Muslim 4 :2294 .

[2] Aṭ-Ṭabari 18 :506 .

the Resurrection and its terrors, and the ultimate end of the blessed and the doomed, Allāh then says:

﴿وَأَمْتَدُوا إِلَيْهَا أَيُّهَا الْمَجْرُمُونَ﴾

«(It will be said): "And O you the criminals! Get you apart this Day (from the believers).» until;

﴿أَفَلَمْ تَكُونُوا تَعْلَمُونَ﴾

«Did you not then understand?» [36:59-62]

﴿مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مَسْجُودًا لِلْمُضِلِّينَ عَضُدًا﴾

«51. They did not witness the creation of the heavens and the earth nor their own creation, nor did I take those who mislead as 'Aḍudan.»

The gods of the Idolators did not witness the Creation of anything, not even Themselves

Allāh says: 'These whom you take as helpers instead of Me are creatures just like you. They do not possess anything and did not witness the creation of heaven and earth, because they did not exist at that time.' Allāh says, 'I am the One Who independently and exclusively creates and controls all things, and I have no partner, associate or advisor in that.' As Allāh says:

﴿قُلْ أَدْعُوا الَّذِينَ رَضَعْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ يَنْفَالًا ذَرَّةً فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا هُمْ فِيهَا مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٣٤﴾ وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أِذِنَ لَهُ﴾

«Say: "Call upon those you claim besides Allāh, they possess not even a speck of dust in the heavens or on the earth, nor have they any share in either, nor is there for Him any assistant among them. Intercession with Him profits not except for him whom He permits.» [34:22-23]

Similarly Allāh says here:

﴿وَمَا كُنْتُ مَسْجُودًا لِلْمُضِلِّينَ عَضُدًا﴾

«nor did I take those who mislead as 'Aḍudan.» Mālik said: "Assistants."

﴿وَيَوْمَ يَقُولُ نَادُوا شُرَكَآئِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَحَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿٥٢﴾
 وَرَدَّ الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَافِقُوهَا وَلَمْ يَجِدُوا عِنَّا مَصْرَفًا ﴿٥٣﴾﴾

﴿52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you claimed." Then they will cry unto them, but they will not answer them, and We shall put Maubiq between them.﴾

﴿53. And the criminals shall see the Fire and apprehend that they are to fall therein. And they will find no way of escape from it.﴾

Their Partners are not able to respond and the Criminals are brought to the Fire

Allāh tells us how He will address the idolators on the Day of Resurrection before all of creation, rebuking and scolding them,

﴿نَادُوا شُرَكَآئِيَ الَّذِينَ زَعَمْتُمْ﴾

﴿Call those (so-called) partners of Mine whom you claimed.﴾

meaning, in the world. Call them today to save you from the situation you are in! Allāh says:

﴿وَلَقَدْ جِئْتُمُونَا فُرْدَىٰ كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ وَرَبُّكُمْ مَا حَوْلَنَّاكُمْ ۚ وَآءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَآؤُا ۚ لَقَدْ نَقَطَعَ بَيْنَكُمْ وَصَلَٰ عَنْكُمْ مَا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾﴾

﴿And truly, you have come unto Us alone as We created you the first time. You have left what you were given behind your backs and We do see not with you your intercessors whom you claimed were your partners. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.﴾ [6:94]

﴿فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ﴾

﴿Then they will cry unto them, but they will not answer them.﴾ As Allāh says:

﴿وَقِيلَ ادْعُوا شُرَكَآئِكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ﴾

﴿And it will be said (to them): "Call upon those partners of yours," then they will call upon them, but they will not answer them.﴾ [28:64]

And the Āyah:

﴿وَمَنْ أَسْلَمَ مِنَّا بَعْدَ ذَلِكَ مِنْكُمْ فَقُلِبْ خَلْفَهُ عَلَىٰ عِطْفِهِ فَأَسْلَمَ إِلَّا مَنِ اتَّبَعَ آلَ فِرْعَوْنَ كَمَا اتَّبَعُوا آلَ هَارُونَ فَكُفِرُوا﴾

﴿And who is more astray than one who calls others besides Allāh, such as will not answer him﴾ [46:5]

Until the end of the two Āyāt;

﴿وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّيَكُونُوا لَهُم عِزًّا ۗ كَلَّا سَيَكْفُرُونَ بِبِئَادِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

﴿And they have taken gods besides Allāh, that they may grant them honor. Nay, but they will deny their worship of them, and become opponents to them.﴾ [19:81-82]

﴿وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا﴾

﴿and We shall put Mawbiq between them.﴾

Ibn ‘Abbās, Qatādah and others said: "Destruction."^[1] The meaning is that Allāh is stating that these idolators will have no way of reaching the gods they claimed in this world. He will separate them in the Hereafter and neither party will have any means of reaching the other. There will be devastation, great horrors and other terrible things in between them. ‘Abdullāh bin ‘Amr understood the pronoun in the phrase "between them" to refer to the believers and the disbelievers,^[2] meaning that the people of guidance and the people of misguidance will be separated. This then is like the Āyāt:

﴿وَيَوْمَ نَقُومُ السَّاعَةَ يُؤْمِرُ بِنَفَرَيْنِ﴾

﴿And on the Day when the Hour will be established – that Day shall (all men) be separated.﴾ [30:14]

﴿يَوْمَ يُؤْمِرُ بِضَعْفُونَ﴾

﴿On that Day men shall be divided.﴾ [30:43],

[1] Aṭ-Ṭabari 18:46.

[2] Aṭ-Ṭabari 18:46.

﴿وَأَسْتُرُوا أَنفُسَهُمْ وَأَسْتُرُوا بِأَسْتُرِهِمْ﴾

﴿(It will be said), "And O you the criminals! Get you apart this Day (from the believers).﴾ [36:59]

﴿وَيَوْمَ نَحْشُرُهُمْ جِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاءُكُمْ فَزَلْنَا بَيْنَهُمْ﴾

﴿And on the Day when We shall gather them all together, then We shall say to those who joined partners, "Stop in your place! You and your partners." Then We shall separate between them...﴾ until,

﴿وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ﴾

﴿And what they invented will vanish from them.﴾ [10:28-30]

﴿وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَافِقُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا﴾

﴿And the criminals shall see the Fire and apprehend that they are to fall therein. And they will find no way of escape from it.﴾

meaning when they see Hell with their own eyes, since it is being dragged forth by seventy thousand reins, each pulled by seventy thousand angels. When,

﴿وَرَأَى الْمُجْرِمُونَ النَّارَ﴾

﴿the criminals shall see the Fire﴾,

they will realize that they cannot escape being thrown into it, and that will only intensify their anxiety and distress, because the anticipation and fear of punishment is in itself a real punishment.

﴿وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا﴾

﴿And they will find no way of escape from it.﴾

means, they will have no way of fleeing, it will be inevitable.

﴿وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْئًا جَدَلًا﴾

﴿54. And indeed We have given every kind of example in this Qur'an for mankind. But, man is ever more quarrelsome than anything.﴾

Examples put forth in the Qur'ān

Allāh says, 'In this Qur'ān, We have explained to mankind and given clear details of matters so that they will not stray from the truth or be misled from the path of guidance. Despite this explanation, man is very quarrelsome and opposes truth with falsehood,' except for those whom Allāh guides to the path of salvation. Imām Aḥmad recorded that 'Ali bin Abi Ṭālib said that the Messenger of Allāh ﷺ came to visit him and Fātimah, the daughter of Allāh's Messenger at night, and said,

«أَلَا تُصَلِّيَانِ؟»

﴿Are you not going to pray?﴾

I said, "O Messenger of Allāh, our souls are in the Hand of Allāh. If He wills to wake us, He will wake us." When I said that, he went away without returning. Then I heard him as he was walking away, slapping his thigh and saying,

﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾

﴿But, man is ever more quarrelsome than anything.﴾^[1]

It was also recorded in the Two Ṣaḥīḥs.^[2]

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَطِيلِ لِيُدْجِسُوا بِهِ الْحَقَّ ۖ وَاتَّخَذُوا آيَاتِي وَمَا أُذِرُوا هُرُوجًا ﴿٥٦﴾﴾

﴿55. And nothing prevents men from believing, while the guidance has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them, or the torment be brought to them face to face.﴾

﴿56. And We send not the Messengers except as bearers of good news and warners. But those who disbelieve, argue with falsehood, in order to refute the truth thereby. And they take My Āyāt and that which they are warned for jest!﴾

[1] Aḥmad 1:112.

[2] Faḥ. Al-Bāri 3:13, Muslim 1:538.

The Rebellion of the Disbelievers

Allāh tells us about the rebellion of the disbelievers in ancient times and in more recent times, and how they rejected the obvious truth even when they witnessed clear signs and proofs. Nothing stopped them from following the truth except their demand to witness with their own eyes the punishment which they were being warned about. As some of them said to their Prophet:

﴿فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾﴾

﴿So cause a piece of the heaven to fall on us, if you are of the truthful!﴾ [26:187],

Others said:

﴿أَتَيْنَا بِعَذَابِ اللَّهِ إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٢٩﴾﴾

﴿Bring Allāh's torment upon us if you are one of the truthful.﴾ [29:29]

The Quraysh said:

﴿اللَّهُمَّ إِن كَانَتْ هَذِهِ حَقًّا مِّنْ عِنْدِكَ فَامْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ أْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾﴾

﴿O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky or bring upon us a painful torment.﴾ [8:32]

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَوْ مَا تَأْتِينَا بِالْمَلَكِ إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٧﴾﴾

﴿And they say: "O you to whom the Reminder has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful?"﴾ [15:6-7].

There are other *Āyāt* referring to the same thing. Then Allāh says:

﴿إِلَّا أَن تَأْتِيَهُمْ سُنَّةٌ مِّنْ آلَآئِنَّا﴾

﴿except that the ways of the ancients be repeated with them,﴾

meaning, their overwhelming punishment, destroying every last one of them.

﴿أَوْ يَأْتِيهِمُ الْعَذَابُ فُبُلًّا﴾

﴿or the torment be brought to them face to face.﴾

they see it with their own eyes, being directly confronted with it. Then Allāh says:

﴿وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ﴾

﴿And We send not the Messengers except as bearers of good news and warners.﴾

before the punishment they give good news to those who believe in them and follow them, and warnings to those who reject them and oppose them. Then Allāh tells us about the disbelievers who argue:

﴿بِالْبُطْلِ لِيُدْحِضُوا بِهِ الْحَقَّ﴾

﴿with falsehood, in order to refute the truth thereby.﴾

they try to weaken the truth that the Messengers brought, but they cannot achieve that.

﴿وَاتَّخَذُوا مَا بَيْنِي وَمَا أَنزَرْتُ هُزُوًا﴾

﴿And they take My Āyāt and that which they are warned for jest!﴾

they take the proof, evidence and miracles sent with the Messengers to warn them, and make them fear the punishment;

﴿هُزُوًا﴾

﴿as a jest and mockery﴾ and they make fun of them, which is the worst type of disbelief.

﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَسَجَلُ لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْعِدًا ﴿٥٨﴾ وَتِلْكَ الْأَفْرُوسُ أَفْلَكُنَّهِنَّ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾﴾

﴿57. And who does more wrong than he who is reminded of the Āyāt (signs) of his Lord, but turns away from them, forgetting what his hands have sent forth. Truly, We have set over their hearts Akinnah, lest they should understand this (the Qur'an),

and in their ears, deafness. And if you call them to guidance, even then they will never be guided.﴾

﴿58. 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 they have their appointed time, beyond which they will find no escape.﴾

﴿59. And these towns, We destroyed them when they did wrong. And We appointed a fixed time for their destruction.﴾

The Worst People are Those Who turn away after being reminded

Allāh says, 'Who among My creatures does more wrong than one who is reminded of the signs of Allāh then turns away from them,' i.e., ignores them and does not listen or pay attention to them.

﴿وَنَسِيَ مَا فَعَلَتْ يَدَا﴾

﴿forgetting what his hands have sent forth.﴾ means, bad deeds and evil actions.

﴿إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ﴾

﴿Truly, We have set over their hearts﴾ means, the hearts of these people,

﴿أَكِنَّةٌ﴾

﴿Akinnah﴾ means, coverings.

﴿أَنْ يَفْقَهُوهُ﴾

﴿lest they should understand this,﴾ means, so that they will not understand this Qur'ān and its clear Message

﴿وَوَقَىٰ آذَانَهُمْ وَفَرَّقَ﴾

﴿and in their ears, deafness.﴾ means that they will be deaf in an abstract way, to guidance.

﴿وَإِنْ نَدَعُهُمْ إِلَىٰ الْهُدَىٰ فَلَنْ يَسْتَدِرُّوا إِذَا أَبَدَا﴾

﴿And if you call them to guidance, even then they will never be guided.﴾

﴿وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ﴾

﴿And your Lord is Most Forgiving, Owner of mercy.﴾

means, 'your Lord, O Muḥammad, is forgiving and has great mercy.'

﴿لَوْ يُوَاجِدُهُمْ يَمَّا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ﴾

﴿Were He to call them to account for what they have earned, then surely, He would have hastened their punishment.﴾

This is like the *Āyah*:

﴿وَلَوْ يُوَاجِدُ اللَّهُ النَّاسَ يَمَّا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِيهَا مِنْ دَابَّةٍ﴾

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

﴿وَإِنَّ رَبَّكَ لَدُوٌّ مَغْفِرٌ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾

﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment﴾ [13:6].

And there are many *Āyāt* which say the same thing.

Then Allāh tells us that He is patient, He conceals faults and forgives sins. He may guide some of them from wrongdoing to true guidance, and whoever continues in his evil ways, then there will come to him a Day when infants will turn grey and every pregnant female will shed her load. He says:

﴿بَلْ لَهُمْ مَوْعِدٌ أَنْ يَجِدُوا مِنْ دُونِهِ مَوْعِدًا﴾

﴿But they have their appointed time, beyond which they will find no escape.﴾

meaning, they will find no way out.

﴿وَتِلْكَ الْقُرُوفُ أَفْلَكْتَهُمْ لَمَّا ظَلَمُوا﴾

﴿And these towns, We destroyed them when they did wrong.﴾

This refers to earlier nations in times past; 'We destroyed them because of their stubborn disbelief.'

﴿وَجَعَلْنَا لِمَوْعِدِهِمْ مَوْعِدًا﴾

﴿And We appointed a fixed time for their destruction.﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٣٠٠

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ
 الْإِنْسَانُ أَكْفَرُ شَيْءٍ وَجَدَلًا ﴿٦٠﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا
 إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيهِمْ سُنَّةٌ
 الْأُولَىٰ أَوْ يَأْتِيهِمُ الْعَذَابُ قُبُلًا ﴿٦١﴾ وَمَا يُرْسِلُ الْمُرْسَلِينَ
 إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيَجْعَلُ الَّذِينَ كَفَرُوا بِالْبَطْلِ
 لِيُدْحِضُوا بِهِ الْحَقَّ وَيَتَّخِذُوا إِلَهِي وَمَا أُنذِرُوا هُزُوًا ﴿٦٢﴾ وَمَنْ
 أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ
 إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا
 وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٦٣﴾ وَرَبُّكَ
 الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلَهُمْ
 الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجْعَدُوا مِنْ دُونِهِ مَوْعِلًا ﴿٦٤﴾
 وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ
 مَوْعِدًا ﴿٦٥﴾ وَإِذْ قَالَ مُوسَىٰ لِقَتْنَهُ لَا آتِبُحُ حَوَىٰ
 آتِبُحُ مَجْمَعِ الْبَحْرَيْنِ أَوْ أَمْضِي حُقْبًا ﴿٦٦﴾ فَلَمَّا بَلَغَا
 مَجْمَعَ بَيْنِهِمَا نَسِيَا حُرُوقَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ
 سَرِيًّا ﴿٦٧﴾ فَلَمَّا جَاوَزَا قَالَ لِقَتْنَهُ

'We appointed for them a set time limit, not to be increased or decreased. The same applies to you, O idolaters, so beware or what happened to them will happen to you too, for you have rejected the noblest Messenger and greatest Prophet, and you are not dearer to Us than them, so fear My punishment and wrath.'

﴿٦٧﴾ وَإِذْ قَالَ مُوسَىٰ لِقَتْنَهُ لَا
 آتِبُحُ حَوَىٰ آتِبُحُ مَجْمَعِ
 الْبَحْرَيْنِ أَوْ أَمْضِي حُقْبًا ﴿٦٦﴾
 فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا
 حُرُوقَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ
 سَرِيًّا ﴿٦٧﴾ فَلَمَّا جَاوَزَا قَالَ لِقَتْنَهُ
 إِنَّا غَدَاءُ مَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا

هَذَا نَسِيًا ﴿٦٧﴾ قَالَ أَرَأَيْتَ إِذْ أَوْتِينَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخَوَاتِمَ وَمَا أُنْسِيْنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ
 وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٨﴾ قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّ عَلَيْنَا آثَارُهَا فَصَصَا ﴿٦٩﴾ فَوَجَدَا عَبْدًا
 مِنْ عِبَادِنَا ءَاتِيْنَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٧٠﴾ ﴿

﴿60. And (remember) when Mūsā said to his boy-servant: "I will not give up until I reach the junction of the two seas or a Huqub passes."﴾

﴿61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.﴾

﴿62. So when they passed further on, Mūsā said to his boy-servant: "Bring us our morning meal; truly, we have suffered

Naṣaban in this, our journey."﴾

﴿63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shayṭān made me forget to remember it. It took its course into the sea in a strange (way)!"﴾

﴿64. [Mūsā] said: "That is what we have been seeking." So they went back retracing their footsteps.﴾

﴿65. Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.﴾

The Story of Mūsā and Al-Khiḍr

The reason for Mūsā's conversation with the boy-servant, Yūsha' bin Nūn, was that he had been told about one of the servants of Allāh at the junction of the two seas, who had knowledge which Mūsā had not been granted, so he wanted to travel to meet him. So he said to that boy-servant of his:

﴿لَا أَبْرِحُ﴾

﴿I will not give up﴾ meaning, I will keep on traveling,

﴿حَتَّىٰ أَتِلِقَ مَجْمَعَ الْبَحْرَيْنِ﴾

﴿until I reach the junction of the two seas﴾ meaning, the place where the two seas met.

﴿أَوْ أَمْضِيَ حُقُبًا﴾

﴿or a Ḥuqub passes.﴾ meaning, even if I have to travel for a very long time. Ibn Jarīr (may Allāh have mercy on him) said, "Some of the scholars of the Arabic language said that Ḥuqub means a year in the dialect of [the tribe of] Qays,"^[1] then he narrated that 'Abdullāh bin 'Amr said, "Ḥuqub means eighty years."^[2] Mujāhid said, "Seventy years."^[3] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that it means a lifetime.^[4] Qatādah and

[1] Aṭ-Ṭabari 18:56.

[2] Aṭ-Ṭabari 18:56.

[3] Aṭ-Ṭabari 18:56.

[4] Aṭ-Ṭabari 18:57.

Ibn Zayd said likewise.^[1]

﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُرُوثَهُمَا﴾

﴿But when they reached the junction of the two seas, they forgot their fish,﴾

He had been commanded to carry a salted fish with him, and it had been said to him, when you lose the fish, that will be a sign that you have reached the right place. So they set out and traveled until they reached the junction of the two seas, where there was a spring called 'Ayn Al-Hāyāt (the Spring of Life). They went to sleep there, and the fish felt the drops of that water, so it came back to life. It was in a vessel with Yūsha', upon him be peace, and it jumped out of the vessel towards the sea. Yūsha' woke up and the fish fell into the water and started to swim through the water, leaving a track or channel behind it. Allāh said:

﴿فَأَعْتَدَ سَبِيلَهُ فِي الْبَحْرِ سَرَاتًا﴾

﴿and it took its way through the sea as in a tunnel.﴾

meaning, like going through a tunnel on land. Ibn Jurayj said, "Ibn 'Abbās said, 'It left a trace as if it were a rock.'^[2]

﴿فَلَمَّا جَاوَزَا﴾

﴿So when they had passed further on,﴾ means, past the place where they had forgotten the fish. Forgetfulness is attributed to them both even though it was actually Yūsha' who forgot. This is like the Āyah:

﴿يَخْرُجُ مِنْهُمَا الذُّرُّوُ وَالْمَرْجَاتُ ۗ﴾

﴿Out of them both come out pearl and coral.﴾ [55:22],

although they come from the salt water, according to one of the two opinions.

When they had passed one stage beyond the place where they had forgotten the fish,

﴿قَالَ لِفَتْنِهِ إِنَّا عَدَمْنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا﴾

﴿[Mūsā] said to his boy-servant: "Bring us our morning meal;

[1] Aṭ-Ṭabari 18:57.

[2] Aṭ-Ṭabari 18:57.

truly, we have suffered in this, our journey﴾

meaning, their journey beyond the place where they should have stopped.

﴿نَصَابًا﴾

﴿Naṣāban﴾ means, exhaustion.

﴿قَالَ أَرَأَيْتَ إِذْ أَوَّتْنَا إِلَى الصَّخَرَةِ فَأَنى نَبِيْتُ الْمَوْتِ وَمَا أَنسَيْنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ﴾

﴿He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shayṭān made me forget to remember it..."﴾

Then he said,

﴿وَأَتَّخَذَ سَبِيلَهُ﴾

﴿It took its course﴾, meaning its path,

﴿فِي الْبَحْرِ عَجَبًا ۗ قَالَ ذَلِكَ مَا كُنَّا نَبْتَغِ﴾

﴿"...into the sea in a strange (way)!" [Mūsā] said: "That is what we have been seeking."﴾

meaning, this is what we have been looking for.

﴿فَارْتَدَّا﴾

﴿So they went back ﴾

﴿عَلَىٰ أَثَارِهِمَا﴾

﴿their footsteps.﴾

﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا لَمْ نَبْتِئْهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا﴾

﴿Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.﴾

This was Al-Khiḍr, peace be upon him, as is indicated by the authentic *Hādīths* narrated from the Messenger of Allāh ﷺ. Al-Bukhārī recorded that Sa'īd bin Jubayr said, "I said to Ibn 'Abbās: 'Nawf Al-Bikālī claims that Mūsā, the companion of Al-Khiḍr was not the Mūsā of the Children of Israel.' Ibn 'Abbās said, 'The enemy of Allāh has told a lie.' Ubayy bin Ka'b narrated that he heard the Messenger of Allāh ﷺ say,

«إِنَّ مُوسَى قَامَ خَطِيْبًا فِي بَنِي إِسْرَائِيلَ فُسِّيلٌ: أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ: أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللَّهُ إِلَيْهِ إِنَّ لِي عَبْدًا بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ مُوسَى: يَا رَبِّ وَكَيْفَ لِي بِهِ؟ قَالَ: تَأْخُذُ مَعَكَ حُوْتًا فَتَجْعَلُهُ بِمِكْتَلٍ، فَحَيْثُمَا فَقَدْتَ الْحُوْتَ فَهُوَ ثَمَّ، فَأَخَذَ حُوْتًا فَجَعَلَهُ بِمِكْتَلٍ، ثُمَّ انْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهُ يُوشَعَ بْنِ نُونٍ عَلَيْهِ السَّلَامُ، حَتَّى إِذَا آتَيَا الصَّخْرَةَ وَضَعَا رُءُوسَهُمَا فَتَامَا، وَاضْطَرَبَ الْحُوْتُ فِي الْمِكْتَلِ، فَخَرَجَ مِنْهُ فَسَقَطَ فِي الْبَحْرِ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا، وَأَمْسَكَ اللَّهُ عَنِ الْحُوْتِ جِزِيَةَ الْمَاءِ، فَصَارَ عَلَيْهِ مِثْلُ الطَّاقِ، فَلَمَّا اسْتَيْقَظَ، نَسِيَ صَاحِبَهُ أَنْ يُخْبِرَهُ بِالْحُوْتِ، فَانْطَلَقَا بَقِيَّةَ يَوْمَيْهِمَا وَلَيْلَتُهُمَا حَتَّى إِذَا كَانَ مِنَ الْعَدَدِ قَالَ مُوسَى لِفَتَاهُ: ﴿إِنَّا عَدَاءُنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا﴾

«Mūsā got up to deliver a speech before the Children of Israel and he was asked, "Who is the most learned person among the people?" Mūsā replied, "I am." Allāh rebuked him because he did not refer the knowledge to Allāh. So Allāh revealed to him: "At the junction of the two seas there is a servant of Ours who is more learned than you." Mūsā asked, "O my Lord, how can I meet him?" Allāh said, "Take a fish and put it in a vessel and then set out, and where you lose the fish, you will find him." So Mūsā took a fish, put it in a vessel and set out, along with his boy-servant Yūsha' bin Nūn, peace be upon him, till they reached a rock (on which) they both lay down their heads and slept. The fish moved vigorously in the vessel and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. Allāh stopped the flow of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mūsā got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Mūsā said to his boy-servant,

﴿"Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."﴾

وَلَمْ يَجِدْ مُوسَى النَّصَبَ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أَمَرَهُ اللَّهُ بِهِ، قَالَ لَهُ فَتَاهُ: ﴿أَرَأَيْتَ إِذْ آوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَبِئْتُ الْحُوْتَ وَمَا أَنْسَيْنَهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكَرَهُ وَأَخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا﴾ قَالَ: فَكَانَ لِلْحُوْتِ سَرَبًا، وَلِمُوسَى وَفَتَاهُ عَجَبًا، فَقَالَ:

﴿ذَلِكَ مَا كُنَّا نَبْغُ فَاذْتَدَا عَلَٰءُ الْاَنْهَارِهَا فَصَصَا﴾ قَالَ: فَرَجَعَا يَفْضَانِ اَنْرَهُمَا حَتَّى اَنْتَهَيَا اِلَى الصَّخْرَةِ، فَاِذَا رَجُلٌ مُسَجًى بِثَوْبٍ، فَسَلَّمَ عَلَيْهِ مُوسَى فَقَالَ الْخَضِرُّ: وَاَنْتَى بِاَرْضِكَ السَّلَامُ. فَقَالَ: اَنَا مُوسَى. فَقَالَ: مُوسَى بَنِي اِسْرَائِيْلَ؟ قَالَ: نَعَمْ، قَالَ: اَنْتُنِكَ لِتُعَلِّمَنِ مِمَّا عَلَّمْتَ رُشْدَا ﴿قَالَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْرًا﴾ يَا مُوسَى اِنِّى عَلٰى عِلْمٍ مِّنْ عِلْمِ اللّٰهِ عَلَّمْتَنِيْ لَآ تَعْلَمُهُ اَنْتَ وَاَنْتَ عَلٰى عِلْمٍ مِّنْ عِلْمِ اللّٰهِ عَلَّمْتَهُ اللّٰهُ لَآ اَعْلَمُهُ.

Mūsā did not get tired till he had passed the place that Allāh had ordered him to look for. His boy-servant then said to him,

﴿“Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shayṭān made me forget to remember it. It took its course into the sea in a strange way.”﴾

There was a tunnel for the fish and Mūsā and his boy-servant were amazed. Mūsā said,

﴿“That is what we have been seeking.” So they went back retracing their footsteps.”﴾

So they went back retracing their steps until they reached the rock. There they found a man covered with a garment. Mūsā greeted him. Al-Khiḍr said, “Is there such a greeting in your land?” Mūsā said, “I am Mūsā.” He said, “Are you the Mūsā of the Children of Israel?” Mūsā said, “Yes,” and added, “I have come to you so that you may teach me something of that knowledge which you have been taught.” Al-Khiḍr said,

﴿“You will not be able to have patience with me.”﴾

O Mūsā! I have some of Allāh's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allāh's knowledge which He has bestowed upon you, but I do not know it.”

فَقَالَ مُوسَى: ﴿سَتَجِدُنِيْ اِنْ سَاءَ اَللّٰهُ صَايِرًا وَّلَا اَعْصِيْ لَكَ اَمْرًا﴾ قَالَ لَهُ الْخَضِرُّ: ﴿وَإِن اَتَّبَعْتَنِيْ فَلَا تَتَّبِعْنِيْ عَنْ شَيْءٍ حَتَّى اُحْدِثَ لَكَ مِنْهُ ذِكْرًا﴾ فَاَنْطَلَقَا يَمْشِيَانِ عَلٰى سَاحِلِ الْبَحْرِ فَمَرَّتْ سَفِيْنَةٌ، فَكَلَّمُوْهُمُ اَنْ يَّحْمِلُوْهُمُ، فَعَرَفُوْا الْخَضِرَ فَحَمَلُوْهُمُ بِغَيْرِ نَوْءٍ، فَلَمَّا رَكِبَا فِي السَّفِيْنَةِ لَمْ يَمْجَأْ اِلَّا وَالْخَضِرُ قَدْ قَلَعَ لَوْحًا مِّنْ اَلْوَاحِ السَّفِيْنَةِ بِالْقُدُوْمِ، فَقَالَ لَهُ مُوسَى: قَدْ حَمَلُوْنَا بِغَيْرِ نَوْءٍ، فَعَمَدْتَ اِلَى سَفِيْنَتِيْهِمْ فَحَرَقْتَهَا لِتَغْرِقَ اَهْلِهَا؟

لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿قَالَ أَلَمْ أَنْذَرِكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ قَالَ لَا تُؤَاخِذُنِي بِمَا نَيْبْتُ وَلَا تُرهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿﴾

Mūsā said, ﴿“If Allāh wills, you will find me patient, and I will not disobey you in aught.”﴾

Al-Khiḍr said to him, ﴿“Then, if you follow me, ask me not about anything till I myself mention it to you.”﴾

So they set out walking along the shore, until a boat passed by and they asked the crew to let them go on board. The crew recognized Al-Khiḍr and allowed them to go on board free of charge. When they went on board, suddenly Mūsā saw that Al-Khiḍr had pulled out one of the planks of the ship with an adz. Mūsā said to him, “These people gave us a free ride, yet you have broken their boat so that its people will drown! Verily, you have done a terrible thing!

﴿“Al-Khiḍr said, “Did I not tell you, that you would not be able to have patience with me?”﴾

﴿Mūsā said, “Call me not to account for what I forgot and be not hard upon me for my affair (with you).”﴾

The Messenger of Allāh ﷺ said,

فَكَانَتْ الْأُولَى مِنْ مُوسَى نَشِيَانًا، قَالَ: وَجَاءَ عُضْفُورٌ فَوَقَعَ عَلَى حَرْبِ السَّفِينَةِ، فَتَقَرَّرَ فِي الْبَحْرِ نَفْرَةً أَوْ نَفْرَتَيْنِ فَقَالَ لَهُ الْخَضِيرُ: مَا عَلِمِي وَعِلْمُكَ فِي عِلْمِ اللَّهِ إِلَّا بِمِثْلِ مَا تَقْصُصُ هَذَا الْعُضْفُورُ مِنْ هَذَا الْبَحْرِ ثُمَّ خَرَجَا مِنَ السَّفِينَةِ فَيَبْتِمَانِ هُمَا عَلَى السَّاحِلِ إِذْ أَبْصَرَ الْخَضِيرُ غُلَامًا يَلْعَبُ مَعَ الْغُلَمَانِ، فَأَخَذَ الْخَضِيرُ رَأْسَهُ فَاقْتَلَعَهُ بِيَدِهِ فَقَتَلَهُ، فَقَالَ لَهُ مُوسَى: ﴿أَفَلَنْتَ نَفْسًا زَكِيَّةً بِئْسَ لِقَاءُ رَبِّكَ لَقْدْ جِئْتَ شَيْئًا نَكِرًا﴾

﴿قَالَ أَلَمْ أَنْذَرِكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ ﴿﴾

«In the first instance, Mūsā asked Al-Khiḍr because he had forgotten his promise. Then a bird came and sat on the edge of the boat, dipping its beak once or twice in the sea. Al-Khiḍr said to Mūsā, “My knowledge and your knowledge, in comparison to Allāh’s knowledge, is like what this bird has taken out of the sea.” Then they both disembarked from the boat, and while they were walking on the shore, Al-Khiḍr saw a boy playing with other boys. Al-Khiḍr took hold of the boy’s head and pulled it off with his hands, killing him. Mūsā said to him,

﴿“Have you killed an innocent person who had killed none! Verily, you have committed a thing Nukr!” He said, “Did I not tell you that you would not be able to have patience with me?”﴾

قَالَ: وَهَذِهِ أَشَدُّ مِنَ الْأُولَى، ﴿قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصِغِّتِي قَدْ بَلَّغْتَ مِن لَّدُنِّي عُنْدًا﴾ ٧٦ ﴿فَانطَلَقَا حَتَّى إِذَا آتَىٰ أَهْلَ قَرْيَةٍ اسْتَظَمَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ﴾ أَي مَائِلًا، فَقَالَ الْخَضِرُ بِيَدِهِ ﴿فَأَقِمْ﴾ فَقَالَ مُوسَى: قَوْمٌ آتَيْنَاهُمْ فَلَمْ يُطْعِمُونَا وَلَمْ يُضَيِّفُونَا ﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا﴾ ٧٧ ﴿قَالَ هَذَا فِرَاقُ بَنِي وَبَيْنَكَ سَأْنَيْتُكَ بِتَأْوِيلِ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا﴾ ٧٨ ﴿

[The narrator] said, “The second blame was stronger than the first one”.

﴿Mūsā said, “If I ask you anything after this, keep me not in your company; you have received an excuse from me.” Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down.﴾

(Al-Khidr) set it up straight with his own hands. Mūsā said, “We came to these people, but they neither fed us nor received us as guests.

﴿If you had wished, surely, you could have taken wages for it!” (Al-Khidr) said: “This is the parting between you and I. I will tell you the interpretation of (those) things over which you were unable to be patient.”﴾

The Messenger of Allāh ﷺ said:

﴿وَوَدِدْنَا أَنْ مُوسَىٰ كَانَ صَبِيرًا حَتَّىٰ يَقْضَىٰ اللَّهُ عَلَيْنَا مِنْ خَيْرِهِمَا﴾

«We wish that Mūsā was patient so that Allāh would have told us more about both of them.»

Sa’id bin Jubayr said: “Ibn ‘Abbās used to recite [Āyah no. 79]

﴿وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ عِضْبًا﴾

(There was a king before them who seized every good-conditioned ship by force) and [Āyah no 80]

﴿وَأَمَّا الْعُلَامُ فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنِينَ﴾

(As for the boy, he was a disbeliever and his parents were believers.)^[1]

Then (in another narration) Al-Bukhāri recorded a similar account which says:

فَخَرَجَ مُوسَى وَمَعَهُ فَتَاهُ يُوْشَعَ بْنِ نُؤْنَ وَمَعَهُمَا الْحُوْتُ، حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ، فَتَزَلَا عِنْدَهَا، قَالَ: فَوَضَعَ مُوسَى رَأْسَهُ فَتَامًا، قَالَ: وَفِي أَصْلِ الصَّخْرَةِ عَيْنٌ يُقَالُ لَهَا الْحَيَاءُ لَا يُصِيبُ مِنْ مَائِهَا شَيْءٌ إِلَّا حَيِيَ فَأَصَابَ الْحُوْتُ مِنْ مَاءِ تِلْكَ الْعَيْنِ، فَتَحَرَّكَ وَانْسَلَّ مِنَ الْمِكْتَلِ فَدَخَلَ الْبَحْرَ، فَلَمَّا اسْتَيْقَظَ قَالَ مُوسَى لِفَتَاهُ: ﴿مَآئِنَا غَنَامَنَا﴾

“...then Mūsā set out and with him was his boy-servant Yūsha' bin Nūn, and they had the fish with them. When they reached the rock, they camped there, and Mūsā lay down his head and slept. At the base of the rock there was a spring called Al-Ḥāyāt; its water never touched a thing but it brought it to life. Some of its water touched the fish, so it began to move and jumped out of the vessel and into the sea. When he woke up, Mūsā said to his boy-servant:

﴿Bring us our morning meal.﴾

Then he quoted the rest of the Ḥadīth.

Then a bird came and perched on the edge of the ship, and dipped its beak in the sea, and Al-Khiḍr said to Mūsā, “My knowledge and your knowledge and the knowledge of all of creation, in comparison to the knowledge of Allāh, is like what this bird has taken from the sea.” Then he mentioned the rest of the report.^[2]

﴿قَالَ لَهُ مُوسَى هَلْ أَنْتَمَّكَ عَلَيَّ أَنْ تَعْلَمَ مِنْ مِمَّا عَلَّمْتَ رُشْدًا ۗ﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۗ﴾ وَكَيْفَ نَصِرُ عَلَىٰ مَا نَرَىٰ يُحِطُّ بِهِ. ﴿حُبْرًا ۗ﴾ قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ۗ﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَتَّبِعُنِي عَنِ شِقْوَ حَقِّ أَحَدٍ لَكَ مِنْهُ ذِكْرًا ۗ﴾

﴿66. Mūsā said to him: “May I follow you so that you teach me something of that knowledge which you have been taught (by Allāh)?”﴾

[1] Fath Al-Bāri 8 :262.

[2] Fath Al-Bāri 8 :272.

﴿67. He said: "Verily, you will not be able to have patience with me!"﴾

﴿68. "And how can you have patience about a thing which you know not?"﴾

﴿69. Mūsā said: "If Allāh wills, you will find me patient, and I will not disobey you in aught."﴾

﴿70. He said: "Then, if you follow me, ask me not about anything till I myself mention of it to you."﴾

Mūsā meeting with Al-Khiḍr and accompanying Him

Allāh tells us what Mūsā said to that learned man, who was Al-Khiḍr. He was one to whom Allāh had given knowledge that He had not given to Mūsā, just as He had given Mūsā knowledge that He had not given to Al-Khiḍr.

﴿قَالَ لَهُ مُوسَى هَلْ أَتَعْبَكَ﴾

﴿Mūsā said to him: "May I follow you..."﴾

This is a question phrased in gentle terms, with no sense of force or coercion. This is the manner in which the seeker of knowledge should address the scholar.

﴿أَتَعْبَكَ﴾

﴿I follow you﴾ means, I accompany you and spend time with you.

﴿عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا﴾

﴿so that you teach me something of that knowledge which you have been taught﴾

meaning, teach me something from that which Allāh has taught you so that I may be guided by it and learn something beneficial and do righteous deeds. At this point,

﴿قَالَ﴾

﴿He said﴾ meaning, Al-Khiḍr said to Mūsā,

﴿إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

﴿Verily, you will not be able to have patience with me!﴾

meaning, 'You will not be able to accompany with me when you see me doing things that go against your law, because I

have knowledge from Allāh that He has not taught you, and you have knowledge from Allāh that He has not taught me. Each of us has responsibilities before Allāh that the other does not share, and you will not be able to stay with me,'

﴿وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ. خُبْرًا ١٨﴾

﴿And how can you have patience about a thing which you know not?﴾

'For I know that you will denounce me justifiably, but I have knowledge of Allāh's wisdom and the hidden interests which I can see but you cannot.'

﴿قَالَ﴾

﴿He said﴾ meaning, Mūsā said:

﴿سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا﴾

﴿If Allāh wills, you will find me patient,﴾ with whatever I see of your affairs,

﴿وَلَا أَعْصِي لَكَ أَمْرًا﴾

﴿and I will not disobey you in aught.﴾ means, 'I will not go against you in anything.' At that point, Al-Khidr, upon him be peace, set a condition:

﴿قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ﴾

﴿Then, if you follow me, ask me not about anything﴾ do not initiate any discussion of the matter,

﴿حَتَّىٰ أَذْكُرَ لَكَ مِنْهُ ذِكْرًا﴾

﴿till I myself mention of it to you.﴾ meaning, 'until I initiate the discussion, before you ask me about it.'

﴿فَاسْأَلْنَا حَتَّىٰ إِذَا رَكِبُوا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتَمُرَّكَهَا أَهْلُهَا لَقَدْ جِئْتُمْ مِنْهَا إِمْرًا ١٩﴾

﴿قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ٢٠﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي

﴿عَسْرًا ٢١﴾

﴿71. So they both proceeded, till, when they boarded the boat, he (Khidr) damaged it. Mūsā said: "Have you damaged it wherein its people will drown? Verily, you have committed a thing Imr."﴾

﴿72. He said: "Did I not tell you, that you would not be able to have patience with me?"﴾

﴿73. He said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you).">﴾

Damaging the Boat

Allāh tells us that Mūsā and his companion Al-Khiḍr set out having come to an agreement and reached an understanding. Al-Khiḍr had made the condition that Mūsā should not ask him about anything he found distasteful until he himself initiated the discussion and offered an explanation. So they went on board the ship, as described in the *Ḥadīth* quoted above – the crew recognized Al-Khiḍr and let them ride on board free of charge, as an honor to Al-Khiḍr. When the boat took them out to sea and they were far from the shore, Al-Khiḍr got up and damaged the boat, pulling out one of its planks and then patching it up again. Mūsā, peace be upon him, could not restrain himself from denouncing him, so he said:

﴿أَفَرَأَيْتَ لِنَفْسٍ إِذَا مَا كَرِهَ لَهَا﴾

﴿Have you damaged it wherein its people will drown?﴾

The grammatical structure of the sentence in Arabic implies that this was the consequence, not the purpose, of his action.

﴿لَقَدْ جِئْتَنَا شَئًا إِمْرًا﴾

﴿Verily, you have committed a thing Imr.﴾ About 'Imr', Mujāhid said: "An evil thing."^[1] Qatādah said, "An astounding thing."^[2] At this point, reminding him of the previously-agreed condition, Al-Khiḍr said:

﴿أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

﴿Did I not tell you, that you would not be able to have patience with me?﴾

meaning, 'this thing that I did deliberately is one of the things I told you not to denounce me for, because you do not know

[1] Aṭ-Ṭabari 18:72.

[2] Aṭ-Ṭabari 18:72.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
۳۰۱

فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ ء إِنَّا غَدَاةٌ نَّالِقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٥﴾ قَالَ أَرَأَيْتَ إِذْ أَوْتِنَا إِلَى الصَّخْرَةِ فَإِنِّي نَبِيْتُ الْخَوْتِ وَمَا أُنْسِيهِ إِلَّا الشَّيْطٰنُ أَنْ أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٦﴾ قَالَ ذَلِكَ مَا كُنَّا نَبْعُ فَارْتَدَّ عَلَيَّ ءَانَارُهُمَا قَصَصًا ﴿٦٧﴾ فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٦٨﴾ قَالَ لَهُ مُوسَى هَلْ أَتَيْكَ عَلَىٰ أَنْ تَعْلِمَ مِنْ مِمَّا عَلَّمْتُ رُشْدًا ﴿٦٩﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٠﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خَيْرًا ﴿٧١﴾ قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٧٢﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أَحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٣﴾ فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخْرَقْنَاهَا لِنُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا أَمْرًا ﴿٧٤﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَبِيْتُ وَلَا تَرْهُقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٦﴾ فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ ﴿٧٧﴾ قَالَ أَقْتَلْتَنِي سَارِكَةً بِعِزِّي نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٨﴾

the full story, and there is a reason and purpose for it that you do not know about.'

قَالَ

﴿He said﴾, meaning, Mūsā said:

﴿لَا تُؤَاخِذْنِي بِمَا نَبِيْتُ وَلَا تَرْهُقْنِي مِنْ أَمْرِي عُسْرًا﴾

﴿Call me not to account for what I forgot, and be not hard upon me for my affair (with you).﴾

meaning, 'do not be harsh with me.' Hence it says in the *Hadīth* quoted above from the Messenger of Allāh ﷺ:

«كَانَتْ الْأَوْلَىٰ مِنْ مُوسَىٰ نِسْيَانًا»

«In the first instance, Mūsā asked Al-Khidr because he had forgotten his promise.»^[1]

﴿فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي سَارِكَةً بِعِزِّي نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٨﴾﴾
 ﴿قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾﴾ قَالَ إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصِحِّبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾﴾

﴿74. Then they both proceeded till they met a boy, and he (Khidr) killed him. Mūsā said: "Have you killed an innocent person without Nafs? Verily, you have committed a thing Nukr!"﴾

﴿75. He said: "Did I not tell you that you can have no

[1] *Faṭḥ Al-Bārī* 8:262.

patience with me?"

﴿76. He said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."﴾

The Story of killing the Boy

﴿فَاتَّطَلَّتَا﴾

﴿Then they both proceeded,﴾ means, after the first incident,

﴿حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ﴾

﴿till they met a boy, and he (Khidr) killed him.﴾

It has been stated previously that this boy was playing with other boys in one of the towns, and that Al-Khidr deliberately singled him out. He was the finest and most handsome of them all, and Al-Khidr killed him. When Mūsā, peace be upon him, saw that he denounced him even more fervently than in the first case, and said hastily:

﴿أَفَلَمْ تَكُنْ تَنصُرُ الْيَتِيمَ﴾

﴿Have you killed an innocent person?﴾

meaning, a young person who had not yet committed any sin or done anything wrong, yet you killed him

﴿بِغَيْرِ نَفْسٍ﴾

﴿without Nafs﴾ with no reason for killing him.

﴿لَقَدْ جِئْتَ شَيْئًا نُكْرًا﴾

﴿Verily, you have committed a thing Nukr!﴾ meaning, something that is clearly evil.

﴿قَالَ أَرَأَيْتَ إِنْ تَسْأَلْنِي عَنْ شَيْءٍ صَبَرْتُ عَلَيْهِ﴾

﴿He said: "Did I not tell you that you can have no patience with me?"﴾

Once again, Al-Khidr reiterates the condition set in the first place, so Mūsā says to him:

﴿إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَهَا﴾

﴿If I ask you anything after this,﴾ meaning, 'if I object to anything else you do after this,'

﴿فَلَا تُصَحِّبْنِيْ قَدْ بَلَغْتَ مِنْ لَدُنِّيْ عُذْرًا﴾

﴿keep me not in your company, you have received an excuse from me.﴾

'you have accepted my apology twice.' Ibn Jarīr narrated from Ibn 'Abbās that Ubayy bin Ka'b said: "Whenever the Prophet ﷺ mentioned anyone, he would pray for himself first. One day he said:

«رَحْمَةُ اللهِ عَلَيْنَا وَعَلَى مُوسَى لَوْ لَبِثَ مَعَ صَاحِبِهِ لَا يُبْصِرُ الْعَجَبَ، وَلَكِنَّهُ قَالَ: ﴿إِنْ سَأَلْتَكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِيْ قَدْ بَلَغْتَ مِنْ لَدُنِّيْ عُذْرًا﴾»^[1]

«May the mercy of Allāh be upon us and upon Mūsā. If he had stayed with his companion he would have seen wonders, but he said, «If I ask you anything after this, keep me not in your company, you have received an excuse from me.»»^[1]

﴿فَانْطَلَقَا حَتَّىٰ إِذَا أَنِيَّ أَهْلَ قَرْيَةٍ اسْتَفْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا﴾^(v) قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأْنَيْتَكَ بِأَوَّلِ مَا لَوْ تَسَطَّعَ عَلَيْهِ صَبْرًا﴾^(viii)

﴿77. Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he set it up straight. (Mūsā) said: "If you had wished, surely you could have taken wages for it!"﴾

﴿78. He said: "This is the parting between you and I, I will tell you the interpretation of (those) things over which you were not able to be patient."﴾

The Story of repairing the Wall

Allāh tells us that

﴿فَانْطَلَقَا﴾

﴿they both proceeded﴾ after the first two instances,

﴿حَتَّىٰ إِذَا أَنِيَّ أَهْلَ قَرْيَةٍ﴾

^[1] Aṭ-Ṭabari 18:77.

﴿till when they came to the people of a town,﴾

Ibn Jarīr narrated from Ibn Sīrīn that this was Al-Aylah.^[1]
According to the Ḥadīth;

﴿حَتَّى إِذَا أَتَى أَهْلَ قَرْيَةٍ لِنَانَا﴾

﴿When they came there, the people of the town were mean.﴾^[2]
i.e., miserly

﴿اَسْتَلَمْنَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوا هُمْمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ﴾

﴿they asked them for food, but they refused to entertain them.
Then they found therein a wall about to collapse and he (Khidr)
set it up straight.﴾

means, he fixed it so it was standing upright properly. We have already seen in the Ḥadīth quoted above that he set it up with his own hands, supporting it until it was standing straight again, which is something extraordinary. At this point Mūsā said to him:

﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا﴾

﴿If you had wished, surely you could have taken wages for it!﴾
meaning, because they did not entertain us as guests, you should not have worked for them for free.

﴿قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ﴾

﴿He said: "This is the parting between you and I﴾

meaning, because you said after the boy was killed that if you asked me anything after that, you would not accompany me any further. So this is the parting of the ways between me and you.

﴿سَأُنَبِّئُكَ بِتَأْوِيلِ﴾

﴿I will tell you the interpretation﴾ meaning explanation,

﴿مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا﴾

﴿of (those) things over which you were not able to be patient.﴾

[1] Aṭ-Ṭabari 18:78.

[2] Aḥmad 5:119.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۳۰۲

الْمَرْءُ النَّاصِبُ

﴿۷۹﴾ قَالَ أَرَأَيْتَ لَكَ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿۷۹﴾ قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَ هَذَا فَلَا تُصْنِحْ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿۸۰﴾ فَأَنْطَلَقَا حَتَّىٰ إِذَا أَنَّىٰ أَهْلَ قَرْيَةٍ اسْتَطَعَا أَهْلَهَا فَأَبْوَأَ أَن يُضَيَّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ﴿۸۱﴾ قَالَ لَوِ شِئْتُ لَخَذْتُ عَلَيْهِ أَجْرًا ﴿۸۱﴾ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِمَا أُوِيلَ مَا لَمْ تَسْتَطِيعَ عَلَيْهِ صَبْرًا ﴿۸۲﴾ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿۸۳﴾ وَأَمَّا الْفُلُومُ فَكَانَ أَبْوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يَرِهُمَا طَافِينَ وَأَوْفَرًا ﴿۸۴﴾ فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا ﴿۸۵﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُمْ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْتَطِيعَ عَلَيْهِ صَبْرًا ﴿۸۶﴾ وَتَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿۸۷﴾

﴿۷۹﴾ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿۸۰﴾

﴿79. "As for the boat, it belonged to poor people working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every boat by force."﴾

Interpretations of why the Ship was damaged

This is an explanation of what Mūsā found so hard to understand, and the appearance of which he condemned. Allāh showed Al-Khidr the hidden reasons, so

he said, "I damaged the ship to make it faulty, because they used to pass by a king who was one of the oppressors, who

﴿يَأْخُذُ كُلَّ سَفِينَةٍ﴾

﴿seized every boat﴾, i.e., every good, sound boat

﴿غَصْبًا﴾

﴿by force.﴾ 'So I wanted to prevent him from taking this boat by making it appear faulty, so that its poor owners who had nothing else could benefit from it.' It was also said that they were orphans.

﴿وَأَمَّا الْفُلُومُ فَكَانَ أَبْوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يَرِهُمَا طَافِينَ وَكُفْرًا ﴿۸۴﴾ فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا ﴿۸۵﴾﴾

﴿80. "And as for the boy, his parents were believers, and we feared he would oppress them by rebellion and disbelief."﴾

﴿81. "So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy."﴾

Interpretation of why the Boy was killed

Ibn 'Abbās narrated from Ubayy bin Ka'b that the Prophet ﷺ said:

«الغلام الذي قتله الخضر طبع يوم طبع كافراً»

«The boy Al-Khidr killed was destined to be a disbeliever from the day he was created.»

It was recorded by Ibn Jarīr from Ibn 'Abbās.^[1] He said:

﴿كَانَ أَبَاؤُهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا﴾

﴿his parents were believers, and we feared he would oppress them by rebellion and disbelief﴾

Their love for him might make them follow him in disbelief. Qatādah said, "His parents rejoiced when he was born and grieved for him when he was killed. If he had stayed alive, he would have been the cause of their doom. So let a man be content with the decree of Allāh, for the decree of Allāh for the believer, if he dislikes it, is better for him than if He were to decree something that he likes for him."^[2] An authentic Ḥadīth says;

«لَا يَقْضِي اللهُ لِلْمُؤْمِنِ مِنْ قَضَاءٍ إِلَّا كَانَ خَيْرًا لَهُ»

«Allāh does not decree anything for the believer except it is good for him.»^[3]

And Allāh says:

﴿وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ﴾

﴿and it may be that you dislike a thing which is good for you.﴾
[2:216].

﴿فَاعْزَنُوا أَنْ يُبَدِّلَهُمْ رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ وَجْهًا﴾

[1] Muslim 2380, Aṭ-Ṭabari 18:85.

[2] Aṭ-Ṭabari 18:86.

[3] Aḥmad 3:117.

﴿So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy.﴾

A child who was better than this one, a child for whom they would feel more compassion. This was the view of Ibn Jurayj.^[1]

﴿وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِن رَّبِّكَ وَمَا قَعَلْتُمْ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا﴾

﴿82. "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 them not of my own accord. That is the interpretation of those (things) over which you could not be patient.﴾

Interpretation of why the Wall was repaired for no Charge

In this *Āyah* there is a proof that the word *Qaryah* (village) may be used to refer to a city (*Madīnah*), because Allāh first says,

﴿حَتَّىٰ إِذَا أَتَىٰ أَهْلَ قَرْيَةٍ﴾

﴿till when they came to the people of a town (Qaryah)﴾ [18:77], but here He says:

﴿كَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ﴾

﴿it belonged to two orphan boys in the town (Al-Madīnah);﴾

This is like the *Āyāt*:

﴿وَكُلَّ إِنبَاءٍ مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ﴾

﴿And many a town (Qaryah), stronger than your town which has driven you out We have destroyed﴾ [47:13] and;

﴿وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾

[1] At-Ṭabari 18:86-87.

﴿And they say: "Why is not this Qur'ān sent down to some great man of the two towns (Al-Qaryatayn)?"﴾ [43:31]

meaning Makkah and At-Ta'if.

The meaning of the *Āyah* [18:82] is: "I repaired this wall because it belonged to two orphan boys in the city, and underneath it was some treasure belonging to them." 'Ikrimah, Qatādah and others said, "Underneath it there was some wealth that was buried for them."^[1] This meaning is apparent from the context of the *Āyah*, and is the view chosen by Ibn Jarīr (may Allāh have mercy on him).

﴿وَكَانَ أَبُوهُمَا صَالِحًا﴾

﴿their father was a righteous man,﴾ indicates that a righteous person's offspring will be taken care of, and that the blessing of his worship will extend to them in this world and in the Hereafter. This will occur through his intercession for them, as well as their status being raised to the highest levels of Paradise, so that he may find joy in them. This was stated in the Qur'ān and reported in the Sunnah. Sa'īd bin Jubayr narrated from Ibn 'Abbās: "They were taken care of because their father was a righteous man, although it is not stated that they themselves were righteous."^[2]

﴿فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِمَا كَرَاهِمَا﴾

﴿your Lord intended that they should attain their age of full strength and take out their treasure﴾

Here will is attributed to Allāh, the Exalted, because no one else is able to bring them to the age of full strength and puberty except Allāh. In contrast, He said about the boy:

﴿فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكْوَةً﴾

﴿So we intended that their Lord should exchange him for them for one better in righteousness﴾

and concerning the ship:

﴿فَأَرَدْتُ أَنْ أَمِيبَهَا﴾

[1] At-Ṭabari 18:90.

[2] At-Ṭabari 18:90.

﴿So I wished to make a defective damage in it,﴾

And Allāh knows best.

Was Al-Khiḍr a Prophet?

﴿رَحْمَةً مِن رَّبِّكَ وَمَا فَعَلْتُمْ عَنْ أَمْرِي﴾

﴿as a mercy from your Lord. And I did them not of my own accord.﴾

Meaning, 'These three things that I did, come from the mercy of Allāh for those we have mentioned, the crew of the ship, the parents of the boy and the two sons of the righteous man; I was only commanded to do these things that were enjoined upon me.' This is proof and evidence in support of those who say that Al-Khiḍr, peace be upon him, was a Prophet, along with the *Āyah* which we have already quoted:

﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا﴾

﴿Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.﴾ [18:65]

Why he was called Al-Khiḍr?

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said concerning Al-Khiḍr;

«إِنَّمَا سُمِّيَ خَضِرًا لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ، فَإِذَا هِيَ تَهْتَرُ مِنْ تَحْتِهِ خَضِرَاءَ»

«He was called Al-Khiḍr because he sat on a barren Farwah that turned white, then it turned green (Khaḍrā') beneath him.»^[1]

Imām Aḥmad also recorded this from 'Abdur-Razzāq.^[2] It was also recorded in *Ṣaḥīḥ Al-Bukhāri* from Hammām from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«إِنَّمَا سُمِّيَ الْخَضِرَ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ، فَإِذَا هِيَ تَهْتَرُ مِنْ تَحْتِهِ خَضِرَاءَ»

«He was called Al-Khiḍr because he sat on a barren Farwah and

[1] Aḥmad 2:312.

[2] Aḥmad 2:318.

it turned green (Khaḍrā') beneath him.»^[1]

The meaning of *Farwah* here is a patch of withered vegetation. This was the view of 'Abdur-Razzāq.^[2] It was also said that it means the face of the earth.

﴿ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا﴾

﴿That is the interpretation of those (things) over which you could not be patient.﴾

meaning, 'this is the explanation of the things which you could not put up with or be patient with until I took the initiative of explaining them to you.' When he explained them and made them clear and solved the confusion, he used a milder form of the verb,

﴿تَسْطِعُ﴾

﴿you could﴾ When the matter was still confusing and very difficult, a more intensive form was used,

﴿سَأُنَبِّتُكَ يَا أُورَيْلُ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا﴾

﴿I will tell you the interpretation of (those) things over which you were unable to be patient with﴾ [18:78].

The intensity of the verbal form used reflects the intensity of the confusion felt. This is like the *Āyah*:

﴿فَمَا اسْتَطَعُوا أَنْ يَنْظُرُوهُ﴾

﴿So they (Ya'jūj and Ma'jūj) were not able to scale it﴾ [18:97]

which means ascending to its highest point,

﴿وَمَا اسْتَطَعُوا لَمْ يَنْقَبُوا﴾

﴿nor are they able to dig through it﴾ [18:97] which is more difficult than the former. The intensity of the verbal form used reflects the difficulty of the action, which has to do with the subtleties of meaning. And Allāh knows best.

If one were to ask, what happened to the boy-servant of Mūsā who appears at the beginning of the story but then is not mentioned? The answer is that the objective of the story is

[1] *Fath Al-Bāri* 6:499.

[2] *Aḥmad* 2:318.

what happened between Mūsā and Al-Khiḍr. Mūsā's boy-servant was with him, following him. It is clearly mentioned in the *Ṣaḥīḥ Ḥadīths* referred to above that he was Yūsha' bin Nūn, who was the one who became the leader of the Children of Israel after Mūsā, peace be upon him.

﴿وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ
وَهَابْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾﴾

﴿83. And they ask you about Dhul-Qarnayn. Say: "I shall recite to you something of his story."﴾

﴿84. Verily, We established him in the earth, and We gave him the means of everything.﴾

The Story of Dhul-Qarnayn

Allāh says to His Prophet ﷺ,

﴿وَيَسْأَلُونَكَ﴾

﴿And they ask you﴾ O Muḥammad ﷺ,

﴿عَنِ ذِي الْقَرْنَيْنِ﴾

﴿about Dhul-Qarnayn﴾ i.e., about his story. We have already mentioned how the disbelievers of Makkah sent word to the People of the Book and asked them for some information with which they could test the Prophet ﷺ. They (the People of the Book) said, 'Ask him about a man who traveled extensively throughout the earth, and about some young men who nobody knows what they did, and about the *Rūh* (the soul),' then *Sūrat Al-Kahf* was revealed.

Dhul-Qarnayn had great Power

﴿إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ﴾

﴿Verily, We established him in the earth﴾ means, 'We have given him great power, so that he had all that kings could have of might, armies, war equipment and siege machinery.' So he had dominion over the east and the west, all countries and their kings submitted to him, and all the nations, Arab and non-Arab, served him. Some of them said he was called Dhul-Qarnayn (the one with two horns) because he reached the two

"Horns" of the sun, east and west, where it rises and where it sets.

﴿وَأَلَيْنَهُ مِنْ كُلِّ شَيْءٍ سُبُلًا﴾

﴿and We gave him the means of everything.﴾

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, As-Suddi, Qatādah, Aḍ-Ḍaḥḥāk and others said, "This means knowledge."^[1] Qatādah also said,

﴿وَأَلَيْنَهُ مِنْ كُلِّ شَيْءٍ سُبُلًا﴾

﴿and We gave him the means of everything.﴾

"The different parts and features of the earth."^[2] Concerning Bilqīs, Allāh said,

﴿وَأَوْيَتُّ مِنْ كُلِّ مَخْرَجٍ﴾

﴿she has been given all things﴾ [27:23], meaning all things that monarchs like her are given. Thus too was Dhul-Qarnayn: Allāh gave him the means of all things, meaning the means and power to conquer all areas, regions and countries, to defeat enemies, suppress the kings of the earth and humiliate the people of *Shirk*. He was given all that a man like him would need. And Allāh knows best.

﴿فَأَنْجِ سَبِيحًا ﴿٨٥﴾ حَوْجَ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَرْغُبُ فِي عَيْنِ حِمَّةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا
يٰۤاِنَّ الْفَرْتَيْنِ اِِمَّا اَنْ نَّعَذِّبَ وَاِمَّا اَنْ نَّجْعِدَ فِيْهِمْ حُسْنًا ﴿٨٦﴾ قَالَ اَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ
اِلَيْ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا لَّكْرًا ﴿٨٧﴾ وَاَمَّا مَنْ اٰمَنَ وَعَمِلَ صٰلِحًا فَلَهُ جَزَآءٌ اَلْحَسَنُ وَسَنَقُوْلُ لَهٗ مِنْ اَمْرِنَا
بِسْرٍ ﴿٨٨﴾﴾

﴿85. So he followed a way.﴾

﴿86. Until, when he reached the setting place of the sun, he found it setting in a spring of *Hami'ah*. And he found near it a people. We said: "O Dhul-Qarnayn! Either you punish them or treat them with kindness."﴾

﴿87. He said: "As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell).">﴾

[1] *Al-Bidāyah wan-Nihāyah* 2:106, *Aṭ-Ṭabari* 18:94-95.

[2] *Al-Bidāyah wan-Nihāyah* 2:106, *Aṭ-Ṭabari* 18:94-95.

﴿88. "But as for him who believes and works righteousness, he shall have the best reward, and we shall speak unto him mild words."﴾

His traveling and reaching the Place where the Sun sets (the West)

﴿فَاتَّبَعَ سَبِيلًا﴾

﴿So he followed a way.﴾ Ibn 'Abbās said that he followed different routes to achieve what he wanted.^[1]

﴿فَاتَّبَعَ سَبِيلًا﴾

﴿So he followed a way.﴾

Mujāhid said that he followed different routes, east and west.^[2] According to one report narrated from Mujāhid, he said:

﴿سَبِيلًا﴾

﴿a way﴾ means, "A route through the land."^[3] Qatādah said, "It means he followed the routes and landmarks of the earth."^[4]

﴿حَتَّىٰ إِذَا بَلَغَ مَقْرَبَ الْمَشْرِيقِ﴾

﴿Until, when he reached the setting place of the sun,﴾

means, he followed a route until he reached the furthest point that could be reached in the direction of the sun's setting, which is the west of the earth. As for the idea of his reaching the place in the sky where the sun sets, this is something impossible, and the tales told by storytellers that he traveled so far to the west that the sun set behind him are not true at all. Most of these stories come from the myths of the People of the Book and the fabrications and lies of their heretics.

﴿وَجَدَهَا تَقَرَّبُ فِي عَيْنِ حَمِيْهِ﴾

﴿he found it setting in a spring of Hami'ah﴾

[1] Aṭ-Ṭabari 18:99.

[2] Aṭ-Ṭabari 18:95.

[3] Aṭ-Ṭabari 18:95.

[4] Aṭ-Ṭabari 18:99.

meaning, he saw the sun as if it were setting in the ocean. This is something which everyone who goes to the coast can see: it looks as if the sun is setting into the sea but in fact it never leaves its path in which it is fixed. *Ḥami'ah* is, according to one of the two views, derived from the word *Ḥama'ah*, which means mud. This is like the *Āyah*:

﴿إِنِّي خَلَقْتُ بَشَرًا مِّن صَلْصَلٍ مِّن حَمَلٍ مَّسْنُونٍ﴾

﴿"I am going to create a man (Ādam) from dried clay of altered Ḥama'h (mud)﴾ [15:28],

which means smooth mud, as we have discussed above.

﴿وَوَجَدَ عِنْدَهَا قَوْمًا﴾

﴿And he found near it a people.﴾ meaning a nation. They mentioned that they were a great nation from among the sons of Ādam.

﴿قُلْنَا يَا آلِ قَارِثِينَ إِنَّمَا أَنْتُمْ تُعَذِّبُونَ وَإِنَّمَا أَنْتُمْ تُنَجَّدُ بِهِمْ حُنَفَاء﴾

﴿We (Allāh) said (by inspiration): "O Dhul-Qarnayn! Either you punish them or treat them with kindness"﴾

means, Allāh gave him power over them and gave him the choice: if he wanted to, he could kill the men and take the women and children captive, or if he wanted to, he could set them free, with or without a ransom. His justice and faith became apparent in the ruling he pronounced:

﴿أَمَّا مَن ظَلَمَ﴾

﴿As for him who does wrong,﴾ meaning who persists in his Kufr and in associating others in worship with his Lord,

﴿فَسَوْفَ نُعَذِّبُهُ﴾

﴿we shall punish him,﴾ Qatādah said, i.e., by killing him.^[1]

﴿ثُمَّ يَرْدُهُ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا مُّكْرًا﴾

﴿and then he will be brought back unto his Lord, Who will punish him with a terrible torment.﴾

meaning a severe, far-reaching and painful punishment. This

[1] Aṭ-Ṭabari 18:98.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ٣٠٣
 سُورَةُ الْكَافِرَاتِ

إِنَّمَا كُنَّا لَهُ فِي الْأَرْضِ وَءَابَيْتَهُ مِنْ كُلِّ شَيْءٍ وَسَيِّبًا ﴿٨٩﴾ فَأَنْبَعُ سَيِّبًا
 حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَرْغَبُ فِي عَذَابٍ مُّهِمًّا ﴿٩٠﴾
 وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَبْدَأُ الَّذِينَ إِيمَانًا أَنْ نُعَذِّبَ وَإِيمَانًا أَنْ تَنْجِيَهُ
 فِيهِمْ حُسْنًا ﴿٩١﴾ قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ نُرِيدُ إِلَىٰ رَبِّهِ
 فِيعَذِّبُهُ عَذَابًا مُّكْرًا ﴿٩٢﴾ وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ
 الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٩٣﴾ ثُمَّ أَنْبَعُ سَبِيحًا ﴿٩٤﴾ حَتَّىٰ
 إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّلِعُ عَلَىٰ قَوْمٍ أَمْ كَلِمَتٌ لَّهُمْ مِنْ
 دُونِهَا يُسْرًا ﴿٩٥﴾ كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩٦﴾ ثُمَّ أَنْبَعُ
 سَبِيحًا ﴿٩٧﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا
 لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٨﴾ قَالُوا يَبْدَأُ الْفَرْقَيْنِ إِنْ يَأْجُوجُ وَمَأْجُوجُ
 مُّفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُكَ خَرَجًا عَلَيْنَا أَنْ نَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ
 سَدًّا ﴿٩٩﴾ قَالَ مَا كُنِّي فِيهِ رَيْ خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ
 وَبَيْنَهُمْ رَدْمًا ﴿١٠٠﴾ ءَاتُونِي زُبُرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ
 قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿١٠١﴾
 فَمَا اسْطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿١٠٢﴾

implies a confirmation of the Hereafter and the reward and punishment.

﴿وَأَمَّا مَنْ ءَامَنَ﴾

﴿But as for him who believes﴾, meaning 'who follows us in our call to worship Allāh Alone with no partner or associate,'

﴿فَلَهُ جَزَاءُ الْحُسْنَىٰ﴾

﴿he shall have the best reward﴾, meaning in the Hereafter, with Allāh.

﴿وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا﴾

﴿and we (Dhul-Qarnayn) shall speak unto him mild words﴾. Mujāhid said, '(words of) kindness.'¹¹

﴿ثُمَّ أَنْبَعُ سَبِيحًا ﴿٨٩﴾ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّلِعُ عَلَىٰ قَوْمٍ أَمْ كَلِمَتٌ لَّهُمْ مِنْ دُونِهَا يُسْرًا ﴿٩٠﴾ كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾﴾

﴿89. Then he followed (another) way,﴾

﴿90. 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.﴾

﴿91. So (it was)! And We knew all about him (Dhul-Qarnayn).﴾

¹¹ Aṭ-Ṭabari 18:99.

His Journey East

Allāh tells us that Dhul-Qarnayn then traveled from the west of the earth towards the east. Every time he passed a nation, he subjugated the people and called them to Allāh. If they obeyed him, all well and good, otherwise he would humiliate them and take their wealth and possessions. From every nation he took what his armies needed to fight the next nation. When he reached the place where the sun rises, as Allāh says,

﴿وَجَدَهَا تَطْلُعُ عَلَى قَوْمٍ﴾

﴿he found it rising on a people﴾ meaning a nation,

﴿لَمْ يَجْعَلْ لَهُم مِّنْ دُونِهَا سِتْرًا﴾

﴿for whom We (Allāh) had provided no shelter against the sun.﴾

meaning, they had no buildings or trees to cover them and shade them from the heat of the sun.

Qatādah said, "It was mentioned to us that they were in a land where nothing grew, so when the sun rose they would go into tunnels until it had passed its zenith, then they would come out to go about their daily lives and earn themselves a living."^[1]

﴿كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا﴾

﴿So (it was)! And We knew all about him.﴾

Mujāhid and As-Suddi said, "This means that Allāh knew everything about him and his army, and nothing was hidden from Him, even though they came from so many different nations and lands. For,

﴿لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾

﴿Truly, nothing is hidden from Allāh, in the earth or in the heaven.﴾^[2][3:5]

﴿ثُمَّ أُنْبِئْ سَيِّئَاتِهِمْ إِذَا بَلَغَ بَيْنَ السَّيِّئِينَ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا﴾

[1] Aṭ-Ṭabari 18:100.

[2] Aṭ-Ṭabari 18:101.

قَالُوا بئذا الْفَرِيقَيْنِ إِنَّا بِأَجْرٍ وَأَجْرٍ مُّشْتَرُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْبًا عَلَىٰ أَنْ نَجْعَلَ لِيَنَّا وَبَيْنَهُمْ
 سَدًّا ﴿٩٢﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٣﴾ مَا تَأْتِيكُمْ رُكْبَاتُ الْغُلَامِ
 حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الضُّعْفَيْنِ قَالَ انْفِخُوا حَتَّىٰ إِذَا جَعَلَهُم نَارًا قَالَ مَا تَأْتِيكُمْ أَفْرَاقٌ عَلَيْهِمْ فَطَرْنَا ﴿٩٤﴾

﴿92. Then he followed (another) way,﴾

﴿93. Until, when he reached between two mountains, he found before them a people who scarcely understood a word.﴾

﴿94. 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 in order that you might erect a barrier between us and them?"﴾

﴿95. He said: "That in which my Lord had established me is better. So help me with strength, I will erect between you and them a barrier."﴾

﴿96. "Give me Zubar of iron," then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me Qitrān to pour over them."﴾

His Journey to the Land of Ya'jūj and Ma'jūj, and building the Barrier

Allāh says of Dhul-Qarnayn:

﴿ثُمَّ أُنْبِئْ سَيِّئًا﴾

﴿Then he followed (another) way﴾ meaning, he traveled from the east of the earth until he reached a place between the two mountains which were next to one another with a valley in between, from which Ya'jūj and Ma'jūj (God and Magog) will emerge into the land of the Turks and spread mischief there, destroying crops and people. Ya'jūj and Ma'jūj are among the progeny of Ādam, peace be upon him, as was recorded in the Two *Ṣaḥīḥs*;

﴿إِنَّ اللَّهَ تَعَالَىٰ يَقُولُ: يَا آدَمُ يَقُولُ: لَيْتَكَ وَسَعْدَيْكَ فَيَقُولُ: ابْعَثْ بَعَثَ النَّارِ، فَيَقُولُ: وَمَا بَعَثَ النَّارِ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةً وَتِسْعُونَ إِلَى النَّارِ وَوَأَجِدُ إِلَى الْجَنَّةِ، فَحَيِّئِيذِي بِشَيْبِ الضَّغِيرِ وَتَضَعْ كُلَّ ذَاتِ حَمَلٍ حَمْلَهَا. فَقَالَ: إِنَّ فِيكُمْ أُمَّتَيْنِ مَا كَانَتَا فِي شَيْءٍ إِلَّا كَثُرَتْأَهُ يَا جُوجَ وَمَأْجُوجَ﴾

"Allāh said: "O Ādam." Ādam said, "Here I am at Your service." Allāh said, "Send forth the group of Hellfire." Ādam said, "What is the group of Hellfire?" Allāh said: "Out of every thousand, nine hundred and ninety-nine will go to Hell and one will go to Paradise." At that time young men will turn grey and every pregnant female will drop her load. Among you are two nations who never come to anything but they overwhelm it with their huge numbers. (They are) Ya'jūj and Ma'jūj."^[1]

﴿وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا﴾

﴿he found before them a people who scarcely understood a word.﴾

he could not understand their speech, because they were so isolated from other people.

﴿قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْبًا﴾

﴿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?"﴾

Ibn Jurayj reported from 'Atā' from Ibn 'Abbās that this meant a great reward,^[2] i.e., they wanted to collect money among themselves to give to him so that he would create a barrier between them and Ya'jūj and Ma'jūj. Dhul-Qarnayn said with kindness, righteousness and good intentions,

﴿مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ﴾

﴿That in which my Lord had established me is better (than your tribute).﴾

meaning, the power and authority that Allāh has given me is better for me than what you have collected. This is like when Sulaymān (Solomon), peace be upon him, said:

﴿أَتَيْدُونَنِي بِسَالٍ مِمَّا مَاتَنِي: اللَّهُ خَيْرٌ مِمَّا مَاتَنَكُمُ﴾

﴿Will you help me in wealth? What Allāh has given me is better than that which He has given you!﴾ [27:36]

[1] *Fath Al-Bāri* 8:295, *Muslim* 1:201.

[2] *Aṭ-Ṭabari* 18:112.

Similarly, Dhul-Qarnayn said: 'What I have is better than what you want to give me, but help me with strength,' i.e., with your labor and construction equipment,

﴿نَعْمَلْ بَيْنَكُمُ وَبَيْنَهُمْ رَدْمًا ۚ إِنَّمَا نُوَدِّعُ الرَّحْمَةَ﴾

﴿I will erect between you and them a barrier. Give me Zubar of iron,﴾

Zubar is the plural of *Zubrah*, which means pieces or chunks of something. This was the view of Ibn 'Abbās, Mujāhid and Qatādah.^[1] These pieces were like bricks or blocks, and it was said that each block weighed one Damascene *Qinṭār*^[2] or more.

﴿حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ﴾

﴿then, when he had filled up the gap between the two mountain-cliffs,﴾

means, he put the blocks on top of one another, starting at the bottom, until he reached the tops of the mountains, filling the width and height of the gap. The scholars differed about the precise width and height.

﴿قَالَ انفُخُوا﴾

﴿he said: "Blow;"﴾ means, he lit a fire until the whole thing was burning hot.

﴿قَالَ مَا تَوَدُّ أَن يُرْفَعَ عَلَيْهِمْ قَطْرًا﴾

﴿he said: "Bring me Qiṭran to pour over them."﴾

Ibn 'Abbās, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah and As-Suddi said it was copper. Some of them added that it was molten.^[3] This is similar to the *Āyah*:

﴿وَأَسْلَمْنَا لَمْعَ عَيْنِ الْفَيْطْرِ﴾

﴿And We caused a fount of Qiṭran to flow for him﴾ [34:12].

So it resembled a striped cloak.

[1] Aṭ-Ṭabari 18:114.

[2] *Qinṭār*; a unit of weight equivalent to 256.4 kg. (Hans Wehr Dictionary of Modern Written Arabic). See the explanation of *Sūrah Āl 'Imrān* 3:14.

[3] Aṭ-Ṭabari 18:116-117, *Ad-Durr Al-Manthūr* 5:460.

Then Allāh said:

﴿فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُمْ نَقْبًا﴾ قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَمَلًا دَكَّاءٌ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٧﴾ وَرَكَعًا بَعْضُهُمْ يَوْمِيهِ يَمُوجُ فِي بَعْضٍ وَيُفِجُ فِي الْأُصُورِ جَمْعَهُنَّ جَمًّا ﴿٩٨﴾

﴿97. So they could not scale it or dig through it.﴾

﴿98. He said: "This is a mercy from my Lord, but when the promise of my Lord comes, He shall Dakkā' it down to the ground. And the promise of my Lord is ever true.﴾

﴿99. And on that Day, We shall leave some of them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.﴾

The Barrier restrains Them, but It will be breached when the Hour draws nigh

Allāh tells us that Ya'jūj and Ma'jūj could not climb over the barrier or penetrate its lower portion. Varying forms of the verb are used here in the Arabic text to reflect the difficulty of the action referred to.

﴿فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُمْ نَقْبًا﴾ ﴿٩٧﴾

﴿So they (Ya'jūj and Ma'jūj) could not scale it or dig through it.﴾

This indicates that they could not penetrate it or dig through it.

Imām Aḥmad recorded that Zaynab bint Jaḥsh, the wife of the Prophet ﷺ said, "The Prophet ﷺ woke from sleep, and he was red in the face. He said,

«لَا إِلَهَ إِلَّا اللَّهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمِ بَأْجُوجَ وَمَأْجُوجَ
مِنْهُ هَذَا»

«Lā ilāha illallāh! Woe to the Arabs from the evil that has approached (them). Today a hole has been opened in the barrier of Ya'jūj and Ma'jūj like this.»

and he made a circle with his index finger and thumb. I [Zaynab] said, 'O Messenger of Allāh, will we be destroyed even though there will be righteous people among us?' He said:

«نَعَمْ إِذَا كَثُرَ الْخَبِيثُ»

«Yes, if evil increases.»^[1] This is a *Ṣaḥīḥ Ḥadīth*, both Al-Bukhārī and Muslim recorded it.^[2]

﴿قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي﴾

«(Dhul-Qarnayn) said: "This is a mercy from my Lord..."» meaning, after it was built by Dhul-Qarnayn.

﴿قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي﴾

«He said: This is a mercy from my Lord» for the people, when he placed a barrier between them and Ya'jūj and Ma'jūj, to stop them from spreading evil and corruption on earth.

﴿فَإِذَا جَاءَ وَعْدُ رَبِّي﴾

«but when the promise of my Lord comes» means, when the true promise comes

﴿جَعَلَهُ دَكَّاءَ﴾

«He shall Dakkā' it down to the ground.» means, will make it flat. The Arabs use *Dakkā'* to describe a female camel whose back is flat and has no hump. And Allāh says:

﴿فَلَمَّا جَاءَ رَبُّهُ لَإِلْجَابِ الْجَبَلِ جَعَلَهُ دَكًّا﴾

«So when his Lord appeared to the mountain, He made it Dakkan» [7:143] meaning, level to the ground.

﴿وَكَانَ وَعْدُ رَبِّي حَقًّا﴾

«And the promise of my Lord is ever true.» means, it will come to pass without a doubt.

﴿وَرَكْنَا بَعْضَهُمْ﴾

«We shall leave some of them» meaning mankind, on that day, the day when the barrier will be breached and these people (Ya'jūj and Ma'jūj) will come out surging over mankind to destroy their wealth and property.

﴿وَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ﴾

[1] Aḥmad 6:428.

[2] *Faṭḥ Al-Bārī* 6:440, Muslim 4:2208.

﴿We shall leave some of them to surge like waves on one another;﴾

As-Suddi said: "That is when they emerge upon the people."^[1] All of this will happen before the Day of Resurrection and after the Dajjāl, as we will explain when discussing the *Āyāt*:

﴿حَتَّىٰ إِذَا فُيِّتَتْ بِأَجُوْجٍ وَمَأْجُوْجٍ وَهُمْ مِّنْ كُلِّ مَدِيْنَةٍ يَّسْلُوْنَ ۗ﴾ وَأَقْرَبَ الْوَعْدُ الْحَقُّ ﴿

﴿Until, when Ya'jūj and Ma'jūj are let loose, and they swoop down from every *Ḥadab*. And the true promise shall draw near...﴾ [21:96-97]

﴿وَيَفِيْعُ فِي الصُّوْرِ﴾

﴿and *Aṣ-Ṣūr* will be blown.﴾ *Aṣ-Ṣūr*, as explained in the *Ḥadīth*, is a horn that is blown into. The one who will blow into it is (the angel) *Isrāfil*, peace be upon him, as has been explained in the *Ḥadīth* quoted at length above, and there are many *Ḥadīths* on this topic.^[2] According to a *Ḥadīth* narrated from 'Aṭīyah from Ibn 'Abbas^[3] and Abu Sa'īd, and attributed to the Prophet ﷺ,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقُرْنِ قَدِ انْقَمَ الْقُرْنُ وَخَنَى جَبْهَتَهُ وَاسْتَمَعَ مَتَى يُؤْمَرُ؟»

«How can I relax when the one with the Horn has put the Horn in his mouth and has knelt down, listening out for the command to be given to him?» They said, "What should we say?" He said:

«قُولُوا: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيْلُ عَلَى اللهِ تَوَكَّلْنَا»

«Say: "Allāh is Sufficient for us and the best Disposer of affairs, in Allāh we put our trust."»^[4]

﴿يَجْمَعُهُمْ جَمَاعًا﴾

﴿and We shall collect them (the creatures) all together.﴾ means, 'We shall bring them all together for Reckoning.'

[1] *Ad-Durr Al-Manthūr* 4:454.

[2] *Tuhfat Al-Aḥwadhī* 9:116.

[3] *Aṭ-Ṭabari* 18:122.

[4] *Tuhfat Al-Aḥwadhī* 7:117.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

٣٠٤

الْحٰكِمِ الرَّحِیْمِ

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّيْ فَاِذَا جَاءَ وَعْدُ رَبِّيْ جَعَلَهُ دُكَّاءً وَكَانَ وَعْدُ رَبِّيْ حَقًّا ﴿١٠٠﴾ وَتَرَكُنَا بَعْضُهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿١٠١﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِيْنَ عَرْضًا ﴿١٠٢﴾ الَّذِيْنَ كَانَتْ اَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِيْ وَكَانُوا لَا يَسْتَطِيعُوْنَ سَمْعًا ﴿١٠٣﴾ اَفَحَسِبَ الَّذِيْنَ كَفَرُوْا اَنْ يَنْجُوْا وَاَعْبَادِيْ مِنْ دُوْنِيْ اَوْ لِيَاۤءٍ اِنَّا اَعَدْنَا جَهَنَّمَ لِلْكَافِرِيْنَ نُزُلًا ﴿١٠٤﴾ قُلْ هَلْ نُنَبِّئُكُمْ بِالْاَخْسَرِيْنَ اَعْمَالًا ﴿١٠٥﴾ الَّذِيْنَ ضَلَّ سَبِيْلُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَهُمْ يُحْسِنُوْنَ اَتَهُمْ يُحْسِنُوْنَ صَغٰرًا ﴿١٠٦﴾ اُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِآيٰتِيْ رَبِّهِمْ وَلِقَاۤءِيْهِ فَمَحَبَبَتُ اَعْمَالِهِمْ فَلَا نُقِيْمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وِزْرًا ﴿١٠٧﴾ ذٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ يَمَّا كَفَرُوْا وَاَتَّخَذُوْا اٰتِيٰنِيْ وَرَسُوْلِيْ هُزُوًا ﴿١٠٨﴾ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَانَتْ لَهُمْ جَنَّٰتُ الْاٰفْرَدُوْسِ نُزُلًا ﴿١٠٩﴾ خٰلِدِيْنَ فِيْهَا لَا يَبْغُوْنَ عَنْهَا حَوْلًا ﴿١١٠﴾ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمٰتِ رَبِّيْ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ نُّفِدَ كَلِمٰتِ رَبِّيْ وَلَوْ جِئْنَا بِسَبِيْلِهِ مَدَدًا ﴿١١١﴾ قُلْ اِنَّمَا اُنۢبِئُكُمْ بِرُوحِيْ اِنَّمَا اِلٰهُكُمْ اِلٰهُ وَّاحِدٌ فَمَنْ كَانَ زَعُوًّا لِقٰءِ رَبِّيْهِ فَلْيَعْمَلْ عَمَلًا صٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّيْهِ اٰحَدًا ﴿١١٢﴾

﴿قُلْ يٰٓاُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا وَالَّذِيْنَ كَفَرُوْا مِنْكُمْ﴾
لَيَحْمَدُوْنَ اِلٰى يَوْمِ يَمُوتُوْنَ ﴿١١٣﴾

﴿Say: " (Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.﴾ [56:49-50]

﴿وَحَضَرْتَهُمْ لَمَّا تَفَارَقُ وُوْتَهُمْ اٰحَدًا ﴿١١٤﴾﴾

﴿and we shall gather them all together so as to leave not one of them behind.﴾ [18:47]

﴿وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِيْنَ عَرْضًا ﴿١٠٢﴾ الَّذِيْنَ كَانَتْ اَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِيْ وَكَانُوا لَا يَسْتَطِيعُوْنَ سَمْعًا ﴿١٠٣﴾ اَفَحَسِبَ الَّذِيْنَ كَفَرُوْا اَنْ يَنْجُوْا وَاَعْبَادِيْ مِنْ دُوْنِيْ اَوْ لِيَاۤءٍ اِنَّا اَعَدْنَا جَهَنَّمَ لِلْكَافِرِيْنَ نُزُلًا ﴿١٠٤﴾﴾

﴿100. And on that Day We shall present Hell to the disbelievers, plain to view.﴾

﴿101. (To) those whose eyes had been under a covering from My Reminder, and they could not bear to hear (it).﴾

﴿102. Do then those who disbelieved think that they can take My servants as Awliyā' [protectors] besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers.﴾

Hell will be displayed before the Disbelievers on the Day of Resurrection

Allāh tells us what He will do to the disbelievers on the Day of Resurrection. He will show Hell to them, meaning He will bring it forth for them to see its punishment and torment before

they enter it. This will intensify their distress and grief. In *Ṣaḥīḥ Muslim* it is recorded that Ibn Mas'ūd said, "The Messenger of Allāh ﷺ said,

«يُؤْتَى بِجَهَنَّمَ تَقَادُ يَوْمَ الْقِيَامَةِ بِسَبْعِينَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ»

«Hell will be brought forth on the Day of Resurrection, pulled by means of seventy thousand reins, each of which will be held by seventy thousand angels.»^[1]

Then Allāh says of them:

﴿الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي﴾

﴿(To) those whose eyes had been under a covering from My Reminder,﴾

meaning, they neglected it, turning a blind eye and a deaf ear to it, refusing to accept guidance and follow the truth. As Allāh says:

﴿وَمَن يَتَّخِذْ عَن ذِكْرِ الرَّحْمَنِ نَقِيضًا لَّمْ يَسْطَلْنَا لَهُ قَرِينًا مِّنْ دُونِ رَبِّهِ﴾

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

And here Allāh says:

﴿وَكَاذِبًا لَا يَسْتَلِيمُونَ سَمَاءً﴾

﴿and they could not bear to hear (it).﴾ meaning, they did not understand the commands and prohibitions of Allāh. Then He says:

﴿أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِ آلِهَاتِهِ﴾

﴿Do then those who disbelieved think that they can take My servants as Awliyā' [protectors] besides Me?﴾

meaning, do they think that this is right for them and that it is going to benefit them?

﴿كَلَّا سَيَكْفُرُونَ بِبَادِيَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

﴿Nay, but they will deny their worship of them, and become opponents to them﴾ [19:82].

[1] Muslim 4:2184.

Allāh says that He has prepared Hell as their abode on the Day of Resurrection.

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ ﴿١٠٤﴾ سُنَّاتِ ﴿١٠٥﴾ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ. فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنَانًا ﴿١٠٦﴾ ذَلِكَ جَزَاءُكُمْ جَهَنَّمَ بِمَا كَفَرُوا وَتَوَلَّوْا مَا بَيْنِي وَبَيْنَكُمْ ﴿١٠٧﴾﴾

﴿103. Say: "Shall We tell you the greatest losers in respect of (their) deeds?"﴾

﴿104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds."﴾

﴿105. "They are those who deny the Āyāt of their Lord and the meeting with Him. So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them."﴾

﴿106. "That shall be their recompense, Hell; because they disbelieved and took My Āyāt and My Messengers for jest."﴾

The Greatest Losers in respect of (Their) Deeds

Al-Bukhārī recorded from 'Amr that Muṣ'ab who said: "I asked my father – meaning Sa'd bin Abi Waqqāṣ – about Allāh's saying,

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾﴾

﴿Say: "Shall We tell you the greatest losers in respect of (their) deeds?"﴾

'Are they the Ḥarūriyyah?' He said, 'No, they are the Jews and Christians. As for the Jews, they disbelieved in Muḥammad ﷺ, and as for the Christians, they disbelieved in Paradise and said that there is no food or drink there, and the Ḥarūriyyah are those who break Allāh's covenant after ratifying it.' Sa'd used to call them *Al-Fāsiqīn* (the corrupt).^[1] 'Ali bin Abi Ṭālib,^[2] Aḍ-Ḍaḥḥāk and others said: "They are the Ḥarūriyyah," so this means, that according to 'Ali, may Allāh be pleased with him, this Āyah includes the Ḥarūriyyah just as it includes the Jews, the Christians and others. This does not mean that the Āyah was revealed concerning any of these

[1] *Faḥ Al-Bārī* 8:278.

[2] *Aṭ-Ṭabari* 18:128.

groups in particular; it is more general than that, because the *Āyah* was revealed in Makkah, before the Qur'ān addressed the Jews and Christians, and before the Khawārij existed at all. So the *Āyah* is general and refers to everyone who worships Allāh in a way that is not acceptable, thinking that he is right in doing that and that his deeds will be accepted, but he is mistaken and his deeds will be rejected, as Allāh says:

﴿وَجُوهٌ يَوْمَئِذٍ خَانِقَةٌ ۚ عَامِلَةٌ نَاصِبَةٌ ۚ تَصَلَّىٰ نَارًا حَامِيَةً ۚ﴾

﴿Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire.﴾ [88:2-4]

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ۚ﴾

﴿And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.﴾ [25:23]

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ مِّمَّاتٍ يَمَسُّهُ الْغَلْغَلَانُ إِذَا جَاءَهُمْ لَا يُجِدُ شَيْئًا ۚ﴾

﴿As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing﴾ [24:39]

And in this *Āyah* Allāh says:

﴿قُلْ هَلْ نُنَبِّئُكُمْ﴾

﴿Say: "Shall We tell you..."﴾ meaning, 'Shall We inform you;'

﴿بِالْآخِزِينَ أَعْمَلًا﴾

﴿the greatest losers in respect of (their) deeds?﴾

Then Allāh explains who they are, and says:

﴿الَّذِينَ ضَلَّ سَبِيلَهُمْ فِي الْحَيَاةِ الدُّنْيَا﴾

﴿Those whose efforts have been wasted in this life﴾

meaning, they did deeds that do not count, deeds that are not in accordance with the prescribed way that is acceptable to Allāh.

﴿وَمَا يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾

﴿while they thought that they were acquiring good by their deeds.﴾

means, they thought that there was some basis for their deeds and that they were accepted and loved.

﴿أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ﴾

﴿They are those who deny the Āyāt of their Lord and the meeting with Him.﴾

they denied the signs of Allāh in this world, the proofs that He has established of His Oneness and of the truth of His Messengers, and they denied the Hereafter.

﴿فَلَا نُعِمْ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًّا﴾

﴿and on the Day of Resurrection, We shall assign no weight for them.﴾

means, 'We will not make their Balance heavy because it is empty of any goodness.' Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

«إِنَّهُ لَيَأْتِي الرَّجُلَ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لَا يَرَى عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ - وَقَالَ: - افْرَأُوا إِنْ شِئْتُمْ: ﴿فَلَا نُعِمْ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًّا﴾»

«A huge fat man will come forward on the Day of Resurrection and he will weigh no more than the wing of a gnat to Allāh. Recite, if you wish:»

﴿and on the Day of Resurrection, We shall assign no weight for them﴾

It was also recorded by Muslim.^[1]

﴿ذَلِكَ جَزَاءُكُمْ جَهَنَّمَ بِمَا كَفَرْتُمْ﴾

﴿That shall be their recompense, Hell; because they disbelieved﴾

means, 'We will punish them with that because of their disbelief and because they took the signs and Messengers of Allāh as a joke, mocking them and disbelieving them in the worst way.'

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٧﴾ خَالِدِينَ فِيهَا لَا يَسْغُرُونَ عَلَيْهَا حَوْلًا وَلَا لُجُلًا﴾

﴿107. "Verily, those who believe and do righteous deeds, shall

[1] Fath Al-Bāri 8:279, Muslim 4:2147.

have the Gardens of Al-Firdaws for their entertainment.”﴾

﴿108. “Wherein they shall dwell (forever). No desire will they have for removal therefrom.”﴾

The Reward of the Righteous Believers

Allāh tells us about His blessed servants, those who believed in Allāh and His Messengers and accepted as truth what the Messengers brought. He tells us that they will have the Gardens of *Al-Firdaws* (Paradise). Abu Umāmah said, “*Al-Firdaws* is the center of Paradise.”^[1] Qatādah said, “*Al-Firdaws* is a hill in Paradise, at its center, the best of it.”^[2] This was also narrated from Samurah and attributed to the Prophet ﷺ,

«الْفِرْدَوْسُ رُبُوعُ الْجَنَّةِ أَوْسَطُهَا وَأَحْسَنُهَا»

«*Al-Firdaws* is a hill in Paradise, at its center, the best of it.»

A similar report was narrated from Qatādah from Anas bin Mālik, and attributed to the Prophet ﷺ. All of the preceding reports were narrated by Ibn Jarīr, may Allāh have mercy on him.^[3] The following is in the *Ṣaḥīḥ*,

«إِذَا سَأَلْتُمْ اللَّهَ الْجَنَّةَ، فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ»

«If you ask Allāh for Paradise, then ask Him for *Al-Firdaws*, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise.»^[4]

﴿تَزَلُّ﴾

﴿entertainment﴾ means offered to them as hospitality.

﴿خَالِدِينَ فِيهَا﴾

﴿Wherein they shall dwell (forever).﴾ means, they will stay there and never leave.

[1] Aṭ-Ṭabari 18:130.

[2] Aṭ-Ṭabari 18:130.

[3] Aṭ-Ṭabari 18:134.

[4] *Faṭḥ Al-Bāri* 13:415.

﴿لَا يَسْتَوُونَ عَنَّا حَوْلًا﴾

﴿No desire will they have for removal therefrom.﴾

means, they will never choose or want anything else. This *Āyah* tells us how much they love and desire it, even though one might imagine that a person who is to stay in one place forever would get tired and bored of it. But Allāh tells us that despite this eternal stay, they will never choose to change or move from where they are.

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِبِخْلِهِ﴾

﴿مَدَا﴾

﴿109. Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid."﴾

The Words of the Lord can never be finished

Allāh says: 'Say, O Muḥammad, if the water of the sea were ink for a pen to write down the words, wisdom and signs of Allāh, the sea would run dry before it all could be written down.

﴿وَلَوْ جِئْنَا بِبِخْلِهِ﴾

﴿even if We brought like it﴾ means, another sea, then another, and so on, additional seas to be used for writing. The Words of Allāh would still never run out. As Allāh says:

﴿وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَدٌ وَالْبَحْرُ بَدْمٌ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ﴾

﴿كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

﴿And if all the trees on the earth were pens and the sea (were ink), with seven seas behind it to increase it, yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.﴾ [31:27]

Ar-Rabī' bin Anas said, "The parable of the knowledge of all of mankind, in comparison to the knowledge of Allāh, is that of a drop of water in comparison to all of the oceans." Allāh revealed that:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي﴾

﴿Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished,﴾

Allāh says that even if those oceans were ink for the Words of Allāh, and all the trees were pens, the pens would be broken and the water of the sea would run dry, and the Words of Allāh would remain, for nothing can outlast them. For no one can comprehend the greatness of Allāh or praise Him as He deserves to be praised, except the One Who praises Himself. Our Lord is as He says He is and He is beyond what we can say. The blessings of this world, the beginning and end of it, in comparison to the blessings of the Hereafter, are like a mustard seed compared to the entire world.

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَا إِلَهُكُمْ إِلَهًا وَجِدْ فَمَن كَانَ بِحَرْمَةٍ مِنِّي فَرَعَا فَلَنَسَلَ عَلَيْهِمُ صَخَابًا مِّثْلَ شَيْءٍ يَدْعُونَ أَن يَكُونَ لَهُمُ رَبَّةٌ مَّا سَاءَ مَا يَحْكُمُونَ﴾

﴿110. Say: "I am only a man like you. It has been revealed to me that your God is One God. So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."﴾

Muḥammad ﷺ is a Human Being and a Messenger, and the God is One

Allāh says to His Messenger Muḥammad ﷺ,

﴿قُلْ﴾

﴿Say﴾ to these idolators who reject your message to them,

﴿إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ﴾

﴿I am only a man like you.﴾ Whoever claims that I am lying, let him bring something like this that I have brought. For I did not know the Unseen, the matters of the past which you asked me about and I told you about, the story of the people of the Cave and of Dhul-Qarnayn, stories which are true – I did not know any of this except for what Allāh made known to me. And I tell you,

﴿أَنَا إِلَهُكُمْ﴾

﴿that your God﴾, Who calls you to worship Him,

﴿إِلَهٌ وَحِيدٌ﴾

﴿is One God﴾, with no partner or associate.’

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ﴾

﴿So whoever hopes for the meeting with his Lord,﴾ i.e., hopes for a good reward and recompense,

﴿فَلْيَعْمَلْ عَمَلًا صَالِحًا﴾

﴿let him work righteousness﴾ meaning, in accordance with the prescribed laws of Allāh,

﴿وَلَا يَتَّخِذْ مِمَّنْ دُونِ اللَّهِ آلِيًّا﴾

﴿and associate none as a partner in the worship of his Lord.﴾

This is what is meant by seeking the pleasure of Allāh alone with no associate or partner. These are the two basic features of acceptable deeds: their intent is for the sake of Allāh alone, and are done in accordance with the way of the Messenger of Allāh ﷺ.

Imām Aḥmad recorded that Maḥmūd bin Labīd said that the Messenger of Allāh ﷺ said:

«إِنَّ أَخْوَفَ مَا أَخَافَ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرَ»

«What I fear the most for you is the small Shirk.»

“They said: What is the small Shirk, O Messenger of Allāh?”
He said,

«الرِّيَاءُ، يَقُولُ اللَّهُ يَوْمَ الْقِيَامَةِ إِذَا جَزَى النَّاسَ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاءُونَ فِي الدُّنْيَا، فَانظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً؟»

«Showing off (Ar-Riyā’). Allāh will say on the Day of Resurrection, when the people are rewarded or punished for their deeds, “Go to the one for whom you were showing off in the world and see if you will find any reward with him.”^[1]»

Imām Aḥmad recorded that Abu Sa’īd bin Abi Faḍālah Al-Anṣārī, who was one of the Companions, said: “I heard the Messenger of Allāh ﷺ say,

[1] Aḥmad 5:428.

«إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ لِيَوْمِ الْقِيَامَةِ لِيُزِمَ لَا رَيْبَ فِيهِ نَادَى مُنَادٍ: مَنْ كَانَ
أَشْرَكَ فِي عَمَلٍ عَمِلَهُ اللَّهُ أَحَدًا فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللَّهِ، فَإِنَّ اللَّهَ أَغْنَى
الشُّرَكَاءِ عَنِ الشُّرُكِ»

«Allāh will gather the first and the last on the Day of Resurrection, the Day concerning which there is no doubt. A voice will call out, "Whoever used to associate anyone with Allāh in the deeds which he did, let him seek his reward from someone other than Allāh, for Allāh is the least in need of any partner or associate."^[1]

It was also recorded by At-Tirmidhi and Ibn Mājah.^[2]

This is the end of the *Tafsīr* of *Sūrat Al-Kahf*. Praise be to Allāh, the Lord of all that exists.

[1] Aḥmad 4:215.

[2] *Tuḥfat Al-Aḥwadhī* 8:599, Ibn Mājah 2:1406.

The Tafsīr of Sūrah Maryam (Chapter - 19)

Which was revealed in Makkah

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿كَيْهَيِّصَ ﴿١﴾ ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدُكَ زَكَرِيَّا ﴿٢﴾ إِذْ نَادَى رَبَّهُ يَدَاةً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ﴿٥﴾ رَبِّئِنِّي وَرِيئٌ مِّنَ الْمَالِ الْيَقُوبِ وَأَجْمَلُهُ رَبِّ رَضِيًّا ﴿٦﴾﴾

﴿1. Kāf Ha Ya 'Aīn Šād.﴾

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

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

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

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

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

[1] Ibn Hishām 1:357.

[2] Aḥmad 1:201,461.

The Story of Zakariyyā and His Supplication for a Son

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

﴿ذَكَرْ رَحْمَتِ رَبِّكَ﴾

﴿A reminder of the mercy of your Lord﴾

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

(ذَكَرَ رَحْمَةَ رَبِّكَ عَبْدَهُ زَكَرِيَّا)

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

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

Concerning Allāh's statement,

﴿إِذْ نَادَى رَبَّهُ يَدَاةً خَفِيًّا﴾

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

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

﴿إِذْ نَادَى رَبَّهُ يَدَاةً خَفِيًّا﴾

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

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

﴿قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي﴾

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

[1] Al-Qurtubi 11:75.

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

[3] Aṭ-Ṭabari 18:142.

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

﴿وَأَشْتَعَلَ الرَّأْسُ شَيْبًا﴾

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

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

Concerning Allāh's statement,

﴿وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَفِيحًا﴾

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

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

Concerning His statement,

﴿وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي﴾

﴿And verily, I fear Mawāli after me,﴾

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

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

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

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

[1] Aṭ-Ṭabari 18:144.

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

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

«لَا نُورَثُ، مَا تَرَكْنَا فَهُوَ صَدَقَةٌ»

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

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

«نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ لَا نُورَثُ»

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

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

﴿قَهَبَ لِي مِنْ لَدُنْكَ وَلِيًّا ۖ وَإِنِّي بِرَبِّي﴾

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

﴿وَرِثٌ مِنْ آلِ يَعْقُوبَ﴾

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

This is similar to Allāh's statement,

﴿وَوَرِثَ سُلَيْمَانُ دَاوُدَ﴾

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

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

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

[2] *Tuḥfat Al-Aḥwadhī* 5 :234.

in the authentic Ḥadīth:

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

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

Mujāhid said concerning his statement,

﴿يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ﴾

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

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

﴿يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ﴾

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

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

﴿وَأَجْعَلْهُ رَبِّي رَضِيًّا﴾

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

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

﴿يُنزِّلْنَا إِنَّا نَبِّئُكَ بِمَا لَمْ يَجْعَلْ لَكَ مِنْ قَبْلُ سَمِيًّا﴾

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

[1] Tuḥfat Al-Aḥwadhi 5:234.

[2] Aṭ-Ṭabari 18:146.

[3] Aṭ-Ṭabari 18:146.

سُورَةُ الزَّكَّرِيَّاتِ ٣٠٥

سُورَةُ الزَّكَّرِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَمْ هِيَ عَصَ ❶ وَذَكَرْ حَمَتَ رَبِّكَ عَبْدَهُ، ذَكَرَ يَا ❷
 إِذْ نَادَى رَبَّهُ، يَدَاءَ خَفِيًّا ❸ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ
 مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ
 شَقِيًّا ❹ وَإِنِّي خِفْتُ الْمَوَالِي مِن وِرَائِي وَكَانَتِ
 أُمَّرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَدُنْكَ وَلِيًّا ❺ يَرْثِي وَيُورِثُ
 مِنِّي أَلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا ❻ يَنْزَكَّرِيًّا
 إِنَّا نَبَشِّرُكَ بِغُلَامٍ اسْمُهُ، يَحْيَى لَمْ نَجْعَلْ لَهُ، مِن قَبْلُ سَمِيًّا
 ❷ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ أُمَّرَأَتِي
 عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ❸ قَالَ كَذَلِكَ
 قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ وَقَدْ خَلَقْنَاكَ مِن قَبْلُ وَلَمْ تَكُ
 شَيْئًا ❹ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا
 تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ❺ فَخَرَجَ عَلَى قَوْمِهِ
 مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَن سَبِّحُوا بِكُرْتِ وَعِشْيَا ❻

The acceptance of His Supplication

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

﴿يَنْزَكَّرِيًّا إِنَّا نَبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى﴾

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

Similarly Allāh, the Exalted, said;

﴿هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِن لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ❷ ❸ فَنَادَاهُ الْمَلَكُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ❹﴾

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

Allāh said,

[1] A private place of worship.

﴿لَمْ يَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا﴾

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

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

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

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

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

His amazement after the acceptance of His Supplication

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

The Answer of the Angel

﴿قَالَ﴾

﴿He said :﴾

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

﴿كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْبَةٍ﴾

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

^[1] Aṭ-Ṭabari 18:148.

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

﴿هَيِّنٌ﴾

﴿easy﴾

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

﴿وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُنْ شَيْئًا﴾

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

This is similar to Allāh's statement,

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

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

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

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

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

The Sign of the Pregnancy

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

﴿قَالَ رَبِّ اجْعَلْ لِي آيَةً﴾

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

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

﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ تُوْمِنٌ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾

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

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

Then Allāh says,

﴿قَالَ مَا بَشَرًا﴾

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

﴿أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا﴾

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

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

﴿ثَلَاثَ لَيَالٍ سَوِيًّا﴾

﴿three nights, though having no bodily defect.﴾

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

﴿قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا أَيُّهَا النَّاسُ إِنِّي مُبَشِّرُ بِتِلْكَ الْآيَةِ ذِكْرًا وَذِكْرًا رَبِّدَا﴾

﴿كَثِيرًا وَسَخِّجْ بِالْعَمِينِ وَإِنَّكَ عَلِيمٌ﴾

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

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

﴿إِلَّا رَمْرًا﴾

[1] At-Ṭabari 18:152.

[2] At-Ṭabari 18:152.

﴿except with signals.﴾

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

﴿فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ﴾

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

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

﴿فَأَوْحَىٰ إِلَيْهِمْ﴾

﴿he indicated to them by signs﴾

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

﴿أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا﴾

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

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

﴿فَأَوْحَىٰ إِلَيْهِمْ﴾

﴿he indicated to them by signs﴾

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

﴿يَبِيحِينَ خُذِ الْكِتَابَ بِعُزْرَةٍ وَآيَاتِنَا لَكَ صَيِّرًا ﴿١٢﴾ وَحَنَانًا مِن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّا بِوَالِدَيْهِ وَلَوْ يَكْفُرَ الْجَانُّ لَآءِ عَصِيًّا ﴿١٤﴾ وَسَلِّمْ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُعْتَدُ حَيًّا ﴿١٥﴾﴾

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

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

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

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

[1] Aṭ-Ṭabari 18:153.

[2] Aṭ-Ṭabari 18:154.

The Birth of the Boy and His Characteristics

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

﴿يَتَّبِعُنَّ عِزَّ الْكِتَابِ يَقُورُونَ﴾

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

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

﴿وَمَا يَتَّبِعُهُ آلُكُمْ صِبْيَانًا﴾

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

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

﴿وَحَنَانًا مِن لَّدُنَّا﴾

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

Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَحَنَانًا مِن لَّدُنَّا﴾

﴿And Ḥanānan from Us,﴾

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

[1] Aḍ-Ṭabari 18:156.

[2] Aḍ-Ṭabari 18:156.

﴿وَحَنَانًا مِّنَ لَّدُنَّا﴾

﴿And Hanānan from Us,﴾

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

﴿وَمَا تَنبُؤُهُ الْمَلَكُ مَا صَبَيْنَا﴾

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

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

Concerning Allāh’s statement,

﴿وَرَزَقْنَاهُ﴾

﴿and Zakātan,﴾

This is related to His statement,

﴿وَحَنَانًا﴾

﴿And Hanānan﴾

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

﴿وَرَزَقْنَاهُ﴾

﴿and Zakātan,﴾

“This means that he was a blessing.”

﴿وَكَانَ قَنِينًا﴾

﴿and he was pious.﴾ [19:13]

[1] Aḍ-Ḍabari 18:156.

[2] Aḍ-Ḍabari 18:159.

[3] Aḍ-Ḍabari 18:159.

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

﴿وَبَشِيرًا بُولَدِهِ ذَكَرَ يُكِنُّ جِنَارًا عَصِيًّا﴾

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

﴿وَلَمْ يَكُنْ جِنَارًا عَصِيًّا﴾

﴿and he was not arrogant or disobedient.﴾

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

﴿وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا﴾

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

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

﴿وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا﴾

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

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

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

بَيِّحِينَ خُذِ الْكِتَابَ بِقُوَّةٍ وَأَيُّنَا أَخْلَقَكُمْ صَبِيًّا ﴿١٦﴾
 وَحَنَانًا مِن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٧﴾ وَبَرًّا بِوَالِدَيْهِ وَلَمْ
 يَكُن جَبَّارًا عَصِيًّا ﴿١٨﴾ وَسَلَّم عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ
 وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٩﴾ وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ
 مِن أَهْلِهَا مَكَانًا شَرِيفًا ﴿٢٠﴾ فَأَتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا
 فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿٢١﴾ قَالَتْ إِنِّي
 أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِن كُنْتُ
 لِأَهَبَ لَكَ غُلْمًا زَكِيًّا ﴿٢٢﴾
 قَالَتْ أَنَّى يَكُونُ لِي غُلْمٌ وَلَمْ
 يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٣﴾
 قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى
 هَيْبَةٍ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً
 مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢٤﴾ فَحَمَلَتْهُ فَانْتَبَذَتْ
 بِهِ مَكَانًا قَصِيًّا ﴿٢٥﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ
 قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٦﴾
 فَتَادَّبَهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٧﴾
 وَهَرَىٰ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقُ عَلَيْكَ رَبُّبًا حَنِيفًا ﴿٢٨﴾

﴿وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرِيفًا﴾ فَأَتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿٢٠﴾ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِن كُنْتُ لِأَهَبَ لَكَ غُلْمًا زَكِيًّا ﴿٢٢﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلْمٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٣﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْبَةٍ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢٤﴾

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

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

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

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

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

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

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

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

Allāh says,

﴿وَأَذَكَّرَ فِي الْكِتَابِ مَرْيَمَ﴾

﴿And mention in the Book, Maryam,﴾

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

﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا﴾

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

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

﴿كَلَّمَا مَطَّلَ عَلَيْهَا دَرْجَاتِ الْوَعْرَابِ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئُ أَنْ لَوْ هَذَا فَاكْتُ هُوَ مِنْ

عِنْدِ اللَّهِ إِنَّ اللَّهَ بَرُّؤُ مِنْ يَشَاءُ بِمَنْ حَسَابِ ﴿٣٧﴾﴾

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

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

﴿أَنْبَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا﴾

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

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

﴿أَنْبَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا﴾

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

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

Concerning Allāh's statement,

﴿فَأَنْخَذَتْ مِنْ دُونِهِمْ حِجَابًا﴾

﴿She placed a screen before them;﴾

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

﴿فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا﴾

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

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

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

﴿فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا﴾

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

﴿قَالَتْ إِنَّ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ نَجِيًّا﴾

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

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

﴿إِنَّ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ نَجِيًّا﴾

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

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

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

﴿إِنَّ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ نَجِيًّا﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكَ﴾

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

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

[1] Aḷ-Ṭabari 18:163.

[2] Aḷ-Ṭabari 18:164.

(إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِیَهَبَ لَكِ غُلَامًا زَكِيًّا)

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

﴿قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ﴾

﴿She said: "How can I have a son..."﴾

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

﴿وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا﴾

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

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

﴿قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيَّسٌ﴾

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

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

﴿وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ﴾

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

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

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

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

﴿وَرَحْمَةً مِنَّا﴾

﴿and a mercy from Us,﴾

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

﴿إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ أَنْتُمُ الْيَسُوعُ ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿١٥﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿١٦﴾﴾

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

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

Concerning His statement,

﴿وَكَانَ أَمْرًا مَّقْضِيًّا﴾

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

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

﴿وَكَانَ أَمْرًا مَّقْضِيًّا﴾

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

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

[1] Aṭ-Ṭabari 18:165.

﴿فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿١٢٠﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جَنَعِ النَّخْلِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنِيًّا ﴿١٢١﴾﴾

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

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

The Conception and the Birth

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

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

Allāh said;

﴿فَأَجَاءَهَا الْمَخَاضُ إِلَى جَنَعِ النَّخْلِ﴾

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

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

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

Allāh says, informing about her,

﴿قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا﴾

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

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

﴿يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا﴾

﴿Would that I had died before this,﴾

[1] Aṭ-Ṭabari 18:161.

[2] Greater Syria.

[3] Aṭ-Ṭabari 18:170.

[4] Aṭ-Ṭabari 18:170.

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

[6] *Dalā'il An-Nubuwwah* 2:355.

She said this to mean before this situation.

﴿وَكُنْتُ نَسِيًا مَّنِيًّا﴾

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

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

﴿وَكُنْتُ نَسِيًا مَّنِيًّا﴾

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

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

﴿فَادْبَهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۖ وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقُ
عَلَيْكَ رُطَبًا جِثِيًّا ۗ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۚ فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ
لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ۝﴾

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

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

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

What was said to Her after the Birth

Some reciters read the *Āyah* as,

(مَنْ نَحْتِهَا)

(Who was below her)

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

﴿مِنْ تَحْتِهَا﴾

﴿from below her﴾

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

[1] Aṭ-Ṭabari 18:172.

reported from Ibn ‘Abbās that he said,

﴿فَنَادَاهَا مِن تَحْتِهَا﴾

﴿Then cried unto her from below her.﴾

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

﴿فَنَادَاهَا مِن تَحْتِهَا﴾

﴿Then cried unto her from below her.﴾

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

﴿فَأَشَارَتْ إِلَيْهِ﴾

﴿Then she pointed to him.﴾

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

﴿أَلَا تَحْزَنِينَ﴾

﴿Grieve not:﴾

He called to her saying, “Do not grieve.”

﴿قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا﴾

﴿your Lord has provided a Sariy under you.﴾

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

﴿قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا﴾

﴿your Lord has provided a Sariy under you.﴾

[1] Aḷ-Ṭabari 18:173.

[2] Aḷ-Ṭabari 18:173.

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

﴿وَهَزَىٰ إِلَيْكَ بِمِجْنَعِ النَّخْلَةِ﴾

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

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

﴿تَسْقِطُ عَلَيْكَ رَطْبًا حَلِيمًا ﴿١٩﴾ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا﴾

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

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

Concerning Allāh's statement,

﴿فَإِنَّمَا تَرَوْنَ مِنَ الْبَشَرِ أَحَدًا﴾

﴿And if you see any human being,﴾

This means any person that you see,

[1] Aṭ-Ṭabari 18:175.

[2] Aṭ-Ṭabari 18:176.

[3] Aṭ-Ṭabari 18:176.

[4] Aṭ-Ṭabari 18:176.

[5] Aṭ-Ṭabari 18:176.

[6] Aṭ-Ṭabari 18:179.

﴿فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا﴾

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

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

﴿فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا﴾

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

Anas bin Mālik commented on,

﴿إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا﴾

﴿I have vowed a fast unto the Most Gracious﴾

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

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

﴿أَلَا تَحْزَنِي﴾

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

﴿فَإِمَّا تَرِينِ مِنْ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا﴾

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

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

[1] Aṭ-Ṭabari 18:182-183.

[2] Aṭ-Ṭabari 18:182-183.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٣٠٧
الْحَمْدُ لِلَّهِ الَّذِي

فَكُلِّي وَأَشْرَفِي وَقَرِي عَيْنًا فَأَمَاتَرَيْنِ مِنَ الْبَشَرِ أَحَدًا فَقَوْلِي
إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٧﴾
فَأْتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ، قَالُوا يَمْرِيءُ لَقَدْ جِئْتَ شَيْئًا
فَرِيًّا ﴿٢٨﴾ يَتَأَخْتِ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوْءًا وَمَا كَانَتْ
أُمُّكَ بَغِيًّا ﴿٢٩﴾ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي
الْعَهْدِ صَيْبًا ﴿٣٠﴾ قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي
نَبِيًّا ﴿٣١﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ
وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣٢﴾ وَبَرًّا بِوَالِدِي وَلَمْ يَجْعَلْنِي
جَبَّارًا شَقِيًّا ﴿٣٣﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أُمُوتُ
وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٤﴾ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ
الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٥﴾ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ
إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٦﴾ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ
فَاعْبُدُوهُ هَدَىٰ صِرَاطٌ مُسْتَقِيمٌ ﴿٣٧﴾ فَأَخْلَفَ الْأَخْرَابَ مِنْ
بَيْنِهِمْ قَوْلَ الَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٨﴾ أَسْمِعْ بِهِمْ
وَأَبْصِرْ يَوْمَ يَأْتُونَنا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٩﴾

﴿فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا
يَمْرِيءُ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ﴿٢٧﴾
يَتَأَخْتِ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا
سَوْءًا وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾
فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ
كَانَ فِي الْعَهْدِ صَيْبًا ﴿٢٩﴾ قَالَ إِنِّي
عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي
نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا
كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ
مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّا بِوَالِدِي وَلَمْ
يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَالسَّلَامُ
عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أُمُوتُ وَيَوْمَ
أُبْعَثُ حَيًّا ﴿٣٣﴾﴾

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

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

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

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

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

﴿32. "And to be dutiful to my mother, and made me not arrogant, unblessed."﴾

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

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

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

﴿قَالُوا يَمْرُؤُا لَقَدْ جِئْتِ شَيْئًا فَرِيًّا﴾

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

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

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

﴿قَالُوا يَمْرُؤُا لَقَدْ جِئْتِ شَيْئًا فَرِيًّا﴾

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

[1] At-Ṭabari 18:185.

[2] At-Ṭabari 18:187.

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

﴿يَتَأَخَتَ هَارُونَ﴾

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

﴿مَا كَانَ أَبِيكَ أَمْرًا سَوًّا وَمَا كَانَتْ أُمُّكَ بَيْعِيًّا﴾

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

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

﴿يَتَأَخَتَ هَارُونَ﴾

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

Concerning Allāh's statement,

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

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

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

﴿كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا﴾

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

Maymūn bin Mahrān said,

﴿فَأَشَارَتْ إِلَيْهِ﴾

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

﴿قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَتْ فِي الْمَهْدِ صَبِيًّا﴾

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

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

﴿إِنِّي عَبْدُ اللَّهِ﴾

﴿Verily, I am a servant of Allāh,﴾

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

﴿مَاتَنِّي الْكِتَابَ وَجَعَلَنِي نَبِيًّا﴾

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

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

﴿إِنِّي عَبْدُ اللَّهِ مَاتَنِّي الْكِتَابَ وَجَعَلَنِي نَبِيًّا﴾

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

And he continued speaking until he said,

﴿مَا دُمْتُ حَيًّا﴾

[1] Ad-Durr Al-Manthūr 5:507.

[2] Aṭ-Ṭabari 18:189.

﴿as long as I live.﴾”

Concerning his statement,

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ﴾

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

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

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ﴾

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

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

His saying,

﴿وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾

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

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

﴿وَأَعِدُّوا رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

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

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

﴿وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾

[1] Aṭ-Ṭabari 18:191.

[2] Aṭ-Ṭabari 18:191.

[3] Aṭ-Ṭabari 18:191.

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

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

Concerning Allāh's statement,

﴿وَبِرًّا بِوَالِدِي﴾

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

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِنِّيَٰ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

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

And He, the Exalted, said,

﴿أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ﴾

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

Concerning his statement,

﴿وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا﴾

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

Concerning Allāh's statement,

﴿وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا﴾

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

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

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

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

﴿ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَكَ الْحَقُّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ قَوْلًا لَلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٣٧﴾﴾

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

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

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

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

'Īsā is the Servant of Allāh and not His Son

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

﴿قَوْلَكَ الْحَقُّ الَّذِي فِيهِ يَمْتَرُونَ﴾

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

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

[1] Aṭ-Ṭabari 18:194.

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

﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكْفُرْ مِنَ الْغُثْرِينَ﴾

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

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

﴿مَا كَانَ لِلَّهِ أَنْ يَنْجِدَ مِنْ وَلَدٍ سُبْحٰنَهُ﴾

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

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

﴿إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

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

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

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾ ﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكْفُرْ مِنَ الْغُثْرِينَ﴾

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

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

Allāh said;

﴿وَلِلَّهِ اللَّهُ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

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

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

﴿فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

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

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

Allāh's statement,

﴿فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ﴾

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

Allāh said,

﴿قَوْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَسْجِدٍ يَوْمَ عَظِيمٍ﴾

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

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

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

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يَفْلِتْهُ»

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

Then, the Messenger of Allāh ﷺ recited the Āyah,

﴿وَكَذَٰلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾﴾

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

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

«لَا أَحَدٌ أَصْبَرَ عَلَىٰ أَدْوَىٰ سَمِعُهُ مِنَ اللَّهِ، إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

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

Allāh says,

﴿وَكَايْنٍ مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَالِدَةٌ فِي عَذَابِ النَّارِ ﴿٤٨﴾﴾

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

Allāh, the Exalted, also says,

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخَّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾﴾

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

This is the reason that Allāh says here,

﴿قَوْلٌ لِّلَّذِينَ كَفَرُوا مِن مَّشْهَدٍ يَوْمٍ عَظِيمٍ﴾

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

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

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

Day.﴾

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

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

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

﴿أَسْمِعْ يَوْمَ يُنصَرُ يَوْمَ يَقْتُلُونَكَ الْكَافِرُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾ وَأَنْذِرْهُمْ يَوْمَ الْفِتْرِ إِذْ يَقْتُلُوا الْأَمْثَرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾ إِنْ أَعْنَتْ نَرْتُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِنَّا بِرِجْمَتِنَا ﴿٤٠﴾﴾

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

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

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

The Disbeliever's warning of the Day of Distress

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

﴿وَلَوْ نَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا﴾

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

^[1] Faḥ Al-Bārī 6:546, Muslim 1:57.

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

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

﴿أَتَسِعُ يَوْمٌ وَأَنْصُرُ﴾

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

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

﴿يَوْمَ يَأْتُونَنَا﴾

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

﴿لَكِنَّ الظَّالِمُونَ الْيَوْمَ﴾

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

﴿فِي ضَلَالٍ مُّبِينٍ﴾

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

Then, Allāh says,

﴿وَأَنْذِرْهُمْ يَوْمَ الْمَصْرَةِ﴾

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

﴿إِذْ قُضِيَ الْأَمْرُ﴾

﴿when the case has been decided,﴾

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

﴿وَهُمْ﴾

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

﴿ فِي عَفْلَوٍ ﴾

﴿in a state of carelessness.﴾

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

﴿وَمَّ لَا يُؤْمِنُونَ﴾

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

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

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ، يُجَاءُ بِالْمَوْتِ كَأَنَّهُ كَبِشٌّ أَمْلَحٌ يُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَقَالُ: يَا أَهْلَ الْجَنَّةِ هَلْ تَعْرِفُونَ هَذَا، قَالَ: فَيَسْرَبُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ - قَالَ: - فَيَقَالُ: يَا أَهْلَ النَّارِ، هَلْ تَعْرِفُونَ هَذَا؟ قَالَ: فَيَسْرَبُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ - قَالَ: - فَيُؤَمَّرُ بِهِ فَيَذْبَعُ، قَالَ: وَيَقَالُ: يَا أَهْلَ الْجَنَّةِ، حُلُودٌ وَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ، حُلُودٌ وَلَا مَوْتَ»

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

﴿وَأَنْذِرْهُمْ يَوْمَ الْمَصْرَةِ إِذْ يَسْأَلُونَكَ بِأَنزِلَتْ عَلَيْنَا لَوْلَا رَبُّنَا الَّذِي أَلَمَّ الْأُمَمَ وَمَا لَمْ يَنْذِرْنَا لَمْ نُؤْمِنُوا وَمَا لَهُمْ لَوْلَا رَبُّنَا الَّذِي أَلَمَّ الْأُمَمَ وَمَا لَمْ يَنْذِرْنَا لَمْ نُؤْمِنُوا وَمَا لَهُمْ لَوْلَا رَبُّنَا الَّذِي أَلَمَّ الْأُمَمَ﴾

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

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

«أَهْلُ الدُّنْيَا فِي غَفْلَةِ الدُّنْيَا»

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

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

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

“There is not a soul except that it will see a residence in Paradise and a residence in the Hellfire, and this will be the Day of distress. So the people of the Hellfire will see the residence that Allāh prepared for them if they had believed. Then, it will be said to them, ‘If you had believed and worked righteous deeds, you would have had this, which you see in Paradise.’ Then, they will be overcome with distress and grief. Likewise, the people of Paradise will see the residence that is in the Hellfire and it will be said to them, ‘If Allāh had not bestowed His favor upon you (this would have been your place).’”^[3]

Concerning Allāh’s statement,

﴿إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ﴾

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

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

[1] Aḥmad 9:3.

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

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٣٠٨
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَذْرَهُ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٨﴾ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٣٩﴾ وَأَذْرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤٠﴾ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤١﴾ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعُلَمَاءِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٢﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٣﴾ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٤﴾ قَالَ أَرَأَيْتَ أَنْتَ عَنِ الْهَيْبَةِ يَا إِبْرَاهِيمَ لَنْ لَمْ تَنْتَهَ لِأَرْحَمِنَا وَأَهْجُرْ فِي مِلَّتِنَا ﴿٤٥﴾ قَالَ سَلِّمْ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ فِي حَقِّينَا ﴿٤٦﴾ وَأَعْتَرِ لَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٧﴾ فَلَمَّا أَعْتَرَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ﴿٤٨﴾ وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا ﴿٤٩﴾ وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥٠﴾

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

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

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

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

[1] Ibn Abi Hātim 7:2410.

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

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

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

Ibrāhīm's Admonition of His Father

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

﴿وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ﴾

﴿And mention in the Book, Ibrāhīm.﴾

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

Ibrāhīm said,

﴿يَتَأْتِيَ لَمْ تَقْبُدْ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا﴾

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

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

﴿يَأْتِيَ إِيَّيْ فَدَّ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ﴾

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

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

﴿فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا﴾

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

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

﴿يَتَابَتِ لَا تَعْبُدِ الشَّيْطَانَ﴾

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

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُرْ عَدُوٌّ مُبِينٌ ﴿٣٦﴾﴾

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

Allāh also says,

﴿إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْسَانًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾﴾

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

Concerning Allāh's statement,

﴿إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا﴾

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

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

﴿يَتَابَتِ إِنِّي أَخَافُ أَنْ يَمْسَكَ عَذَابٌ مِنَ الرَّحْمَنِ﴾

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

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

﴿فَتَكُونَنَّ لِلشَّيْطَانِ وَرِيًّا﴾

﴿so that you become a companion of Shayṭān.﴾

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

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

﴿تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَيْكَ آسِرًا مِّن بَيْنِكَ فَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَاهُمْ فَهُوَ وَرِيهَمُ الْيَوْمِ وَيُؤْتُهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾﴾

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

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

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

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

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

The Reply of Ibrāhīm’s Father

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

﴿أَرَأَيْتَ أَنْتَ عَنِ الْإِلَهِي يَتَّبِعُهُمْ﴾

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

﴿لَأَرْجُمَنَّكَ﴾

﴿La’arjumannaka.﴾

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

Concerning His statement,

﴿وَأَهْجُرْني مَالِيًا﴾

﴿So get away from me Maliyan.﴾

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

﴿وَأَهْجُرْني مَالِيًا﴾

﴿So get away from me safely Maliyan.﴾

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

﴿وَأَهْجُرْني مَالِيًا﴾

﴿So get away from me safely Maliyan.﴾

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

The Reply of Allāh's Friend (Khalīl)

With this, Ibrāhīm said to his father,

﴿سَلَامٌ عَلَيْكَ﴾

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

﴿وَإِذَا سَخَطَ بِهِمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

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

Allāh also says,

﴿وَإِذَا سَخَطُوا الْقَوْمَ أَغْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْتَابٌ وَلَكُمُ آعْتَابُكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِ

[1] Aṭ-Ṭabari 18:205.

[2] Aṭ-Ṭabari 18:205,206.

[3] Aṭ-Ṭabari 18:205.

[4] Aṭ-Ṭabari 18:206.

﴿الْجَاهِلِينَ﴾

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

The meaning of Ibrāhīm's statement to his father,

﴿سَلَامٌ عَلَيْكَ﴾

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

﴿سَأَسْتَغْفِرُ لَكَ رَبِّي﴾

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

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

﴿إِنَّهُ كَانَ بِي حَفِيًّا﴾

﴿Verily, He is unto me Hafīyya.﴾

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

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾

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

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

[1] Aṭ-Ṭabari 18:207.

﴿كَذَٰلِكَ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِيٰ إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤَا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ﴾

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

Until Allāh's statement,

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

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

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

﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾

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

Until Allāh's statement,

﴿وَمَا كَانِ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا إِنَاءً فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾

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

Concerning Allāh's statement,

﴿وَأَعِزَّلَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي﴾

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

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

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

﴿عَسَىٰ أَلاَّ أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا﴾

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

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

﴿فَلَمَّا أَغْتَرَّهَمْ وَمَا يُعْبُدُونَ مِن دُونِ اللَّهِ وَهَيَّا لِهِمُ إِنشَاقَ وَيَعْقُوبَ وَكَأَلَّا جَمَلْنَا نِسَاءَ ۖ وَهَيَّا لَمْ مِّن رَّحْمِنَا وَجَمَلْنَا لَهُمُ لِسَانَ صِدْقٍ عَلِيمًا ۖ﴾

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

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

Allāh gave Ibrāhīm Ishāq and Ya'qūb

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

﴿وَيَعْقُوبَ نَافِلَةً﴾

﴿and Ya'qūb, a grandson.﴾ [21:72]

Also, Allāh says,

﴿وَمِن دُونِ ذَٰلِكَ إِسْحَاقَ وَيَعْقُوبَ﴾

﴿and after Ishāq, of Ya'qūb.﴾ [11:71]

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

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَدِي قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْحَاقَ﴾

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

he said unto his sons, "What will you worship after me?" They said, "We shall worship your God the God of your fathers, Ibrāhīm, Ismā'il and Ishāq." ﴿2:133﴾

Allāh only mentioned Ishāq and Ya'qūb here to show that He made Prophets from among his descendants and successors in order to give him relief and happiness in his life. This is why Allāh says,

﴿وَكَلَّا جَمَلًا نَبِيًّا﴾

﴿and each one of them We made a Prophet.﴾ [19:49]

If Ya'qūb had not become a Prophet in the lifetime of Ibrāhīm, then Allāh would not have limited the promise of prophethood to him, but He would have mentioned his son Yūsuf as well. For verily, Yūsuf was also a Prophet, just as the Messenger of Allāh ﷺ said in a Ḥadīth whose authenticity is agreed upon, when he was asked who was the best of people. He ﷺ said,

«يُوسُفُ نَبِيُّ اللَّهِ ابْنُ يَعْقُوبَ نَبِيِّ اللَّهِ ابْنُ إِسْحَاقَ نَبِيِّ اللَّهِ ابْنُ إِبْرَاهِيمَ خَلِيلِ اللَّهِ»

«The Prophet of Allāh, Yūsuf, the son of the Prophet of Allāh Ya'qūb, the son of the Prophet of Allāh Ishāq, the son of the Friend of Allāh Ibrāhīm.»^[1]

In another wording of this Ḥadīth, he said,

«إِنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفَ بْنَ يَعْقُوبَ بْنَ إِسْحَاقَ بْنَ إِبْرَاهِيمَ»

«Verily, the noble one is the son of the noble one, who is the son of the noble one, who is the son of the noble one. That is Yūsuf, the son of Ya'qūb, the son of Ishāq, the son of Ibrāhīm.»^[2]

Concerning Allāh's statement,

﴿وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا﴾

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

[1] *Faḥ Al-Bāri* 8:212.

[2] *Faḥ Al-Bāri* 6:460.

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

﴿وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾ وَنَدَّيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَوَقَّعْنَاهُ مِنْ رِجْمِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٢﴾﴾

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

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

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

Mentioning Mūsā and Hārūn

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

﴿وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا﴾

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

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

﴿إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ﴾

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

Concerning Allāh's statement,

﴿وَكَانَ رَسُولًا نَّبِيًّا﴾

[1] Aṭ-Ṭabari 18:208.

[2] Aṭ-Ṭabari 18:208.

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

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

Allāh said,

﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ﴾

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

﴿الأيمن﴾

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

Concerning His statement,

﴿وَوَقَّعْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا﴾

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

This means, "We responded to his request and his plea on behalf of his brother and We made him a Prophet as well."

This is as Allāh says in another Āyah,

﴿وَأَنِّي هَكَوْتُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْمًا يَصْدِيقُ إِنَِّّي أَخَافُ أَن يُكَذِّبُونِ﴾

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

Also, Allāh said,

﴿قَدْ أُوتِيَْتَ سَوْأَكَ يٰمُوسَى﴾

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

He also said,

﴿فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾ وَكَلِّمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾﴾

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

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

﴿وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٤﴾﴾

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

﴿وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٥﴾ وَكَانَ يُأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٦﴾﴾

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

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

Mentioning Ismā‘īl

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

Some said,

﴿صَادِقَ الْوَعْدِ﴾

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

﴿سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿١٢٤﴾﴾

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

So he was truthful in that.” Being true to one’s promise is one

[1] At-Ṭabari 18:211.

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَعْمَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَعْمَلُونَ ﴿٣﴾﴾

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

The Messenger of Allāh ﷺ said,

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

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

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

«حَدَّثَنِي فَصَدَّقَنِي، وَوَعَدَنِي فَوَفَّى لِي»

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

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

«لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ أُعْطَيْتَكَ هَكَذَا وَهَكَذَا وَهَكَذَا»

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

[1] Al-Bukhāri no.33,2682,2749,6095.

[2] Fath Al-Bārī 5:380.

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

Concerning Allāh's statement,

﴿وَكَانَ رَسُولًا نَّبِيًّا﴾

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

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

«إِنَّ اللَّهَ اصْطَفَىٰ مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ»

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

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

Allāh said,

﴿وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا﴾

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

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

This is as Allāh said to His Messenger ﷺ,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

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

Also, Allāh, the Exalted, said,

[1] *Faḥ Al-Bāri* 4 :554.

[2] *Muslim* 4 :1782.

﴿بَنَاتِيَّ الَّذِينَ مَاتُوا قَرَأَ أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ ﴿٦٦﴾

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

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

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

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

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

﴿وَأَذَكُرُّ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا﴾ ﴿٥٦﴾ وَرَفَعْتَهُ مَكَانًا عَلِيًّا ﴿٥٧﴾ ﴿

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

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

Mentioning Idrīs

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

[1] Abu Dāwud 2:73, Ibn Mājah 1:424.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٣٠٩
الْبُرُجَانِ

وَنَدْبَيْتَهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْتَهُ نَبِيًّا ﴿٥٤﴾ وَهَبْنَا لَهُ مِنْ رَحْمَتِنَا آخَاهُ هَارُونَ نَبِيًّا ﴿٥٥﴾ وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٦﴾ وَكَانَ يَا مُرَأَهُلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٧﴾ وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٨﴾ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٩﴾ أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجَبْتِنَا إِذْ أَنْتَلْنَا عَلَىٰ عِمِّيْمَ ؕ آيَاتِ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٦٠﴾ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيَاثًا ﴿٦١﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يظْلَمُونَ شَيْئًا ﴿٦٢﴾ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿٦٣﴾ لَا تَسْمَعُونَ فِيهَا لِقَاءَ إِنْشَاءٍ وَلَا يَسْمَعُونَ فِيهَا لِقَاءَ رِجَالٍ مُرْتَبِدٍ وَلَا يُذَقُّونَ فِيهَا لَذَّةَ آبٍ يَمْرِئٍ مُنْتَلِئٍ مِنْ جِبَدٍ فِئًّا ﴿٦٤﴾ وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفُنَا وَمَا يَنْبَغِي ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٥﴾

Sufyān reported from Mansūr that Mujāhid said,

﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٩﴾﴾

﴿And We raised him to a high station.﴾

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

﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٩﴾﴾

﴿And We raised him to a high station.﴾

“This means Paradise.”

﴿أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجَبْتِنَا إِفَّا نُنزِّلُ عَلَيْهِمْ آيَاتِ الرَّحْمَنِ خَرُّوا سُجَّدًا

وَبُكِيًّا ﴿٦٠﴾﴾

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

These Prophets are the Chosen Ones

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

[1] Aṭ-Ṭabari 18:213.

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

﴿الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ﴾

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

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

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

﴿وَلِذَلِكَ فَجَعَلْنَا لِبِئْرِهِمْ عَلَاقًا وَمَعْلُومًا وَمَعْلُومًا لَهُمْ إِنْ هَدَيْتَنَا مِنْ قَبْلُ وَسَوَّغْنَا لَهُمْ فَسْخَافَ فِي الْأَرْضِ وَجَعَلْنَا لَبِئْرِهِمْ سَلٰمًا وَغُلًّا عَلَيْهِمْ سُلٰمَاتٍ ۗ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ﴾

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

^[1] Aṭ-Ṭabari 18:214.

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

Until Allāh's statement,

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ أَفْسَدُوا﴾

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

Allāh, the Exalted, says,

﴿وَمِنْهُمْ مَن فَصَّصْنَا عَلَيْكَ وَمِنْهُمْ مَن لَّمْ نَقْصُصْ عَلَيْكَ﴾

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

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

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ أَفْسَدُوا﴾

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

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

Allāh, the Exalted, said in this noble *Āyah*,

﴿إِنَّا نُنزِّلُ عَلَيْهِمْ آيَاتِنَا بِالرِّحْمَنِ خَرُّوا سُجَّدًا وَسَبِّحُوا﴾

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

This means that when they heard the Words of Allāh,

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

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

﴿خَلَفَ مِنْ بَدِيهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَةَ فَسُوفَ يَلْقَوْنَ عَذَابًا ۖ إِلَّا مَنْ تَابَ
وَأَمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظَلَّمُونَ فِيهَا﴾

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

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

They were succeeded by Wicked People and Good People

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

(خَلَفَ مِنْ بَدِيهِمْ خَلْفٌ)

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

﴿أَضَاعُوا الصَّلَاةَ﴾

﴿*who have lost Ṣalāh*﴾

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

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

﴿خَلَفَ مِنْ بَدِينِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ﴾

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

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

﴿الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾

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

And He says,

﴿عَلَى صَلَاتِهِمْ دَائِمُونَ﴾

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

And He says,

﴿عَلَى صَلَاتِهِمْ يُحَافِظُونَ﴾

﴿Who guard their Ṣalāh.﴾” [23:9]

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

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

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

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

[1] Aṭ-Ṭabari 18:215.

[2] Aṭ-Ṭabari 18:216.

[3] Aṭ-Ṭabari 18:216.

and prescribed times.”^[1]

Allāh said,

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

﴿So they will meet Ghayy.﴾

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

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

﴿So they will meet Ghayy.﴾

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

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

﴿So they will meet Ghayy.﴾

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

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

﴿So they will meet Ghayy.﴾

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

Allāh said,

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا﴾

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

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

﴿فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يظَلَمُونَ شَيْئًا﴾

[1] Aṭ-Ṭabarī 18:216.

[2] Aṭ-Ṭabarī 18:219.

[3] Aṭ-Ṭabarī 18:218.

[4] Aṭ-Ṭabarī 18:218.

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

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

«التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ»

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

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

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

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

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

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

﴿جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُمْ كَانُوا وَعَدُّهُ مُتَأَنِّينَ ﴿٦١﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا

سَلَامًا وَهُمْ فِيهَا يَبْكُونَ ﴿٦٢﴾ وَعِشْيَانًا ﴿٦٣﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٤﴾﴾

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

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

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

¹¹ Ibn Majāh 2:1420.

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

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

﴿إِنَّهٗ كَانَ وَعْدُهُ مَأْتِيًا﴾

﴿Verily, His promise must come to pass.﴾

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

﴿كَانَ وَعْدُهُ مَفْعُولًا﴾

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

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

﴿مَأْتِيًا﴾

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

﴿مَأْتِيًا﴾

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

Concerning Allāh's statement,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا﴾

﴿They shall not hear therein any Laghw.﴾

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

﴿إِلَّا سَلَامًا﴾

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

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْيِيمًا ۚ إِلَّا قِيلًا سَلَامًا ۚ﴾

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

Concerning His statement,

﴿وَلَهُمْ فِيهَا بَكْرَةٌ وَعِشَاءٌ﴾

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

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

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

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

[1] Aḥmad 2:316.

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

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

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

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

«وَلَمْ يَرْفُطْ فِيهَا بَكْرَةً وَعَشِيًّا»

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

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

«وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي تِلْكَ الْجَنَّةِ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ بَرًّا ۖ»

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

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

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

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

Until His saying,

«أُولَئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾»

«These are indeed the inheritors. Who shall inherit the

[1] *Faḥ Al-Bāri* 6 :367, Muslim 4 :2180.

[2] Aḥmad no. 2390.

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

﴿وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ لَمْ مَّا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا﴾^[1] رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿64﴾

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

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

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

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

«مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟»

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

Then this Āyah was revealed,

﴿وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ﴾

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

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

﴿وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ﴾

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

Allāh said,

﴿لَمْ مَّا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾

[1] Aḥmad 1 :231.

[2] *Fath Al-Bāri* 8 :282.

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

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

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

﴿وَمَا بَيْنَ ذَلِكَ﴾

﴿and what is between those two;﴾

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

﴿مَا بَيْنَ آدِينَا﴾

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

﴿وَمَا خَلْفَنَا﴾

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

﴿وَمَا بَيْنَ ذَلِكَ﴾

﴿what is between those two;﴾

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

Concerning Allāh's statement,

﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾

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

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

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

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

[1] Aṭ-Ṭabari 18:224.

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

[3] Aṭ-Ṭabari 18:225.

تَبَارَكَ الَّذِي

٣١٠

الَّذِي خَلَقَ

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾ وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْتَهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عَيْنًا ﴿٦٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾ وَإِنْ يَنْكُرُهُ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾ ثُمَّ نَسْجِي الَّذِينَ أَنْفَقُوا وَنَذَرْنَا الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾ وَإِذَا نُنَادِي عَلَيْهِمْ ءَايَتُنَا يَنْتَنِي قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرِيًّا ﴿٧٤﴾ قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدْحًا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾ وَيَزِيدُ اللَّهُ الَّذِينَ أَحْتَدَوْا هُدًىٰ وَالْبَاقِيْنَ الصَّالِحِيْنَ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

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

﴿فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

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

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

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

﴿وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْتَهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عَيْنًا ﴿٦٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾﴾

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

[1] Aṭ-Ṭabari 18:226.

[2] Aṭ-Ṭabari 18:226.

[3] Al-Qurṭūbi 11:130.

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

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

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

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

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

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

﴿وَإِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُكُمْ أَوْدًا كَمَا تُرَبُّوا أَهْنَا لَمِنَ خَلْقٍ جَدِيدٍ﴾

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

Allāh also says,

﴿أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِن تُطْفَأٍ فَإِنَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٨﴾ وَصَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُبْنِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٩﴾ قُلْ بِحَيْثُهَا أَلَدْتِ أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٨٠﴾﴾

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

And Allāh says here in this Sūrah,

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

﴿وَقَوْلِ الْإِنْسَانِ أَوْنَا مَا مِثْلَ لَسَوَفُ أُنْحَرُ حَيًّا ۗ أَوَّلًا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِنْ قَبْلُ وَلَمْ
يَكْ شَيْئًا ۗ﴾

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

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

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

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

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

﴿يَقُولُ اللَّهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَنْ يَكْذِبَنِي، وَأَذَانِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَنْ يُؤْذِنِي، أَمَا تَكْذِيبُهُ إِنِّي قَوْلُهُ لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ آخِرِهِ، وَأَمَا أَذَاهُ إِنِّي قَوْلُهُ إِنَّ لِي وَلَدًا وَأَنَا الْأَخْذُ الصَّمْدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

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

Concerning Allāh's statement,

﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ﴾

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

[1] Aḥmad 2 :350.

the Shayātīn,﴾

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

﴿ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا﴾

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

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

﴿وَرَىٰ كُلُّ أُمَّةٍ جَاثِيَةً﴾

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

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

Concerning Allāh's statement,

﴿ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ﴾

﴿Then indeed We shall drag out from every sect﴾

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

﴿أَبْهَمَ أَشَدَّ عَلَى الرَّحْمَنِ عِثًّا﴾

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

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

﴿ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَهْبَمَهُمْ أَشَدَّ عَلَى الرَّحْمَنِ عِثًّا﴾

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

[1] Aṭ-Ṭabari 18:227.

[2] Aṭ-Ṭabari 18:228.

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

This is similar to Allāh's statement,

﴿حَتَّىٰ إِذَا أَدَارَكُوا فِيهَا جِيمًا قَالَتْ أَخْرَجْنَاهُم لِأُولِنَاهُمْ رَبَّنَا هَؤُلَاءِ أَصَلُّونَا فَعَذَابِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ﴾

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

﴿بِمَا كُنتُمْ تَكْسِبُونَ﴾

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

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

﴿ثُمَّ لَنَعْلَمَنَّ بِالَّذِينَ هُمْ أََوْلَىٰ بِمَا صِلَانَا﴾

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

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

﴿قَالَ لِكُلِّ ضِعْفٌ وَلٰكِنْ لَا تَعْلَمُونَ﴾

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

﴿وَلَمَّا سَكَرَ لِأَنَّ وَاوَدَهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا﴾ ثُمَّ نَجَّيْنَا الَّذِينَ آمَنُوا وَنُدْرُ الْفَالِغِيَّتِ فِيهَا جِثَا﴾

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

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

[1] Ad-Durr Al-Manthūr 5 :533.

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

Ibn Jarir reported from 'Abdullah that he said concerning Allāh's statement,

﴿وَلَنْ يَنْصُرَكَ إِلَّا وَاِدْعَا﴾

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

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

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

«لَا يَدْخُلُ النَّارَ أَحَدٌ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ»

«No one who was present at the battles of Badr and Hudaibiyyah (of the Muslims) will enter into the Hellfire.»

Then, Ḥafṣah said, "Doesn't Allāh say,

﴿وَلَنْ يَنْصُرَكَ إِلَّا وَاِدْعَا﴾

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

The Messenger of Allāh ﷺ replied by reciting,

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا﴾

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

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

^[1] Aṭ-Ṭabari 18:232.

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

«لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَالِدِ تَمَسُّهُ النَّارُ إِلَّا تَجَلَّى الْقَسَمِ»

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

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

﴿وَلَنْ يَنْكُرَ إِلَّا وَارِدَهَا﴾

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

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

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

﴿كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا﴾

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

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

Concerning Allāh's statement,

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا﴾

«Then We shall save those who had Taqwā.»

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

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

[2] *Aṭ-Ṭabari* 18:237.

[3] *Aṭ-Ṭabari* 18:237.

[4] *Aṭ-Ṭabari* 18:237.

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

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثْيًا ﴿٧١﴾﴾

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

﴿وَإِذَا نُنَزَّلُ عَلَيْهِمْ آيَاتُنَا يَنصُبُ قَالِ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٢﴾ وَكَذَلِكَ قَالَهُمْ مِنْ قَبْلِهِمْ مِنْ قَوْمِهِمْ أَحْسَنُ أَنتَا وَرَبِّكَ يَا وَيْلَهُ﴾

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

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

The Disbelievers boast over Their good Fortune in the World

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

﴿خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا﴾

﴿best dwellings and the finest *Nadiyyan*.﴾

[1] *Fath Al-Bāri* 13:48.

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

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

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

Nūh's people said,

﴿أَتُؤْمِنُ لَكَ وَأَتَّبِعَكَ الْأَرْذَلُونَ﴾

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

And Allāh says,

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾

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

This is why Allāh refuted their doubts:

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ﴾

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

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

﴿هُمُ أَحْسَنُ أَتْنَا وَرِيَاءٍ﴾

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

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

﴿خَيْرَ مَقَامًا وَأَحْسَنُ نَدِيًّا﴾

﴿best dwellings and finest Nadiyyan.﴾

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

﴿كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَارٍ كَبِيرٍ ﴿٢٦﴾﴾

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

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

﴿وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ﴾

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

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

﴿قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَبْدُدْ لَهُ الرَّحْمَنُ مَتًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِذَا الْعَذَابُ رَبَّاءٌ السَّاعَةَ
فَسَيَلْتَهُمْ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا﴾

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

[1] Aṭ-Ṭabari 18:239,241.

[2] Aṭ-Ṭabari 18:239.

The Rebellious Person is given Respite but He is not forgotten

Allāh, the Exalted, says,

﴿قُلْ﴾

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

﴿مَنْ كَانَ فِي الضَّلَالَةِ﴾

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

﴿فَلْيَسُدَّ لَهُ الرِّجْمُ مَنًّا﴾

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

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

﴿حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ﴾

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

that will strike him,

﴿وَأَمَّا السَّاعَةُ﴾

﴿or the Hour﴾ that will come suddenly,

﴿فَسَيَعْلَمُونَ﴾

﴿they will come to know﴾ at that time,

﴿مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُودًا﴾

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

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

﴿يَأْتِيهَا الَّذِينَ هَادُوا إِنْ رَعَيْتُمْ أَنْكُمُ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ آلِهَاتٍ فَتَسْتَوُوا أَلْوَتَ إِنْ كُنْتُمْ

﴿صٰدِقِيْنَ﴾

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

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

﴿فَمَنْ حَاجَّكَ فِيهِ مِنْ بَدِ مَا جَاءَكَ مِنَ الَّذِينَ قُلْنَا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ﴾

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

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

﴿وَوَدِدْتُ اللَّهُ الَّذِينَ أَهْتَدُوا هُدًى وَابْتِغَيْتُ الصَّلَاحَ خَيْرٌ عِنْدَ رَبِّكَ نَوَافًا وَخَيْرٌ مَرَدًا﴾

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

Increasing Guidance of Those Who are guided

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

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

﴿وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هُدًىٰ ۖ أَمْ إِنَّمَا أُوتِينَا ۗ﴾

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

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

﴿وَالَّذِينَ عَمِلُوا الصَّالِحَاتِ﴾

﴿And the righteous good deeds that last﴾

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

﴿خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا﴾

﴿(they) are better with your Lord for reward.﴾

meaning the recompense and reward.

﴿وَحَيْرٌ مَّرَدًّا﴾

﴿and better for resort.﴾ meaning in the final outcome, the result for its doer.

﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ الْغَيْبَ أَمْ أُنقِذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنُرْسِلُهُمَا بِقَوْلِ وَيَأْتِينَا فَرَادًا ﴿٨٠﴾﴾

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

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

﴿79. Nay, We shall record what he says, and We shall increase his torment;﴾

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

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

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

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

﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيكَ مَالًا وَلَوْلَا ﴿١﴾

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

﴿وَأَيُّنَا فَرَدَا﴾

﴿and he shall come to Us alone.﴾^[1]

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

﴿أَرَأَيْتَ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾

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

"This means an agreement."^[2]

Concerning Allāh's statement,

﴿أَطَّلَعَ الْغَيْبِ﴾

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

﴿لَأُوتِيكَ مَالًا وَلَوْلَا﴾

[1] Aḥmad 5:111.

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

﴿I shall certainly be given wealth and children.﴾

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

﴿أَرَأَيْتَ إِذْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾

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

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

Concerning Allāh’s statement,

﴿كَلَّا﴾

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

﴿سَنَكْتُبُ مَا يَقُولُ﴾

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

﴿وَنَسُدُّ لَكَ مِنَ الْعَذَابِ مَدًّا﴾

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

﴿وَنَزِّنُكَ مَا يَقُولُ﴾

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

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

﴿وَأَيُّنَا فَرَدًّا﴾

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

﴿وَأَخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِمَادَنِيهِمْ وَيَكُونُونَ عَلَيْهِمْ

[1] *Fath Al-Bārī* 4 :273.

ضِدًّا ﴿٨٢﴾ أَلَمْ نَرِ أَتَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوَضَّعُوا لَهُمْ أَرَأَيْتُمْ إِيَّاهُمْ إِنَّمَا تَعْبُدُونَ إِلَّا اللَّهَ لَهُمُ الْعَدَاةُ ﴿٨٣﴾

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

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

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

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

The Idols of the Polytheists will deny Their Worship

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

﴿كَلَّا سَيَكْفُرُونَ بِبِئَاتِهِمْ﴾

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

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

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

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُمْ إِلَّاءَ يَوْمَ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِبِئَاتِهِمْ كَافِرِينَ ﴿٦﴾﴾

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

As-Suddi said,

﴿كَلَّا سَيَكْفُرُونَ بِبِعَادَتِهِمْ﴾

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

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

Allāh said,

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

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

As-Suddi said,

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

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

Ad-Ḍaḥḥāk said,

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

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

The Power of the Devils over the Disbelievers

Concerning Allāh’s statement,

﴿إِنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تُوۡفِقُهُمۡ ۚ أَنۡ يَفۡسُقُوا﴾

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

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

[1] Aṭ-Ṭabari 18:251.

[2] Aṭ-Ṭabari 18:250.

[3] Aṭ-Ṭabari 18:251.

[4] Ad-Durr Al-Manthūr 5:538.

[5] Aṭ-Ṭabari 18:252.

﴿وَمَنْ يَتُورْ عَنْ ذِكْرِ الرَّحْمَنِ نُفَعِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾﴾

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

Concerning Allāh’s statement,

﴿فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٤١﴾﴾

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

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

﴿إِنَّمَا نَعُدُّ لَهُمْ عَدًّا﴾

﴿We only count out to them a number.﴾

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

Allāh says,

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَفِيلاً عَمَّا يَتَّبِعُونَ ﴿٤٢﴾﴾

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

And He says,

﴿فَهَبْ لِكُلِّ الْكَافِرِينَ أَهْلَهُمْ رَوْحًا ﴿٧٧﴾﴾

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

And Allāh says,

﴿إِنَّمَا نُؤَخِّرُكُمْ لَعَلَّكُمْ تَرْجِعُونَ ﴿١٧٨﴾﴾

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

﴿نُؤَخِّرُهُمْ فَلْيَلْأَمَّهُمْ غِيظُ ﴿١٧٩﴾﴾

[1] Aṭ-Ṭabari 18:252.

الْحَمْدُ لِلَّهِ

٣١١

الْحَمْدُ لِلَّهِ

أَفْرَأَيْتَ الَّذِي كَفَرْنَا بِئِنَّا وَقَالَ لَا وَتَبَّ مَا لَؤُودًا
 ﴿٧٦﴾ أَطْلَعَ الْغَيْبَ أَوْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٧﴾ كَلَّا
 سَتَكُنُّبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٨﴾ وَنَزَّلْنَاهُ
 مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٧٩﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً
 لِيَكُونُوا لَهُمْ عِزًّا ﴿٨٠﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
 عَلَيْهِمْ ضِدًّا ﴿٨١﴾ أَلَمْ نَرَأِنَا أَرْسَلْنَا الشَّيْطِينَ عَلَى الْكَافِرِينَ
 تَوْرَهُمْ آزًا ﴿٨٢﴾ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا ﴿٨٣﴾
 يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٤﴾ وَنَسُوقُ الْمُجْرِمِينَ
 إِلَىٰ جَهَنَّمَ وَرِدًّا ﴿٨٥﴾ لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ
 الرَّحْمَنِ عَهْدًا ﴿٨٦﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٧﴾ لَقَدْ
 جِئْتُمْ شَيْئًا إِذَا ﴿٨٨﴾ تَكَادَ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ
 وَتَشَقُّ الْأَرْضُ وَنَحَرَ لِجِبَالٍ هَدًّا ﴿٨٩﴾ أُن دَعَا لِلرَّحْمَنِ وَلَدًا
 ﴿٩٠﴾ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩١﴾ إِنْ كُنَّ مِنْ فِي
 السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عِدًّا ﴿٩٢﴾ لَقَدْ أَحْضَمُّم
 وَعَدَّهُمْ عَدًّا ﴿٩٣﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩٤﴾

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

﴿قُلْ تَسْمَعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ﴾

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

As-Suddi said,

﴿إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا﴾

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

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًّا ﴿٨٥﴾ لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ

﴿عِنْدَ الرَّحْمَنِ عَهْدًا﴾ ﴿٨٦﴾

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

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

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

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

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

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

﴿وَرَدًا﴾

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

﴿أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَوَاتًا ۗ﴾

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

Ibn Abi Ḥātim reported from ‘Amr bin Qays Al-Mulāī, who reported from Ibn Marzūq that he said,

﴿يَوْمَ نَحْمُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًا ۗ﴾

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

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

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

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدًّا﴾

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

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

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدًّا﴾

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

“Riding.”^[1] His saying,

﴿وَسَوْفَ الْمَجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًّا﴾

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

This means parched and thirsty.

﴿لَا يَمْلِكُونَ الشَّفْعَةَ﴾

﴿None shall have the power of intercession.﴾

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

﴿فَمَا لَنَا مِن شَافِعِينَ﴾ وَلَا صَافِيَةَ جِيسٍ ﴿﴾

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

Allāh said,

﴿إِلَّا مَن آتَىٰ عِنْدَ الرَّحْمَنِ عَهْدًا﴾

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

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

﴿إِلَّا مَن آتَىٰ عِنْدَ الرَّحْمَنِ عَهْدًا﴾

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

[1] Aṭ-Ṭabari 8:380.

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

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا﴾ ٨٨ ﴿لَقَدْ جِئْتُمْ شَيْئًا إِذَا﴾ ٨٩ ﴿تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ﴾
 ﴿وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا﴾ ٩٠ ﴿أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا﴾ ٩١ ﴿وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ﴾
 ﴿وَلَدًا﴾ ٩٢ ﴿إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا﴾ ٩٣ ﴿لَقَدْ أَحْصَيْنَاهُمْ وَعَدَّهُمْ﴾
 ﴿عَدَدًا﴾ ٩٤ ﴿وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا﴾ ٩٥ ﴿

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

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

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

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

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

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

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

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

The Stern Rejection of attributing a Son to Allāh

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

Allāh says,

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا﴾ ٨٨ ﴿لَقَدْ جِئْتُمْ﴾

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

[1] Aṭ-Ṭabari 18:257.

Indeed you have brought forth

This means, "In this statement of yours."

﴿شَيْئًا إِذَا﴾

﴿a thing Idda.﴾

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

﴿تَكَادُ السَّمَوَاتُ يَنْقَطِرْنَ مِنْهُ وَتَنشَقُّ الْأَرْضُ وَتَجْعَلُ لِجِبَالِهَا هَذَا ﴿١٠٠﴾ أَنْ دَعَوْا لِلرَّحْمَنِ
وَلَكَا ﴿١٠١﴾﴾

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

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

﴿تَكَادُ السَّمَوَاتُ يَنْقَطِرْنَ مِنْهُ وَتَنشَقُّ الْأَرْضُ وَتَجْعَلُ لِجِبَالِهَا هَذَا ﴿١٠٠﴾ أَنْ دَعَوْا لِلرَّحْمَنِ
وَلَكَا ﴿١٠١﴾﴾

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

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

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

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

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

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

«تِلْكَ أَوْجِبُ وَأَوْجِبُ»

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

Then he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ جِيءَ بِالسَّمَوَاتِ وَالْأَرْضِينَ، وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا تَحْتَهُنَّ، فَوُضِعْنَ فِي كِفَّةِ الْمِيزَانِ، وَوُضِعَتْ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فِي الْكِفَّةِ الْأُخْرَى لَرَجَحَتْ بِهِنَّ»

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

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

Ad-Ḍaḥḥāk said,

«نَكَادُ السَّمَوَاتُ يَنْفَطِرْنَ مِنْهُ»

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

«وَتَنَشَقُّ الْأَرْضُ»

«and the earth is split asunder,»

[1] Aṭ-Ṭabari 18:258.

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

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

﴿وَنَحَرُّ لِبَالِهَا هَمًّا﴾

﴿and the mountains Hadda.﴾

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

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

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

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

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

«إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

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

Allāh said;

﴿وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۗ﴾

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

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

﴿إِنْ كُنَّ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا مَا بِي الرَّحْمَنِ عَبْدًا ۗ لَقَدْ أَحْصَيْنَاهُمْ وَعَدَّهُمْ عَدًّا ۗ﴾

[1] Aḥmad 4:405.

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

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

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

﴿وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٥٦﴾﴾

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

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

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٥٧﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ قَوْمًا لُدًّا ﴿٥٨﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا ﴿٥٩﴾﴾

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

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

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

Allāh places Love of the Righteous People in the Hearts

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

«إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيْلَ، فَقَالَ: يَا جِبْرِيْلُ، إِنِّي أُحِبُّ فُلَانًا فَأَحِبَّهُ قَالَ: فَيَحِبُّهُ جِبْرِيْلُ، قَالَ: ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ، قَالَ: فَيَحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُرْضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَإِنَّ اللَّهَ إِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيْلَ فَقَالَ: يَا جِبْرِيْلُ إِنِّي أَبْغَضُ فُلَانًا فَأَبْغِضْهُ، قَالَ: فَيَبْغِضُهُ جِبْرِيْلُ، ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يَبْغِضُ فُلَانًا فَأَبْغِضُوهُ، قَالَ: فَيَبْغِضُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُرْضَعُ لَهُ الْبَغْضَاءُ فِي الْأَرْضِ»

«Verily, whenever Allāh loves a servant of His, He calls Jibrīl and says, "O Jibrīl, verily I love so-and-so, so love him." Thus, Jibrīl will love him. Then, he (Jibrīl) will call out to the dwellers of the heavens, "Verily, Allāh loves so-and-so, so you too must love him." Then the dwellers of the heavens love him and he will be given acceptance in the earth. Whenever Allāh hates a servant of His, He calls Jibrīl and says, "O Jibrīl, verily I hate so-and-so, so hate him." Thus, Jibrīl will hate him. Then, he (Jibrīl) will call out amongst the dwellers of the heavens, "Verily, Allāh hates so-and-so, so you too must hate him." Then the dwellers of the heavens hate him and hatred for him will be placed in the earth.»^[1]

Al-Bukhāri and Muslim reported narrations similar to this.^[2]

Ibn Abi Hātim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيْلَ: إِنِّي قَدْ أَحْبَبْتُ فُلَانًا فَأَحِبَّهُ، فَيُنَادِي فِي السَّمَاءِ، ثُمَّ يُنَزَّلُ لَهُ الْمَحَبَّةُ فِي أَهْلِ الْأَرْضِ، فَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ اللَّهُ رِزْقًا وَسَعَةً﴾

«Whenever Allāh loves a servant of His, He calls Jibrīl (saying), "Verily, I love so-and-so, so love him." Then, Jibrīl calls out into the heavens and love for him descends among the people of the earth. That is the meaning of the statement of Allāh, the Mighty and Sublime: «Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love

[1] Aḥmad 2:413,514.

[2] Faḥ Al-Bāri 1:476, Muslim 4:2030.

for them.﴾^[1] » [19:96]

This was also reported by Muslim and At-Tirmidhi and At-Tirmidhi said, “*Ḥasan Ṣaḥīḥ*.”^[2]

The Qur’ān descended to give Glad Tidings and to warn
Allāh said;

﴿فَإِنَّمَا يَسَّرْنَاهُ﴾

﴿So, We have made this easy﴾

meaning the Qur’ān.

﴿بِلِسَانِكَ﴾

﴿in your own tongue,﴾

This is an address to Prophet Muḥammad ﷺ and it means that the Qur’ān is in the pure, complete and eloquent Arabic language.

﴿لِيُنشِرَ بِهِ الْبُشْرَى﴾

﴿that you may give glad tidings to those who have Taqwā,﴾
those who respond to Allāh and believe in His Messenger ﷺ,

﴿وَنُنذِرَ بِهِ قَوْمًا لُدًّا﴾

﴿and warn with it the people who are Ludda.﴾

meaning, the people who have deviated away from the truth and are inclined towards falsehood.

His saying,

﴿وَكَمْ أُمَّةً قَدْ أَهَلْنَا مِنْ قَبْلِهِمْ﴾

﴿And how many a generation before them have We destroyed!﴾

means from the nations that disbelieved in the signs of Allāh and rejected His Messengers.

﴿هَلْ يَجِدُ مِنْهُمْ مِثْقَالَ ذَرَّةٍ خَيْرًا أَمْ يَنْسَعُ لَهُمْ الْخُفَى﴾

﴿Can you find a single one of them or hear even a whisper of them?﴾

Meaning, ‘have you seen any of them or even heard a whisper

[1] ‘Abdur-Razzāq 10:450.

[2] Muslim 4:1031, *Tuḥfat Al-Aḥwadhī* 8:608.

from them.' Ibn 'Abbās, Abu Al-'Āliyah, 'Ikrimah, Al-Ḥasan Al-Baṣrī, Sā'īd bin Jubayr, Aḍ-Ḍaḥḥāk and Ibn Zayd all said, "This means any sound."^[1] Al-Ḥasan and Qatādah both said that this means, "Do you see with your eye, or hear any sound?"^[2]

This is the end of the *Tafsīr* of *Sūrah Maryam*. All praises and thanks are due to Allāh. Following this will be the *Tafsīr* of *Sūrah Ṭa Ha*, Allāh willing and all praise is due to Allāh.

[1] Aṭ-Ṭabari 18 :265.

[2] Aṭ-Ṭabari 18 :265.

The Tafsīr of Sūrah Ṭa Ha (Chapter - 20)

Which was revealed at Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿مَلَهُ﴾ مَا أُنزِلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْفَى ﴿١﴾ إِلَّا تَذَكُّرًا لِّمَن يَخْشَى ﴿٢﴾ تَزِيلًا لِّمَن خَلَقَ
الْأَرْضَ وَالسَّمَوَاتِ وَالْعُلَى ﴿٣﴾ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٤﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٥﴾ وَإِن يُجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٦﴾ اللَّهُ لَا إِلَهَ إِلَّا
هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٧﴾ ﴿٨﴾

﴿1. Ṭa Ha.﴾

﴿2. We have not sent down the Qur'ān unto you to cause you distress.﴾

﴿3. But only as a Reminder to those who fear (Allāh).﴾

﴿4. A revelation from Him Who created the earth and high heavens.﴾

﴿5. The Most Gracious Istawā the Throne.﴾

﴿6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.﴾

﴿7. And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.﴾

﴿8. Allāh! There is no God but Him! To Him belong the Best Names.﴾

The Qur'ān is a Reminder and a Revelation from Allāh

We have already discussed the separated letters at the beginning of Sūrah Al-Baqarah, so there is no need to repeat its discussion here.

Allāh says,

﴿مَا أُنزِلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْفَى﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٣١٢

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ
الرَّحْمَنُ وُدًّا ﴿١٦٦﴾ فَإِنَّمَا يَسْتَرْزُقُهُ بِإِسْرَافِكَ لِنُبَشِّرِ بِهِ
الْمُتَّقِينَ وَنُذِرُ بِهِ بِعَقْمٍ آلِدًا ﴿١٦٧﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمُ
مِّن قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿١٦٨﴾

سُورَةُ طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ﴿١﴾ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا تَذَكُّرَةً
لِّمَن يَخْشَى ﴿٣﴾ تَنزِيلًا مِّنْ خَلْقِ الْأَرْضِ وَالسَّمَوَاتِ الْعُلَى ﴿٤﴾
الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾ وَإِن يُجْهَرَا بِالْقَوْلِ
فَإِنَّهُ يَعْلَمُ السِّرَ وَأَخْفَى ﴿٧﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ
الْحُسْنَى ﴿٨﴾ وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾ إِذْ رَأَى أَنَارًا
قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ
أَوْ آجِدُ عَلَى النَّارِ هُدًى ﴿١٠﴾ فَلَمَّا أَنهَا تُودِي بِمُوسَى ﴿١١﴾
إِنِّي أَنَارُ بِكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

«We have not sent down the Qur'an unto you to cause you distress,»

Juwaybir reported that Ad-Ḍahhāk said, "When Allāh sent the Qur'an down to His Messenger ﷺ, he and his Companions adhered to it. Thus, the idolators of the Quraysh said, 'This Qur'an was only revealed to Muḥammad to cause him distress.' Therefore, Allāh revealed,

طه ﴿١﴾ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ
لِتَشْقَى ﴿٢﴾ إِلَّا تَذَكُّرَةً لِّمَن
يَخْشَى ﴿٣﴾

«Tā Hā. We have not sent down the Qur'an unto you to cause you distress, but only as a

Reminder to those who fear (Allāh). ﴿١﴾

The matter is not like the people of falsehood claim. Rather, whomever Allāh gives knowledge to, it is because Allāh wants him to have an abundance of good. This like what is confirmed in the Two *Ṣaḥīḥs* on the authority of Ibn Mas'ūd, who said that the Messenger of Allāh ﷺ said,

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ»

«Whomever Allāh wants good for, then He gives him the understanding of the religion.»^[2]

Mujāhid commented on Allāh's statement,

[1] Al-Qurṭubi 11:167.

[2] *Faṭḥ Al-Bāri* 1:197, Muslim 2:719.

﴿ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴾

﴿We have not sent down the Qur'ān unto you to cause you distress,﴾

“This is like His statement,

﴿ مَا تَقْرَأُوا مَا يَتَّخِرُ مِنْهُ ﴾

﴿So recite as much of the Qur'ān as may be easy (for you).﴾
[73:20]

For, the people used to hang ropes at their chests (to hang on to when tired) in the prayer.”^[1] Qatādah said,

﴿ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴾

﴿We have not sent down the Qur'ān unto you to cause you distress,﴾

“No, by Allāh, He did not make it a thing of distress. Rather, He made it a mercy, a light and a guide to Paradise.”^[2]
Allāh said,

﴿ إِلَّا نَذِيرًا لِمَنْ يَخْشَى ﴾

﴿But only as a Reminder to those who fear (Allāh).﴾

Allāh revealed His Book and sent His Messenger ﷺ as a mercy for His servants, so that the person who reflects may be reminded. Thus, a man will benefit from what he hears of the Book of Allāh, it is a remembrance in which Allāh revealed what He permits and prohibits.

His saying,

﴿ تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴾

﴿A Revelation from Him (Allāh) Who has created the earth and high heavens.﴾

means, ‘This Qur'ān, which has come to you, O Muḥammad, is a revelation from your Lord. He is the Lord of everything and its King. He is Most Able to do whatever He wills. He created the earth with its low depths and dense regions. He created the lofty heavens with their high altitudes and

[1] Aṭ-Ṭabari 18:269.

[2] Aṭ-Ṭabari 18:269.

subtleties.' It has been reported in a *Hadīth*, which At-Tirmidhi and others graded as authentic, that the density of each sky of the heavens is the distance of five hundred years travel and the distance between it and the next heaven is also five hundred years.^[1]

Concerning Allāh's statement,

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

﴿The Most Gracious Istawā the Throne.﴾

A discussion concerning this has already preceded in *Sūrat Al-A'raf*, so there is no need to repeat it here.^[2] The safest path to take in understanding this, is the way of the Salaf (predecessors). Their way was to accept that which has been reported concerning this from the Book and the Sunnah without describing it, reinterpreting it, resembling it to creation, rejecting it, or comparing it to attributes of the creatures.

Concerning Allāh's statement,

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى﴾

﴿To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.﴾

This means all of this is owned by Him and in His grasp. It is all under His control, will, intent and judgement. He created all of this, He owns it and He is the God of all of it. There is no true God other than He and no Lord other than He.

Concerning Allāh's statement,

﴿وَمَا تَحْتَ الثَّرَى﴾

﴿and all that is under the soil.﴾

Muḥammad bin Ka'b said, "This means that which is beneath the seventh earth."^[3]

Concerning Allāh's statement,

[1] *Tuḥfat Al-Aḥwadhī* 9:185. The scholars consider this text to be authentic only from one of the Companions.

[2] See volume four, the *Tafsīr* of *Sūrat Al-A'raf* (7:54).

[3] Aṭ-Ṭabari 18:271.

﴿وَأَن يَجْهَر بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ الْسِرَّ وَالْخَفَى﴾ (٧)

﴿And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.﴾

This means that He Who revealed this Qur'an, has also created the high heavens and the earth and He knows that which is secret and what is even more hidden. As Allāh says,

﴿قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا﴾ (١١)

﴿Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."﴾ [25:6]

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

﴿يَعْلَمُ السِّرَّ وَالْخَفَى﴾

﴿He knows the secret and that which is yet more hidden.﴾

"The secret is what the son of Ādam hides within himself, and

﴿وَالْخَفَى﴾

﴿that which is yet more hidden.﴾

is the deeds of the son of Ādam, which are hidden before he does them. Allāh knows all of that. His knowledge encompasses that which has passed and that which is in the future and it is one, complete knowledge. In this regard, all of the creatures are as one soul to Him. That is the meaning of His statement,

﴿مَا خَلَقَكُمْ وَلَا بِمَعْنَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ﴾

﴿The creation of you all and the resurrection of you all are only as a single person.﴾ [31:28]^[1]

Concerning Allāh's statement,

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى﴾ (٨)

﴿Allāh! There is no God but Him! To Him belongs the Best Names.﴾

This means, 'He Who revealed this Qur'an to you (O

[1] Aṭ-Ṭabari 18:272.

Muḥammad), He is Allāh, there is no God except Him. He is the Owner of the Best Names and the most lofty attributes.'

﴿وَهَلْ أُنْتَك حَدِيثُ مُوسَىٰ ﴿٩﴾ إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُتُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي مَائِكُمْ
يَتَّبِعُنَّهَا يَخْبِرُونَ أَوْ أُنَادِي عَلَىٰ النَّارِ هُدًى ﴿١٠﴾﴾

﴿9. And has there come to you the story of Mūsā?﴾

﴿10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."﴾

A Discussion of the Message of Mūsā

From this point, Allāh begins to mention the story of Mūsā, how revelation began to come to Him, and Allāh's speaking directly to him. This occurred after Mūsā had completed the time agreed upon between he and his father-in-law that he would herd sheep. He was traveling with his family, and it has been said that he was headed for the land of Egypt, after having been away from it for more than ten years. He had his wife with him and he became lost on the way during a cold, wintery night. Therefore, he settled down, making a camp between some mountain passes and mountains that were covered with snow, sleet, dense clouds, darkness and fog. He began to try to make a fire with a kindling device he had with him, in order to produce some light, as was customary. However, it would not kindle anything and it even stopped giving off sparks. While he was in this condition, he saw a fire from the side of the mountain. It appeared to him to be a fire glowing from the right side of the mountain from where he was. He then announced the good news to his family saying,

﴿إِنِّي آنَسْتُ نَارًا لَعَلِّي مَائِكُمْ يَتَّبِعُنَّهَا يَخْبِرُونَ﴾

﴿Verily, I have seen a fire; perhaps I can bring you some burning brand﴾

This means a flame from a fire. In another Āyah he said,

﴿أَوْ جَذْوَةٍ مِّنَ النَّارِ﴾

﴿or a burning firebrand.﴾ [28:29] This is a coal that has a burning flame.

﴿تَمَلَّكُم مِّنْ سُلُوكِ﴾

﴿that you may warm yourselves.﴾ [28:29] This proves that it was in fact cold weather at that time.

Concerning his statement,

﴿يَقْسِ﴾

﴿some burning brand﴾ This proves that it was dark.

In reference to his statement,

﴿أَوْ أَجِدْ عَلَى النَّارِ هُدًى﴾

﴿or find some guidance at the fire.﴾

This means someone who can guide me to the road. This proves that he lost the road. This is as Ath-Thawri reported from Abu Sa'īd Al-A'war, from 'Ikrimah, from Ibn 'Abbās that he said concerning Allāh's statement,

﴿أَوْ أَجِدْ عَلَى النَّارِ هُدًى﴾

﴿or find some guidance at the fire.﴾

"This means someone who will guide me to the road. They were cold and had lost their way. Then, when he (Mūsā) saw the fire he said, 'Either I will find someone who can guide us to the road, or at least I can bring you all some fire that you can kindle with.'"^[1]

﴿فَلَمَّا أَنهَا تُودَى بِمُوسَى﴾ إِنَّهُ أَنَا رَبُّكَ فَاسْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١١﴾ وَأَنَا
 اشْتَرَيْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٢﴾ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِلذِّكْرِ ﴿١٣﴾
 إِذْ السَّاعَةُ مَابِيَةً أَكَادُ أَخْفِيهَا لِشَجَرِي كُلُّ نَفْسٍ بِمَا تَسْعَى ﴿١٤﴾ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ
 بِهَا وَاتَّقِ هَوْنَهُ فَتَرَدَّى ﴿١٥﴾

﴿11. And when he came to it (the fire), he was called by name: "O Mūsā!"﴾

﴿12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa."﴾

﴿13. "And I have chosen you. So listen to that which will be revealed (to you)"﴾

﴿14. "Verily, I am Allāh! There is no God but Me, so worship

[1] Aṭ-Ṭabari 18:277.

Me, and perform Ṣalāh for My remembrance."﴾

﴿15. "Verily, the Hour is coming - and I am almost hiding it - that every person may be rewarded for that which he strives."﴾

﴿16. "Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish."﴾

The First Revelation to Mūsā

Allāh, the Exalted, says,

﴿فَلَمَّا أَنهَا﴾

﴿And when he came to it,﴾

This is referring to the fire when he approached it.

﴿ثَوْدَىٰ يَمُوسَىٰ﴾

﴿He was called by name: "O Mūsā!"﴾

In another Āyah it says,

﴿ثَوْدَىٰ مِنْ شَطِئِ الْأَوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمُوسَىٰ إِذْ أَنَا اللَّهُ﴾

﴿He was called from the right side of the valley, in the blessed place, from the tree: "O Mūsā! Verily, I am Allāh."﴾ [28:30]

However, here Allāh says,

﴿إِنِّي أَنَا رَبُّكَ﴾

﴿Verily, I am your Lord!﴾

meaning, 'the One Who is talking to you and addressing you,'

﴿فَاخْلَعْ نَعْلَيْكَ﴾

﴿So take off your shoes;﴾

'Ali bin Abi Ṭālib, Abu Dharr, Abu Ayyub and others of the Salaf said, "They (his sandals) were from the skin of a donkey that was not slaughtered." It has also been said that he was only commanded to remove his sandals due to respect for the blessed spot.^[1]

Concerning Allāh's statement,

[1] Aṭ-Ṭabari 18:278.

﴿طُوًى﴾

﴿Ṭuwā﴾ ‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās said, “It is the name of the valley.”^[1] Others have said the same. This is merely mentioned as something to give more explanation to the story. It has also been said that it is a figure of speech, which comes from the command to place his feet down. It has also been said that it means ‘doubly sacred’ and that Ṭuwā is something that has repetitious blessings. However, the first opinion is most correct. It is similar to Allāh’s statement,

﴿إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْقُدْسِ طُوًى﴾

﴿When his Lord called him in the sacred valley of Ṭuwā.﴾
[79:16]

Allāh’s statement,

﴿وَأَنَا أَخْتَرُكَ﴾

﴿And I have chosen you.﴾ is similar to His statement,

﴿إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلِمَاتِي﴾

﴿I have chosen you above men by My Messages, and by My speaking (to you).﴾ [7:144]

This means over all human beings of that time. It has also been said that Allāh said, “O Mūsā, do you know why I chose to speak to you directly out of all of the people?” Mūsā said, “No.” Allāh then said, “Because I have not made anyone humble himself as much as you have humbled yourself.”

Concerning Allāh’s statement,

﴿فَاسْتَعِ لِمَا يُوحَى﴾

﴿So listen to that which will be revealed.﴾

“Now listen to what I say to you and what I reveal to you.”

﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا﴾

﴿Verily, I am Allāh! There is no God but Me,﴾

This is the first obligation upon all responsible people of age, that they know that there is no God worthy of worship except

[1] Aṭ-Ṭabari 18:281.

Allāh alone, Who has no partners.
Concerning Allāh's statement,

﴿فَاعْبُدْنِي﴾

﴿so worship Me,﴾ This means, "Single Me out alone for worship, and establish My worship without associating anything with Me."

﴿وَأَقِمِ السَّلَاةَ لِذِكْرِي﴾

﴿and perform Ṣalāh for My remembrance.﴾

It has been said that this means, "Pray in order to remember Me." It has also been said that it means, "And establish the prayer whenever you remember Me." There is a supporting evidence for this second statement in a *Ḥadīth* recorded by Imam Aḥmad from Anas, who said that the Messenger of Allāh ﷺ said,

«إِذَا رَفَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ غَفَلَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللَّهَ تَعَالَى
قَالَ: ﴿وَأَقِمِ السَّلَاةَ لِذِكْرِي﴾»^[1]

«Whenever one of you sleeps past the prayer, or he forgets to pray, then let him pray when he remembers it. For verily, Allāh said, ﴿And perform Ṣalāh for My remembrance.﴾»^[1]

In the Two *Ṣaḥīḥs* it is reported from Anas that the Messenger of Allāh ﷺ said,

«مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ»

«Whoever slept past the prayer, or forgot it, then his expiation is that he prays it when he remembers it. There is no expiation for it other than that.»^[2]

Concerning Allāh's statement,

﴿إِنَّ السَّاعَةَ آتِيَةٌ﴾

﴿Verily, the Hour is coming﴾ This means that it is established and there is no avoiding it. It will be and it is inevitable.

Concerning Allāh's statement,

﴿أَكَادُ أَنْفِيهَا﴾

[1] Aḥmad 3 :184.

[2] *Fath Al-Bāri* 2:84, Muslim 1 :477.

﴿I am almost hiding it﴾ Ad-Ḍaḥḥāk related from Ibn ‘Abbās that he used to recite it as, “I almost kept it hidden – from myself.”^[1] Ibn ‘Abbās then would say, “Because nothing is ever hidden from Allāh’s Self.”^[2] ‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās that he said,

﴿أَكَادُ أُخْفِيهَا﴾

﴿I am almost hiding it.﴾ “This means that no one knows its appointed time except Me (Allāh).”^[3]

Allāh also said,

﴿ثُقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً﴾

﴿Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.﴾ [7:187]

This means that its knowledge weighs heavily upon the dwellers of the heavens and the earth.

Concerning Allāh’s statement,

﴿لِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ﴾

﴿that every person may be rewarded for that which he strives.﴾

“I will establish it and it is inevitable. I will certainly reward every person who does something, according to what he did.”

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٢٤﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٢٥﴾﴾

﴿So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.﴾ [99:7-8]

﴿إِنَّمَا تُجْرَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾﴾

﴿You are only being requited for what you used to do.﴾ [52:16]

Allāh said,

﴿فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا﴾

﴿Therefore, let not divert you the one who believes not therein,﴾

[1] *Fath Al-Qadīr* 3:361.

[2] *Ad-Durr Al-Manthūr* 5:563.

[3] *Aṭ-Ṭabari* 18:285.

سورة طه
٢١٣
المعجزات

وَأَنَا أَخْتَرُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٧﴾ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٨﴾ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٩﴾ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿٢٠﴾ وَمَا تَلَكَ بِسَمِينِكَ يَمْوَسَىٰ ﴿٢١﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِي فِيهَا مَنَارِبٌ أُخْرَىٰ ﴿٢٢﴾ قَالَ أَفِيهَا يَمْوَسَىٰ ﴿٢٣﴾ فَأَلْقَاهَا فَإِذَا هِيَ حَبَّةٌ تَسْعَىٰ ﴿٢٤﴾ قَالَ خُذْهَا وَلَا تَحْزَنْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢٥﴾ وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ مَخْرُجٌ بَيْضَاءَ مِنْ غَيْرِ سَوَاءٍ آيَةٌ أُخْرَىٰ ﴿٢٦﴾ لِتُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ ﴿٢٧﴾ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٨﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٩﴾ وَيَسِّرْ لِي أَمْرِي ﴿٣٠﴾ وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٣١﴾ يَفْقَهُوا قَوْلِي ﴿٣٢﴾ وَاجْعَل لِّي وَزِيرًا مِنْ أَهْلِي ﴿٣٣﴾ هَازُونَ أَخِي ﴿٣٤﴾ أَشَدُّ بِهِ أَزْرَىٰ ﴿٣٥﴾ وَأَشْرِكُهُ فِي أَمْرِي ﴿٣٦﴾ كَيْ تَسْحَكَ كَثِيرًا ﴿٣٧﴾ وَتَذَكَّرَ كَثِيرًا ﴿٣٨﴾ إِنَّكَ كُنْتَ تَبْصِيرًا ﴿٣٩﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمْوَسَىٰ ﴿٤٠﴾ وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٤١﴾

The address here is directed towards all individuals who are responsible (and capable of taking heed to this message). This means, "Do not follow the way of the person who does not believe in the Hour (Day of Judgement) and he only pursues his desires in this worldly life. He disobeys his Lord and only follows his desires. Whoever behaves like these people, then verily he has failed and lost.

﴿فَرْدَى﴾

﴿lest you perish.﴾ This means that you will be destroyed and ruined.

﴿وَمَا يَنْفَعُهُ مَالُهُ إِذَا تَرَدَّى﴾

﴿And what will his wealth avail him when he goes down (in destruction)?﴾ [92:11]

﴿وَمَا تَلَكَ بِسَمِينِكَ يَمْوَسَىٰ ﴿٢١﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِي فِيهَا مَنَارِبٌ أُخْرَىٰ ﴿٢٢﴾ قَالَ أَفِيهَا يَمْوَسَىٰ ﴿٢٣﴾ فَأَلْقَاهَا فَإِذَا هِيَ حَبَّةٌ تَسْعَىٰ ﴿٢٤﴾ قَالَ خُذْهَا وَلَا تَحْزَنْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢٥﴾﴾

﴿17. "And what is that in your right hand, O Mūsā?"﴾

﴿18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."﴾

﴿19. (Allāh) said: "Cast it down, O Mūsā!"﴾

﴿20. He cast it down, and behold! It was a snake, moving quickly.﴾

﴿21. Allāh said: "Grasp it and fear not; We shall return it to its former state."﴾

The Stick of Mūsā turned into a Snake

This was a proof from Allāh for Mūsā and a great miracle. This was something that broke through the boundaries of what is considered normal, thus, it was a brilliant evidence that none but Allāh could do. It was also a proof that no one could come with the likes of this (from mankind) except a Prophet who was sent (by Allāh).

Concerning Allāh's statement,

﴿وَمَا تِلْكَ يَمِينِكَ يٰمُوسَىٰ﴾

﴿And what is that in your right hand, O Mūsā?﴾

Some of the scholars of *Tafsīr* have said, "He (Allāh) only said this to him in order to draw his attention to it." It has also been said, "He only said this to him in order to affirm for him what was in his hand. In other words, that which is in your right hand is a stick that you are familiar with. You will see what We are about to do to it now."

﴿وَمَا تِلْكَ يَمِينِكَ يٰمُوسَىٰ﴾

﴿And what is that in your right hand, O Mūsā?﴾

This is an interrogative phrase for the purpose of affirmation.

﴿قَالَ هِيَ عَصَايَ أَنُوكِّرُهَا عَلَيْهَا﴾

﴿He said: "This is my stick, whereon I lean..."﴾

I lean on it while I am walking.

﴿وَأَهْبُتُ بِهَا عَلَىٰ غَنَمِي﴾

﴿and wherewith I beat down branches for my sheep,﴾

This means, 'I use it to shake the branches of trees so that the leaves will fall for my sheep to eat them.' 'Abdur-Raḥmān bin Al-Qāsim reported from Imām Malik that he said, "[It is] when a man places his staff into a branch and shakes it so that its leaves and fruit will fall without breaking the stick. It

is not the same as striking or beating."¹¹ Maymūn bin Mahrān also said the same.

Concerning his statement,

﴿وَلِي فِيهَا مَنَاصِبٌ أُخْرَى﴾

﴿and wherein I find other uses.﴾

This means other benefits, services and needs besides this. Some of the scholars took upon themselves the burden of mentioning many of these obscure uses.

Concerning Allāh's statement,

﴿قَالَ أَتَاهَا يَمُوسَى﴾

﴿(Allāh) said: "Cast it down, O Mūsā!"﴾

"Throw down this stick that is in your right hand, O Mūsā."

﴿فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى﴾

﴿He cast it down, and behold! It was a snake, moving quickly.﴾

This means that the stick changed into a huge snake, like a long python, and it moved with rapid movements. It moved as if it were the fastest type of small snake. Yet, it was in the form of the largest snake, while still having the fastest of movements.

﴿تَسْعَى﴾

﴿moving quickly.﴾ moving restlessly.

Concerning Allāh's statement,

﴿سَنُيَدِّعُهَا سَيْرَتَهَا الْأُولَى﴾

﴿We shall return it to its former state.﴾ the form that it was in, as you recognized it before.

﴿وَأَمْسُمُ يَدَكَ إِلَى جَانِحِكَ فَخَرَجَ بَيْضَاءَ مِنْ غَيْرِ سَوَاءٍ ؕ أَيُّهُ لَأُرِيكَ مِنْ مَائِنَتِنَا
 الْكُبْرَى ۚ أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۚ قَالَ رَبِّ اجْعَلْ لِي صَدْرِي مُبَدَّرًا ۖ وَجَعَلْ لِي وَرَثَةً مِّنْ أَهْلِ ۚ هَؤُلَاءِ لَأَشَدُّ
 بِرَأْسِي عُقْدَةً مِّنْ لِّسَانِي ۚ يَتَّبِعُونَ قَوْلِي ۚ وَأَجْعَلْ لِي وَرَثَةً مِّنْ أَهْلِ ۚ هَؤُلَاءِ لَأَشَدُّ
 بِرَأْسِي عُقْدَةً مِّنْ لِّسَانِي ۚ وَأَشْرِكُهُ فِي أَمْرِي ۚ كَىٰ سَيْدَكَ كَبِيرًا ۚ وَتَذَكَّرَكَ كَبِيرًا ۚ إِنَّكَ كُنْتَ بِنَا
 بَصِيرًا﴾

[11] Ad-Durr Al-Manthūr 5:564.

- ﴿22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,"﴾
- ﴿23. "That We may show you (some) of Our greater signs."﴾
- ﴿24. "Go to Fir'aun! Verily, he has transgressed."﴾
- ﴿25. He said: "O my Lord! Open for me my chest."﴾
- ﴿26. "And ease my task for me;"﴾
- ﴿27. "And loosen the knot from my tongue,"﴾
- ﴿28. "That they understand my speech."﴾
- ﴿29. "And appoint for me a helper from my family,"﴾
- ﴿30. "Hārūn, my brother."﴾
- ﴿31. "Increase my strength with him,"﴾
- ﴿32. "And let him share my task,"﴾
- ﴿33. "That we may glorify You much,"﴾
- ﴿34. "And remember You much,"﴾
- ﴿35. "Verily, You are ever seeing us."﴾

The Hand of Mūsā turning White without any Disease

This is the second sign of Mūsā. That is Allāh has commanded him to place his hand into the opening of his garment, as is clearly stated in another *Āyah*. It mentioned here merely as a passing reference, saying:

﴿وَأَضْمُ يَدَكَ إِلَىٰ جَنَاحِكَ﴾

﴿And press your hand to your side :﴾

Allāh said in another *Āyah*,

﴿وَأَضْمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ﴾

﴿And draw your hand close to your side to be free from fear. These are two signs from your Lord to Fir'aun and his chiefs.﴾

[28:32]

Mujāhid said,

﴿وَأَضْمُ يَدَكَ إِلَىٰ جَنَاحِكَ﴾

﴿And press your hand to your side :﴾

“This means put your palm under your upper arm.”^[1] When Mūsā put his hand into the opening of his garment and brought it out, it came out shining as if it were a half moon. Concerning His statement,

﴿مَخْرُجٌ بَيِّنَةٌ مِنْ بَيْنِ يَدَيْهِ سُوًى﴾

﴿it will come forth white, without any disease﴾

This means without any leprosy, ailment, or disfigurement. This was stated by Ibn ‘Abbās, Mujāhid, ‘Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi and others.^[2] Al-Ḥasan Al-Baṣri said, “He brought it out, and by Allāh, it was as if it were a lamp. From this Mūsā knew that he had surely met his Lord, the Mighty and Sublime.”^[3] This is why Allāh says,

﴿لِنُرِيكَ مِنْ آيَاتِنَا أَكْبَرَ﴾

﴿That We may show you (some) of Our greater signs.﴾

Allāh commanded Mūsā to go to Fir‘awn to convey the Message

Allāh said,

﴿أَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ﴾

﴿Go to Fir‘awn! Verily, he has transgressed.﴾

This means, “Go to Fir‘awn, the king of Egypt, whom you left Egypt fleeing from, and invite him to the worship of Allāh alone, Who has no partners. Command him to treat the Children of Israel well and to not torment them. For verily, he has transgressed, oppressed, preferred the worldly life and forgotten the Most High Lord.”

The Supplication of Mūsā

﴿قَالَ رَبِّ انْشَحْ لِي صَدْرِي ۖ وَيَسِّرْ لِي أَمْرِي﴾

﴿(Mūsā) said: “O my Lord! Open for me my chest, and ease my task for me.”﴾

[1] Aṭ-Ṭabari 18 :297.

[2] Aṭ-Ṭabari 18 :297,298.

[3] Aṭ-Ṭabari 18 :298.

Mūsā requested his Lord to expand his chest for his mission. For verily, He was commanding him with a great task and a weighty affair. He was sending him to the mightiest king on the face of the earth at that time. He was the most arrogant and severe of all people in his disbelief, and He had the largest army and the most powerful kingdom. He was the most tyrannical and the most obstinate of rulers. His case was such that he claimed not to know Allāh at all, and that he knew of no god for his subjects other than himself. Along with this, Mūsā lived in his home for a period of time as a child. He stayed in Fir'awn's own room and slept on his bed. Then, after this, he killed one of their people and feared that they would retaliate by killing him in return. Thus, he fled from them and remained an outlaw during this entire time. Then, after all of this, His Lord sent him to them as a warner calling them to worship Allāh alone, without associating partners with Him. This is why he said,

﴿رَبِّ انصَحْ لِي صَدْرِي ﴿١٥﴾ وَخَيِّرْ لِي أَمْرِي ﴿١٦﴾﴾

﴿O my Lord! Open for me my chest, and ease my task for me.﴾

This means, "I cannot perform this task if You do not help me, aid me and support me."

﴿وَأَطْلُ عُقْدَةَ بَيْنِ لِسَانِي ﴿١٧﴾ بِفَهْرًا قَوْلِي ﴿١٨﴾﴾

﴿And loosen the knot from my tongue, that they understand my speech.﴾

This is referring to the lisp that he had. This lisp was a result of an incident when he was presented a date and a hot coal stone and he placed the coal on his tongue instead of the date. A detailed explanation of this story is forthcoming in the following chapters. However, he did not ask Allāh to remove this affliction all together. Rather, he asked for removal of his stammering so the people would understand what he intended in his speech. He was only asking for what was necessary to deliver his message. If he had asked for the removal of his affliction in its entirety, it would have been cured for him. However, the Prophets do not ask for any more than what is required. Therefore, he was left with the remnants of this accident that took place with his tongue. Allāh informed of what Fir'awn said concerning him,

﴿أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ﴾

﴿Am I not better than this one who is despicable and can scarcely express himself clearly?﴾[43:52]

This means that he is not eloquent in speech.

Concerning Allāh's statement,

﴿وَأَجْمَلْ لِي وَزِيْرًا مِّنْ أَهْلِ بَيْتِي هَارُونَ أَخِي﴾

﴿And appoint for me a helper from my family, Hārūn, my brother.﴾

This was also a request from Mūsā concerning something not pertaining to himself. That was his request for the assistance of his brother, Hārūn. Ath-Thawri reported from Abū Sa'īd, from 'Ikrimah, who said that Ibn 'Abbās said, "Hārūn was made a Prophet at the same moment that Mūsā was made a Prophet."^[1] Ibn Abi Ḥātim recorded that 'Ā'ishah went out intending to perform 'Umrah and stopped to camp among some bedouins. While she was among them she heard a man say, "Which brother in this life was the most beneficial to his brother?" The people said, "We do not know." The man said, "By Allāh, I know." 'Ā'ishah said, "I said to myself about his swearing, that he should not swear such an oath, singling himself out as knowing what person was of most benefit to his brother." The man said, "It is Mūsā, when he asked for prophethood to be bestowed upon his brother." Then 'Ā'ishah said, "By Allāh, he has spoken truthfully." This is why Allāh commended Mūsā by saying,

﴿وَكَانَ عِنْدَ اللَّهِ رَاجِحًا﴾

﴿And he was honorable before Allāh.﴾[33:69]

Concerning Mūsā's statement,

﴿أَشِدْذُ بِيءَ أَمْرِي﴾

﴿Increase my strength with him.﴾ Mujāhid said, "This means to make my back strong."

﴿وَأَشْرَكَ فِي أَمْرِي﴾

[1] Ad-Durr Al-Manthūr 5:567.

﴿And let him share my task.﴾ make him my consultant in this matter.

﴿كَيْ نُسَبِّحَكَ كَثِيرًا ۖ وَنَذْكُرَكَ كَثِيرًا ۖ﴾

﴿That we may glorify You much, and remember You much.﴾

Mujāhid said, "A servant of Allāh is not considered of those who remember Allāh much until he remembers Allāh while standing, sitting and lying down."^[1]

Concerning his statement,

﴿إِنَّكَ كُنْتَ بِنَا بَصِيرًا ۖ﴾

﴿Verily, You are ever seeing us.﴾

This means in Your choosing us, giving us the prophethood and sending us to Your enemy, Fir'awn. So unto You is all praise for this.

﴿قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى ۚ وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ۚ إِذْ أَوْحَيْنَا إِلَيْكَ مَا بُوحِيَ لَأَنَّا أَنْتَدِيبُ فِي الثَّاوِبِ ۖ فَاتَّقِ اللَّهَ ۚ إِنَّكَ فَلَئِمٌّ بِالسَّجْلِ ۖ بَأْخَذُهُ عَذْرٌ لِي وَعَدُوٌّ لَمْ ۖ وَالْقَيْتُ عَلَيْكَ مَحَبَّةٌ مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ۚ﴾ إِذْ تَسْتَقِ لَأَنَّا نَقُولُ هَلْ أَدُلُّكَ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَحِمْنَاكَ ۖ إِنَّكَ كَىٰ نَقَرَّ عَيْنَنَا وَلَا تَحْزَنُ ۖ وَقُلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۖ﴾

﴿36. (Allāh) said: "You are granted your request, O Mūsā!"﴾

﴿37. "And indeed We conferred a favor on you another time (before)."

﴿38. "When We inspired your mother with that which We inspired."

﴿39. "Saying: 'Put him (the child) into the Tābūt and put it into the river; then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye."

﴿40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial."

[1] Al-Qurṭubī 14:186.

Glad Tidings of the acceptance of Mūsā's Supplication and the Reminder of the Previous Blessings

This is a response from Allāh to His Messenger, Mūsā, for what he requested from His Lord. It also contains a reminder of Allāh's previous favors upon him. The first was inspiring his mother when she was breastfeeding him and she feared that Fir'awn and his chiefs would kill him. Mūsā was born during a year in which they (Fir'awn's people) were killing all of the male children. So she placed him in a case and cast him into the river. The river carried him away and she became grieved and distressed, as Allāh mentioned about her when He said,

﴿وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِيدًا ۚ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَّنَا عَلَّمَهَا﴾

﴿And the heart of the mother of Mūsā became empty. She was very near to disclose his (case) had We not strengthened her heart.﴾ [28:10]

So the river carried him to the home of Fir'awn.

﴿فَالْقَوْمُ طَافُوا عَلَيْهِ فَأَخْرَجُوهُ فَجَاءَ فِرْعَوْنَ فَوَجَدَهُ يُسْقَىٰ مِنْ مِائِدَتِنَا فَأَقْبَحَ الْمَقْدُورَ ۗ نَكَّيْنَاهُ مَا كَفَرَ ۗ فَبَدَّلَ الْأَعْيُنَ عَنَّا حَزَنًا ۗ وَأَلْقَىٰ الْقِرَامَةَ الْكُبَىٰ﴾

﴿Then the people of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief.﴾ [28:8]

Means that this was a destined matter, decreed by Allāh. They were killing the male children of the Israelites for fear of Mūsā's arrival. Therefore, with Allāh having the great authority and the most perfect power, He determined that Mūsā would not be raised except upon Fir'awn's own bed. He would be sustained by Fir'awn's food and drink, while receiving the love of Fir'awn and his wife. This is why Allāh said,

﴿يَا أُخْتَهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّكَ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي﴾

﴿and there, an enemy of Mine and an enemy of his shall take him. And I endued you with love from Me,﴾

This means that I made your enemy love you. Salamah bin Kuhayl said,

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي﴾

﴿And I endued you with love from Me,﴾

“This means, ‘I made My creatures love you.’”^[1]

﴿وَلْيُصَنَّ عَلَىٰ عَيْنِي﴾

﴿in order that you may be brought up under My Eye.﴾

Abu ‘Imrān Al-Jawni said, “This means, ‘You will be raised under Allāh’s Eye.’”^[2]

Concerning Allāh’s statement,

﴿إِذْ تَبَيَّنَ لُنْتَاكَ فَنَقُولُ هَلْ أَدُلُّكَ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا﴾

﴿When your sister went and said: ‘Shall I show you one who will nurse him?’ So We restored you to your mother, that she might cool her eyes﴾

When he was accepted into the house of Fir’awn, women were brought in attempts to find someone who might be able to nurse him. But he refused to breast feed from any of them. Allāh, the Exalted, says,

﴿وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ﴾

﴿And We had already forbidden (other) foster suckling mothers for him﴾ [28:12]

Then, his sister came and said,

﴿هَلْ أَدُلُّكَ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكَ ۖ وَهُمْ لَهُ نَاصِحُونَ﴾

﴿Shall I direct you to a household who will rear him for you, and look after him in a good manner?﴾ [28:12]

She meant, “Shall I guide you to someone who can nurse him for you for a fee?” So she took him and they went with her to his real mother. When her breast was presented to him, he took it and they (Fir’awn’s family) were extremely happy for this. Thus, they hired her to nurse him and she achieved great happiness and comfort because of him, in this life and even more so in the Hereafter. Allāh, the Exalted, says here,

﴿فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ﴾

﴿So We restored you to your mother, that she might cool her eyes and she should not grieve.﴾

[1] Aṭ-Ṭabari 18:303.

[2] Faṭḥ Al-Qadīr 3:367.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣١٤

الْقَائِلِينَ

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾ أَنْ اقْذِيبِي فِي النَّبُوتِ فَأَقْذِيبِي
 فِي الْيَسْرِ فَلْيَلْقِهِ الْيَمُّ بِالسَّاحِلِ بِأَخْذِهِ عُدُوِّي وَعَدُوْلَهُ وَالْقَبْتُ
 عَلَيْكَ مَحَبَّةٌ مِنِّي وَلِنُصْنَعَ عَلَىٰ عَيْبِي ﴿٣٩﴾ إِذْ تَمَشَىٰ أَخْشَاكَ
 فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ
 عَيْنَهَا وَلَا تَحْزَنَ ۗ وَقَلَّتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَّكَ فُتُونًا
 فَلَيْتَ سَبِينٍ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ ﴿٤٠﴾
 وَأَصْطَلَعْتَكَ لِنَفْسِي ﴿٤١﴾ أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا نَبِيًّا
 فِي ذِكْرِي ﴿٤٢﴾ أَذْهَبَا إِلَيْكَ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقَوْلَا لَهُ قَوْلَا لَنَا
 لِمَلَأَهُ بِتَذَكُّرٍ أَوْ يَخْشَىٰ ﴿٤٤﴾ قَالَ لَرَبِّنَا إِنَّا نَخَافُ أَنْ يُقِرَّطَ عَلَيْنَا
 أَوْ أَنْ يَطْفِنَا ﴿٤٥﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ
 ﴿٤٦﴾ فَأَنبِئَاهُ فَقَوْلَا إِنَّا رَسُولا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ
 وَلَا تَعُدَّهُمْ ۗ قَدْ جِئْنَاكَ بِآيَاتٍ مِن رَّبِّكَ ۗ وَالسَّلَامُ عَلَيْنَا مِمَّا نَتَّبِعُ
 الْهُدَىٰ ﴿٤٧﴾ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ
 وَتَوَلَّىٰ ﴿٤٨﴾ قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ
 كُلَّ شَيْءٍ حَلْقَهُ ۗ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾

This means that she should not grieve over you.

﴿وَقَلَّتَ نَفْسًا﴾

﴿Then you killed man,﴾
This means that he killed a Coptic person (the people of Egypt, Fir'awn's people).

﴿فَنَجَّيْنَاكَ مِنَ الْغَمِّ﴾

﴿but We saved you from great distress﴾

This is what he was feeling due to Fir'awn's family intending to kill him. So he fled from them until he came to the water of the people of Madyan. This is when the righteous man said to him,

﴿لَا تَخَفْ ۗ نَجَّوْنَاكَ مِنَ الْقَوْمِ

الظَّالِمِينَ ﴿٥١﴾﴾

﴿Fear you not. You have escaped from the people who are wrongdoers.﴾ [28:25]

﴿فَلَيْتَ سَبِينٍ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ ﴿٤٠﴾ وَأَصْطَلَعْتَكَ لِنَفْسِي ﴿٤١﴾ أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا نَبِيًّا فِي ذِكْرِي ﴿٤٢﴾ أَذْهَبَا إِلَيْكَ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقَوْلَا لَهُ قَوْلَا لَنَا لِمَلَأَهُ بِتَذَكُّرٍ أَوْ يَخْشَىٰ ﴿٤٤﴾﴾

440. Then you stayed a number of years with the people of Madyan. Then you came here according to the fixed term which I ordained (for you), O Mūsā!﴾

441. And I have chosen you for Myself.﴾

442. Go you and your brother with My Ayāt, and do not, you both, slacken and become weak in My remembrance.﴾

﴿43. Go both of you to Fir'awn, verily, he has transgressed.﴾

﴿44. And speak to him mildly, perhaps he may accept admonition or fear (Allāh).﴾

Choosing Mūsā to go to Fir'awn and to be Soft and Gentle in His Invitation

Allāh, the Exalted, says in His address to Mūsā that he had lived among the people of Madyan, avoiding Fir'awn and his chiefs. He worked as a shepherd for his father-in-law until the appointed time for his work ended. Then he met the decree of Allāh and His predetermined will, without him having any set appointment. This entire situation was under the control of Allāh, Blessed be He, the Most High. He compels His servants and His creatures to whatever end He wills. This is why Allāh says,

﴿ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْؤُؤْنَ﴾

﴿Then You came here according to the fixed term which I ordained (for you), O Mūsā!﴾

Mujāhid said, "For a set appointment."^[1] 'Abdur-Razzāq recorded that Ma'mar reported from Qatādah that he said,

﴿ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْؤُؤْنَ﴾

﴿Then You came here according to the fixed term which I ordained (for you), O Mūsā!﴾

"For the decree of messengership and prophethood."^[2] Concerning Allāh's statement,

﴿وَأَسْطَغْنَتُكَ لِنَفْسِي﴾

﴿And I have chosen you for Myself.﴾

This means, "I have chosen you and selected you to be a Messenger for Myself. This is as I wish and according to My will." Concerning the *Tafsīr* of this *Āyah*, Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«النَّفْسُ أَدَمٌ وَمُوسَى فَقَالَ مُوسَى: أَنْتَ الَّذِي أَشَقَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ»

[1] Aṭ-Ṭabari 18:311.

[2] 'Abdur-Razzāq 3:17.

قَالَ آدَمُ: وَأَنْتَ الَّذِي اضْطَقَّاكَ اللَّهُ بِرِسَالَتِهِ وَاضْطَقَّاكَ لِنَفْسِي، وَأَنْزَلَ عَلَيْكَ التَّوْرَةَ؟ قَالَ: نَعَمْ، قَالَ: فَوَجَدْتُهُ مَكْتُوبًا عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟ قَالَ: نَعَمْ، فَحَجَّ آدَمُ مُوسَى

«Adam and Mūsā met,^[1] and Mūsā said, "You are the one who made things difficult for mankind and you caused them to be evicted from Paradise." Adam said, "Are you the one whom Allāh chose for His Message, and He selected you for Himself and He revealed the Tawrah to you?" Mūsā replied, "Yes." Then Adam said, "Did you find that it was preordained upon me before He (Allāh) created me?" Mūsā replied, "Yes." Therefore, Adam defeated Mūsā's argument.»^[2]

Both Al-Bukhāri and Muslim recorded this narration.
Concerning Allāh's statement,

﴿أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي﴾

﴿Go you and your brother with My Ayāt,﴾

This means with My proofs, evidences and miracles.

﴿وَلَا تَبَايَأُ فِي ذِكْرِي﴾

﴿And do not, you both, slacken and become weak in My remembrance.﴾

'Ali bin Abi Ṭalḥah related from Ibn 'Abbās that he said, "This means do not be slow."^[3] Mujāhid reported that Ibn 'Abbās said, "This means do not be weak." The meaning here is that they should not slacken in the remembrance of Allāh. Rather, they both should remember Allāh during their meeting with Fir'awn so that the remembrance of Allāh can be an aid for them against him. The remembrance of Allāh would be their strength and their power that would defeat him.

Allāh's statement;

﴿أَذْهَبَا إِيَّكَ فِرْعَوْنَ إِنَّهُ طَغَى﴾

﴿Go both of you to Fir'awn, Verily, he has transgressed.﴾

[1] That is before intercession on the Day of Resurrection.

[2] Fath Al-Bāri 8 :288, Muslim 4 :2043,2044.

[3] Aṭ-Ṭabari 18 :312.

means that he has rebelled and become haughty and insolent against Allāh and he has disobeyed Him.

﴿فَقُولَا لَهُ قَوْلًا لِّنَا لَعَلَّهٗ يَتَذَكَّرُ اَوْ يَخْشَىۗ﴾

﴿And speak to him mildly, perhaps he may accept admonition or fear (Allāh).﴾

This Āyah contains a great lesson. Even though Fir'awn was the most insolent and arrogant of people and Mūsā was the friend of Allāh among His creation at that time, Mūsā was still commanded to speak to Fir'awn with mildness and softness. Therefore, their invitation to him was with gentle, soft and easy speech that is used by one who is a close friend. This is so that the message may have more effect on the souls, and so it would have deeper and more beneficial results. This is as Allāh, the Exalted, says,

﴿ادْعُ اِلَى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ اَحْسَنُ﴾

﴿Invite (mankind) to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.﴾
[16:125]

Concerning Allāh's statement,

﴿لَعَلَّهٗ يَتَذَكَّرُ اَوْ يَخْشَىۗ﴾

﴿perhaps he may accept admonition or fear (Allāh).﴾

This means that perhaps he will recant from that which he is in of misguidance and destruction,

﴿اَوْ يَخْشَىۗ﴾

﴿or he will fear﴾

meaning that he will become obedient due to fear of Allāh. This is as Allāh says,

﴿لَمَنْ اَرَادَ اَنْ يَتَذَكَّرَ اَوْ اَرَادَ شُكْرًا﴾

﴿For such who desires to remember or desires to show his gratitude.﴾ [25:62]

Thus, to remember means to recant from that which is dangerous, and fear means to attain obedience.

﴿وَالَا رَبَّنَا اِنَّا خَافُ اَنْ يَفْرَطَ عَلَيْنَا اَوْ اَنْ يَطْفِنَا﴾ قَالَ لَا خَافَا اِنِّي مَعَكُمْ اَسْمَعُ

وَأَرْوٰى ﴿٤٥﴾ فَأَيُّهَا قَوْلًا إِنَّا رَسُولَا رَبِّكَ فَأَرْوٰى مَعَنَا بَنِي إِسْرَائِيلَ وَلَا نُعَذِّبُهُمْ قَدْ جِئْنَاكَ
بِكَايِدٍ مِّنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ مِمَّنْ آتَىٰكَ الْمُدَىٰ ﴿٤٦﴾ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ
كَذَّبَ وَقَوْلًا ﴿٤٧﴾

﴿45. Both of them said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress."﴾

﴿46. He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing."﴾

﴿47. "So go you both to him, and say: 'Verily, we are both Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!'"﴾

﴿48. 'Truly, it has been revealed to us that the torment will be for him who denies, and turns away.' "﴾

Mūsā's fear of Fir'awn and Allāh's strengthening Him

Allāh, the Exalted, informs that Mūsā and Hārūn pleaded to Allāh, expressing their grievance to him:

﴿إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطَّغَىٰ﴾

﴿Verily, we fear lest he should hasten to punish us or lest he should transgress.﴾

They meant that Fir'awn might seize them unexpectedly with a punishment, or transgress against them by tormenting them, when they actually did not deserve it. Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās that he said that transgress here means, "To exceed the bounds."¹¹

﴿قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْعَىٰ وَأَرْوٰى ﴿٤٨﴾﴾

﴿He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing."﴾

meaning; "Do not fear him (Fir'awn), for verily, I am with you and I hear your speech and his speech as well. I see your place and I see his place as well. Nothing is hidden from Me of

^[1] Ad-Durr Al-Manthūr 5:580.

your affair. Know that his forehead is in My Hand, and he does not speak, breathe, or use any force, except by My leave and after My command. I am with you by My protection, My help and My support.”

﴿قَاتِيَاهُ فَقَوْلًا إِنَّا رَسُولَا رَبِّكَ﴾

﴿So go you both to him, and say: "Verily, we are both Messengers of your Lord..."﴾

Mūsā admonishes Fir'awn

Concerning his statement,

﴿قَدْ جِئْنَاكَ بِبَيِّنَاتٍ مِنْ رَبِّكَ﴾

﴿indeed, We have come with a sign from your Lord!﴾

meaning with evidence and a miracle from your Lord.

﴿وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ﴾

﴿And peace will be upon him who follows the guidance!﴾

meaning, 'peace be upon you if you follow the guidance.' Because of this, when the Messenger of Allāh ﷺ wrote a letter to Heraclius, the emperor of Rome, beginning with,

«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَىٰ هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ، أَمَا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، فَأَسْلِمَ تَسْلِمَ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ»

«In the Name of Allāh, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allāh, to Heraclius the emperor of Rome. Peace be upon him who follows the guidance. Thus, to proceed: Verily, I invite you with the invitation of Islām. So accept Islām and you will be safe, and Allāh will give you a double reward.»^[1]

Due to this, Mūsā and Hārūn said to Fir'awn,

﴿وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ﴾ ﴿إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ﴾
﴿وَوَقَّكَ﴾

﴿And peace will be upon him who follows the guidance! Truly,

[1] Fath Al-Bāri 1 :42.

it has been revealed to us that the torment will be for him who denies, and turns away.﴾

In His flawless revelation, Allāh has revealed to us that torment is prepared exclusively for those who reject the signs of Allāh and turn away from His obedience. As Allāh says,

﴿فَأَمَّا مَنْ طَغَى ﴿٣٧﴾ وَآثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾ إِنَّ لِلْجَعِيمِ مِنَ النَّارِ ﴿٣٩﴾﴾

﴿Then for him who transgressed all bounds, and preferred the life of this world, Verily, his abode will be Hellfire.﴾ [79:37-39]

Allāh, the Exalted, also says,

﴿فَأَذَرْتُكَ نَارًا تَلْقَى ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾﴾

﴿Therefore I have warned you of a blazing Fire. None shall enter it save the most wretched. Who denies and turns away.﴾ [92:14-16]

Allāh also says,

﴿فَلَا سَدَدَ لَكَ مَلٍ ﴿٣١﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٣٢﴾﴾

﴿So he neither believed nor prayed! But on the contrary, he belied and turned away.﴾ [75:31-32]

This means that he denied with his heart and turned away by his actions.

﴿قَالَ فَمَنْ رَبُّكُمَا يُمُوسَى ﴿٤٩﴾ قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿٥٠﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿٥١﴾ قَالَ عِنْدَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَعْضِلُ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾﴾

﴿49. Fir'awn said: "Who then, O Mūsā, is the Lord of you two?"﴾

﴿50. [Mūsā] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."﴾

﴿51. [Fir'awn] said: "What about the generations of old?"﴾

﴿52. [Mūsā] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor forgets."﴾

The Conversation between Mūsā and Fir'awn

Allāh, the Exalted, informs about Fir'awn that he said to Mūsā, in his rejection of the existence of a Supreme Maker and Creator, Who is the God of everything and his own Lord and Owner:

﴿فَمَنْ رَبُّكُمَا يُنصِرُ﴾

﴿Who then, O Mūsā, is the Lord of you two?﴾

meaning "Who is the one who called you forth and sent you? For verily, I do not know him and I have not given you any god other than myself."

﴿قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى﴾

﴿(Mūsā) said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."﴾

'Ali bin Abi Ṭalḥah related that Ibn 'Abbās said, "He is saying that He created a mate for everything."^[1] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "He made the man a man, and the donkey a donkey and the sheep a sheep." Layth bin Abi Sulaym reported from Mujāhid that he said, "He gave everything its form." Ibn Abi Najīḥ said that Mujāhid said, "He fashioned the creation of every moving creature."

Saʿīd bin Jubayr said concerning His statement,

﴿أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى﴾

﴿(Who) gave to each thing its form and nature, then guided it aright.﴾

"He gave each of His creatures what is suitable for its creation."^[2] Therefore, He did not give man the form of a wild beast, nor did He give wild beasts the form of the dog. Likewise, the dog's form is not like the sheep's. He also gave creature a suitable spouse, and He influenced everything towards that mate. There is no species of creation that is exactly like another species. They are different in their actions, their forms, their sustenance and their mating. Some of the scholars of *Tafsīr* have said that this statement, "He gave to each thing its form and nature, then guided it aright," is similar to Allāh's statement,

﴿وَالَّذِي قَدَّرَ فَهَدَى﴾

﴿And Who has measured; and then guided.﴾ [87:3]

[1] Aḍ-Ṭabari 18:316.

[2] Al-Qurṭubi 11:204.

This means He measured out an ordained amount (of sustenance, actions, etc.) and then guided His creatures to it. He wrote the deeds, the appointed times of death and the provisions. Then, the creatures traverse upon that and they are not able to avoid it, nor are they able to abandon it. In this *Āyah* Mūsā is saying that our Lord is the One Who created the creation, measured out its ordainment and compelled the creatures to that which He wanted.

﴿قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ﴾

﴿(Fir'awn) said: "What about the generations of old?"﴾

The most correct opinion concerning the meaning of this, is that when Mūsā informed Fir'awn that his Lord Who sent him is the One Who creates, sustains, ordains and guides, Fir'awn began to argue, using the previous generations as a proof. He was referring to those people of old who did not worship Allāh.

In other words, "If the matter is as you say, then what happened to those people? They did not worship your Lord. Instead they worshipped other gods besides Him." Mūsā said to him, in response to this, that if they did not worship Allāh, then Allāh knows precisely what happened to them and He will give them just recompense for their deeds, as is written in Allāh's Book (of decrees). This Book is called *Al-Lawḥ Al-Mahfūz* (The Preserved Tablet) and it is the Book of Deeds.

﴿لَا يَعْصِلُ رَبِّي وَلَا يَنْسَىٰ﴾

﴿My Lord neither errs nor forgets.﴾

This means that nothing eludes Him and He does not miss anything, whether it is small or great. He does not forget anything and His Most Exalted knowledge is described as encompassing everything. Blessed be He, the Exalted, the Most Holy and free of any imperfections. The knowledge that creatures have has two deficiencies. The first is that it does not completely encompass anything, and the second is that the creature is prone to forget after knowing. Therefore, Allāh has declared Himself above such deficiencies.

﴿الَّذِي جَمَلَ لَكُمْ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَشْجَارًا
مِنْ نَبَاتٍ شَقِيحٍ ﴿٥٤﴾ كُلُوا وَارْزُقُوا أَنَّكُمْ مِنْ بَنِي اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْتُونَ الْعِلْمَ ﴿٥٥﴾ وَبِهَا خَلَقْتُمْ وِجْهًا

﴿فِيذِكُمْ وَمِنَّا تَذَرْتُمْ تَارَةً أُخْرَى ۗ﴾ وَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَإِنْ ۙ

﴿53. Who has made earth for you like a bed; and has opened ways for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.﴾

﴿54. Eat and pasture your cattle; verily, in this are Ayāt for men of understanding.﴾

﴿55. Thereof We created you, and into it We shall return you, and from it We shall bring you out once again.﴾

﴿56. And indeed We showed him (Fir'awn) all Our Ayāt, but he denied and refused.﴾

The Completion of Mūsā's Reply to Fir'awn

This is from the completion of Mūsā's speech concerning the description of His Lord when Fir'awn asked him about Him. He (Mūsā) said,

﴿الَّذِي أَنْعَمَ عَلَىٰ كُلِّ شَيْءٍ خَلَقَهُ ثُمَّ هَدَىٰ﴾

﴿He Who gave to each thing its form and nature, then guided it aright.﴾

Then, Fir'awn attempted to present some argumentative rebuttal during Mūsā's reply. Yet, Mūsā continued by saying, "He is the One Who made the earth as a bed for you." Some recited the word as *Mihādan* and others recited it as *Mahdan*, which means 'a place of rest that you settle down upon.' It also may mean 'that which you stand upon, sleep upon or travel upon its back.'

﴿وَسَلَّكَ لَكُمْ فِيهَا سُبُلًا﴾

﴿and has opened ways for you therein.﴾

This means, 'He made roads for you to walk upon their shoulders.' This is just as He, the Exalted, said,

﴿وَجَعَلْنَا فِيهَا رِجَالًا مَّسْلُومًا لِّمَنْهُمْ يَسْتَمِدُّونَ﴾

﴿And placed therein broad highways for them to pass through, that they may be guided.﴾ [21:31]

﴿وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن تَحْتِ سَعَتٍ﴾

﴿and has sent down water from the sky. And We have brought forth with it various kinds of vegetation.﴾

referring to the various species of plants, such as vegetation and fruits. Some are sour, some are sweet, some are bitter and there are other kinds as well.

﴿كُلُوا وَارْعَوْا أَنْفُسَكُمْ﴾

﴿Eat and pasture your cattle (therein);﴾

meaning, 'something that is food for you and a palatable fruit for you, and something that is for your cattle as fodder for them, both green and dry.'

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ﴾

﴿Verily, in this are Ayāt.﴾

This means proofs, signs and evidences.

﴿لِأُولِي الْأَلْبَابِ﴾

﴿for men of understanding.﴾ meaning those who possess correct and upright intelligence realizing that there is no god worthy of worship except Allāh, and there is no true Lord other than Him.

﴿وَمِنَّا خَلَقْتُمُومِن مِّنَّا نُعِيدُكُمْ وَمِنَّا نُخْرِجُكُمْ تَارَةً أُخْرَى ۗ﴾

﴿Thereof We created you, and into it we shall return you, and from it We shall bring you out once again.﴾

meaning, 'the earth is your beginning. For your father, Ādam, was created with dirt from the surface of the earth. You also will be returned to the earth. This means that you will become dirt when you die and decay.' The statement, "And from it We shall bring you out once again," means,

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَقُولُونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا ۗ﴾

﴿On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed (in this world) but a little while!﴾ [17:52]

This Āyah is similar to Allāh's statement,

﴿قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنهَا تُخْرَجُونَ ۗ﴾

﴿He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out."﴾ [7:25]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٣١٥

قَالَ عَلَّمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَصِلُ إِلَى رَبِّي وَلَا يَنْسَى ﴿٥٧﴾
 الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَسَوَّكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ
 مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى ﴿٥٨﴾ كُلُوا
 وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿٥٩﴾ مِنْهَا
 خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَفِيهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٦٠﴾ وَلَقَدْ
 أَرْسَلْنَا آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴿٦١﴾ قَالَ أَجِئْتَنَا لِتُخْرِجَنَا
 مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى ﴿٦٢﴾ فَلَمَّا آيَتَنَّكَ بِسِحْرِ مِثْلِهِ
 فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا
 سُوًى ﴿٦٣﴾ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى
 ﴿٦٤﴾ فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦٥﴾ قَالَ لَهُمْ
 مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ اللَّهُ كَذَّابًا فَيسْحَرِكُمْ بِعَذَابٍ
 وَقَدْ خَابَ مَنْ أَفْتَرَى ﴿٦٦﴾ فَتَنَزَّعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرَأُوا
 التَّجْوَى ﴿٦٧﴾ قَالُوا إِنْ هَذَا إِلَّا لَسِحْرَانِ لِيُرِيدَ أَنْ يُخْرِجَاكُمْ
 مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَ بِطَرِيقَتِكُمُ الْمُتَّعِلِّينَ ﴿٦٨﴾ فَأَمْعَوْا
 كَيْدَكُمْ ثُمَّ أَتَوُا صِفَا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ أَسْتَعْلَى ﴿٦٩﴾

Mūsā showed Fir'awn all of the Signs but He did not believe

Concerning Allāh's statement,

﴿وَلَقَدْ أَرْسَلْنَا آيَاتِنَا كُلَّهَا فَكَذَّبَ وَإِنِّي﴾

﴿And indeed We showed him (Fir'awn) all Our Ayāt, but he denied and refused.﴾

This means that the proofs, signs and evidences were established against Fir'awn and he saw them with his own eyes, but he still denied and rejected them due to his disbelief, abstinence and transgression. This is as Allāh, the Exalted, says,

﴿وَجحدُوا بِهَا وَأَسْتَفْتَنَاهَا أَنفُسُهُمْ ظَلَمُوا وَعُلُوًّا﴾

﴿And they belied them wrongfully and arrogantly, though they themselves were convinced thereof.﴾ [27:14]

﴿قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى ﴿٥٧﴾ فَلَمَّا آيَتَنَّكَ بِسِحْرِ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ﴿٦٣﴾ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى ﴿٦٤﴾﴾

457. He (Fir'awn) said: "Have you come to drive us out of our land with your magic, O Mūsā?"﴾

458. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a

just and equal chance.”﴾

﴿59. (Mūsā) said: “Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).”﴾

Fir‘awn describes Mūsā’s Proofs as being Magic and Their Agreement to hold a Contest

Allāh, the Exalted, informs of what Fir‘awn said to Mūsā when he showed him the great proof. This great sign to Fir‘awn was Mūsā casting down his stick which became a huge snake, and his pulling his hand out from under his arm while it was glowing white without any illness. At this, Fir‘awn said, “This is magic that you have brought to us to bewitch us and conquer the people, so that they will follow you. Then you will outnumber us.” Fir‘awn then said, “Your plan will not work. We have magic just like yours, so do not let yourself be deceived by that what you are doing.”

﴿فَاجْعَلْ يَمِينًا وَبَيْنًا مَّوْعِدًا﴾

﴿so appoint a meeting between us and you,﴾

Meaning, ‘a day that we can come together to present some of our magic to confront yours. It will be at a specified place and time.’ With this, Mūsā said to them,

﴿مَّوْعِدُكُمْ يَوْمَ الزَّمِينِ﴾

﴿Your appointed meeting is the day of festival,﴾

That was the day of their celebration and their New Year’s festivity. It was a holiday for them when they took vacation from their work and came together for a large gathering. This day was selected so that all of the people could witness the power of Allāh to do whatever He wills. They would see the miracles of the prophets and the futility of magic to contest the supernatural prophetic powers. This is why Mūsā said,

﴿وَأَنْ يَجْمَعُوا النَّاسَ﴾

﴿and let the people assemble﴾ meaning all of them.

﴿صُبْحِي﴾

﴿when the sun has risen (forenoon).﴾

meaning in the morning, just before noon. In this way the contest will be most visible, well lit, apparent and obvious in plain view. This is the way of the Prophets. Their work is always clear and apparent. It is never something hidden, or something for sale. This is why he did not say that the meeting should be at night, but rather, it was to be held during the bright part of the day. Ibn 'Abbās said, "The day of their festivity was the day of 'Āshūrā'."^[1] As-Suddi, Qatādah and Ibn Zayd said, "It was the day of their great celebration." Sa'īd bin Jubayr said, "It was the day of their great bazaar." These statements are not contradictory. I say that Allāh destroyed Fir'awn and his armies on a day similar to this, just as is confirmed in the *Ṣaḥīh*.^[2]

'Abdur-Raḥmān bin Zayd bin Aslam said, "It was a flat place where all of the people were on the same level, having an equal view of the event. There was nothing there that would obstruct the view so that some people could see what others did not."^[3]

﴿فَتَوَكَّلْ عَلَىٰ رَبِّكَ ۚ إِنَّكَ عَلَىٰ عِندِ رَبِّكَ بِنَسْوَةٍ ﴿٦٠﴾ قَالَ لَهُمُ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْجَنَكُمْ ۖ وَقَدْ خَابَ مَنۢ مِّنۢ مَّنۢ مَّفْتَرِي ۖ ﴿٦١﴾ فَتَنَزَّعُوا أَمْرَهُمۢ بَيْنَهُمْ وَأَمَرُوا النّٰجِي ۖ ﴿٦٢﴾ فَالْوَا ۖ إِنَّ هٰذَٰنِ لَسٰجِدٰنِ يَرْيَدٰنِ اَنْ يُخْرِجَاكَ مِنْ اَرْضِكُمْ بِسِحْرِهِمَا وَيَذٰهَبَا بِطَرِيقِكُمُ النّٰثِلِ ۖ ﴿٦٣﴾ فَاجْمَعُوا كَيْدَكُمْ ثُمَّ اَتُوا صَفًا وَقَدْ اَفْلَحَ الْيَوْمَ مَنۢ اسْتَعْلٰ ۖ﴾

﴿60. So Fir'awn withdrew, devised his plot and then came back.﴾

﴿61. Mūsā said to them: "Woe unto you! Invent not a lie against Allāh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allāh) will fail miserably."﴾

﴿62 Then they debated one with another what they must do, and they kept their talk secret.﴾

﴿63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your exemplary way."﴾

[1] *Ad-Durr Al-Manthūr* 4:540, that is the 10th of Muḥarram.

[2] *Faḥ Al-Bāri* 8:288.

[3] *Aṭ-Ṭabari* 18:323.

﴿64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."﴾

The Meeting of the Two Parties, Mūsā's Propagation of the Message and the Magicians

Allāh, the Exalted informs that when Fir'awn and Mūsā agreed to an appointed meeting at a specified place and time, Fir'awn began to gather some magicians from the cities of his kingdom. Every person who had any affiliation with magic at that time was summoned, and magic was very widespread and in demand at that time. This is as Allāh says,

﴿وَقَالَ فِرْعَوْنُ أَتَدْعُونِي إِلَىٰ سِحْرِ عَالِمِينَ﴾

﴿And Fir'awn said: "Bring me every well-versed sorcerer."﴾
[10:79]

Then, the day came. It was the day when all of the people gathered, which was well-known, being the day of the festival. Fir'awn was there sitting upon his throne surrounded by the elite officials of his kingdom. The subjects were all standing on his right and his left. Then, Mūsā came forward leaning upon his stick accompanied by his brother Hārūn. The magicians were standing in front of Fir'awn in rows and he was prodding them, inciting them and encouraging them to do their best on this day. They wanted to please him and he was promising them and inspiring them. They said,

﴿أَيُّنَا لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾ قَالَ نَعَمْ وَإِنَّمَا إِذَا لِينَا الْمَقْرِبِينَ ﴿٤٢﴾﴾

﴿Will there surely be a reward for us if we are the winners? He (Fir'awn) said: "Yes, and you shall then verily be of those brought near (to myself)."﴾ [26:41-42]

﴿قَالَ لَهُمْ مُوسَىٰ وَيَلِكُمْ لَا تَقْرُوا عَلَىٰ اللَّهِ كَذِبًا﴾

﴿Mūsā said to them: "Woe unto you! Invent not a lie against Allāh..."﴾

This means, "Do not make an illusion before the people of something that is not real, making it appear as if it were a creature, when it is not really a creature. If you do this, then you would be lying on Allāh."

﴿فَيَسْجُدْكُمْ بِذُنُوبٍ﴾

﴿lest He (Allāh) should destroy you completely by a torment.﴾

This means, 'He will destroy you with a destructive punishment that will not spare anything, or anyone.'

﴿وَقَدْ حَابَ مِنْ أَقْرَىٰ ۖ فَسْتَرْعَوْا أَمْرَهُمْ بَيْنَهُمْ﴾

﴿“...And surely, he who invents a lie will fail miserably.”

Then they debated one with another what they must do,﴾

It has been said that this means that they argued among themselves. So one of them said, “This is not the speech of a magician, but it is the speech of a Prophet.” Another said, “No, he is only a magician.” There are other opinions that have been mentioned about what they discussed. And Allāh knows best.

Allāh's statement,

﴿وَأَسْرَوْا الْكُوَيْ﴾

﴿and they kept their talk secret.﴾

means, they held secret counsel among themselves about this matter.

﴿قَالُوا إِنَّ هَٰذَيْنِ لَسَٰجِرِينَ﴾

﴿They said: “Verily, these are two [Hādhan] magicians...”﴾

This is a way of speaking with some of the Arabs and this *Āyah* has been recited according to the grammar of their dialect. There are also others who recite it as,

﴿إِنَّ هَٰذَيْنِ لَسَٰجِرَانِ﴾

Which carries the same meaning, “Verily, these are two [Hādhan] magicians.” This is the popular style of language in Arabic grammar. The grammarians have extensive discussions in reply to the first recitation and its grammatical explanation, but this is not the place for such a discussion. The main point is that the magicians said among themselves, “You all know that this man and his brother (Mūsā and Hārūn) are two knowledgeable magicians who are quite aware of the skill of magic. They want to defeat you and your people today and conquer the people, causing the masses to follow them. They want to fight against Fir‘awn and his armies, and they are seeking victory over him. And their ultimate goal is to expel

you from your land.”

Concerning Allāh's statement,

﴿وَيَذَّهَبَا بِطَرِيفَتِكُمُ اللَّئِيمَ﴾

﴿and to take you away from your exemplary way.﴾

This means, 'they want to expose this way (of yours) openly, which is magic.' For verily, they were considered great because of their magic. They had wealth and sustenance because of this magic. They were actually saying, "If these two (Mūsā and Hārūn) are victorious, they will destroy you and expel you from your land. In doing so, they will be the first individuals to do so, and they will be given great power of leadership without you." Ibn 'Abbās mentioned concerning Allāh's statement,

﴿وَيَذَّهَبَا بِطَرِيفَتِكُمُ اللَّئِيمَ﴾

﴿and to take you away from your exemplary way.﴾

"This means their kingdom, which they were in, and their livelihood."^[1] 'Abdur-Rahmān bin Zayd said, "This superior way means that which they were upon."

﴿فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا﴾

﴿So devise your plot, and assemble in line.﴾

This means, "All of you come together in one row, and throw that which is in your hands at one time in order to dazzle the eyes (of the people) and defeat this man and his brother."

﴿وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعَانَ﴾

﴿And whoever overcomes this day will be indeed successful.﴾

meaning "Between you and us. As for us (the magicians), we have been promised to be given an abundance of power and sovereignty. And in reference to him (Mūsā), He will gain great leadership."

﴿قَالُوا يَتَّبِعُونَ إِنَّمَا أَنْتَ تُنَادِي وَرِئَاءَ ظَهْرِكَ يَتَّبِعُونَ ﴿١٠٠﴾ قَالَ بَلْ أَلْقَىٰ فَإِنَّا جَاهِلُمْ وَعَمِيهِمْ
بِحُجُلٍ إِلَيْهِ مِنْ مِغْرَمٍ أَنَّمَا تَتَّبِعُونَ ﴿١٠١﴾ فَأَرْجَسَ فِي نَفْسِهِ جِنَّةً مُمْسِكًا ﴿١٠٢﴾ فَلَمَّا لَا تَخَفُ إِنَّا أَنْتَ
الْأَعْلَىٰ ﴿١٠٣﴾ وَالَّذِي مَا فِي يَمِينِكَ لَتَافَتْ مَا صَنَعُوا إِِنَّمَا صَنَعُوا كَيْدًا سَاحِرًا وَلَا يَفْلِحُ السَّاحِرُ حَيْثُ

[1] An-Nasā'ī in *Al-Kubrā* 6:396.

﴿أَنْ قَالُوا السِّحْرُ جُنْدًا قَالُوا يَا رَبِّ هَارُونَ وَمُوسَى﴾

﴿65. They said: "O Mūsā! Either you throw first or we be the first to throw?"﴾

﴿66. [Mūsā] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴾

﴿67. So Mūsā conceived fear in himself.﴾

﴿68. We (Allāh) said: "Fear not! Surely, you will have the upper hand."﴾

﴿69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."﴾

﴿70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hārūn and Mūsā."﴾

The Competition, Mūsā's Victory, and the Magician's Faith

Allāh, the Exalted, informs about the magicians when they met Mūsā, that they said to Mūsā,

﴿إِنَّمَا أَنْ تُلْقِ﴾

﴿"Either you throw first..."﴾ meaning, "you go first."

﴿وَأِنَّمَا أَنْ تَكُونَ أَوَّلَ مَنْ أَلْقَى﴾ قَالَ بَلْ أَلْقُوا﴾

﴿"...or we be the first to throw?" (Mūsā) said: "Nay, throw you (first)!"﴾

This means, 'you magicians should go first so that we can see what magic you are going to perform and so that the true state of their affair will become obvious to the people.'

﴿فَلَمَّا جَاءَهُمْ وَعَصَبْتَهُمْ بِجُنْدٍ إِلَيْهِ مِنْ سِحْرِهِمْ إِنَّمَا تَنَزَّلُ﴾

﴿Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴾

In another Āyah it says that when they threw,

﴿وَقَالُوا بِعِزَّتِ فِرْعَوْنَ إِنَّمَا نَحْنُ الْفٰلِطُونَ﴾

﴿Then said: "By the might of Fir'aawn, it is we who will certainly win!"﴾ [26:44]

And Allāh, the Exalted, says,

﴿سَكَّرُوا أَعْيُنَ النَّاسِ وَأَسْهَبُوا وَجْهَهُ وَيَسْحَرُونَ عَظِيمًا﴾

﴿They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.﴾ [7:116]

Here, He says in this Sūrah,

﴿فَإِذَا جَاءَهُمْ وَعَصِيَّتُهُمْ بِئْتَهُ إِلَىٰ مِنْ سِحْرِهِمْ إِنَّهَا تَأْتِي﴾

﴿Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴾

They were a large numbered group and each one of them threw a stick and a rope until the valley became full of snakes piled on top of each other.

Concerning Allāh's statement,

﴿فَأَرْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ﴾

﴿So Mūsā conceived fear in himself.﴾

This means that he feared for the people that they would be tested and deceived by their magic before he could even have a chance to throw what was in his right hand. Thus, Allāh revealed to him at the right moment, to throw what was in his right hand, which was the stick. When he did so, it swallowed what they had made. It became a huge, monstrous creature with legs, a neck, a head and fangs. It went after these ropes and sticks until none of them remained, except that it was devoured and swallowed by this beast. At the same time, the magicians and all of the people were watching with their own eyes, seeing this amazing event in broad daylight. Thus, the miracle was performed and the evidence was clear. The truth prevailed and the magic was proven to be falsehood. This is why Allāh said,

﴿إِنَّمَا صَنَعُوا كَيْدًا سَاحِرًا وَلَا يَفْلَحُ السَّاحِرُ حَيْثُ أَقْب﴾

﴿That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.﴾

So when the magicians saw the event and witnessed it with

their own eyes, while they were knowledgeable of the various tricks and methods in the sciences of magic, they knew with conviction that what Mūsā had done was not magic or illusionary tricks. They recognized that it was the truth without any doubt. They knew that no one had any power to do this except for One Who says for a thing "Be," and it is. Therefore, when this happened, they fell down into prostration to Allāh. They said, "We believe in the Lord of all that exists, the Lord of Mūsā and Hārūn!" This is why Ibn 'Abbās and 'Ubayd bin 'Umayr both said, "At the beginning of the day they were magicians and at the end of the day they were outstanding witnesses of faith."^[1]

The Number of Magicians

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "The magicians were seventy men who were magicians in the morning, but witnesses of faith by the time evening came."^[2] Ibn Abi Ḥātim also reported that Al-Awzā'ī said, "When the magicians fell down in prostration, Paradise was raised up before them until they were looking at it."^[3] It is reported from Sa'īd bin Jubayr that he said concerning Allāh's statement,

﴿قَالُوا السِّحْرُ حَقٌّ﴾

﴿So the magicians fell down prostrate.﴾

"They saw their places (in Paradise) made clear before them while they were in their prostration." 'Ikrimah and Al-Qāsim bin Abi Bizzah both said the same.^[4]

﴿قَالَ مَا مَنَنْتُمْ لَمْ قَبْلَ أَنْ مَادَدَنَّا لَكُمْ إِنَّكُمْ لَكَاذِبُونَ الَّذِينَ عَلَّمَكُمُ السِّحْرَ فَلَا تُؤْمِنُونَ أَيْدِيكُمْ وَأَرْجُلُكُمْ مِنْ خَلْفٍ وَأَلْمَيْتَكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَلْفِينَ ﴿٧١﴾ قَالُوا لَنْ نُؤْمِرَكَ عَنْ مَا جَاءَنَا مِنَ الْآيَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾ إِنَّا مَائِنًا بِرَبِّنَا لِيُغْفِرَ لَنَا خَطِيئَتَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَبِيرٌ وَأَلْفِينَ ﴿٧٣﴾﴾

﴿71. (Fir'awn) said: "Believe you in him before I give you

[1] Aṭ-Ṭabari 18:340, 13:36.

[2] Ibn Abi Ḥātim 7:2428.

[3] Aṭ-Ṭabari 18:334.

[4] Aṭ-Ṭabari 18:334.

permission? Verily, he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms, and you shall surely know which of us can give the severe and more lasting torment.”﴾

﴿72. They said: “We prefer you not over what have come to us of the clear signs and to Him (Allāh) Who created us. So, decree whatever you desire to decree, for you can only’ decree (regarding) this life of the world.”﴾

﴿73. “Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better as regards reward in comparison to your reward, and more lasting.”﴾

Fir’awn’s turning against the Magicians, His threatening Them and Their Reply

Allāh, the Exalted, informs of Fir’awn’s disbelief, obstinance, transgression and haughtiness against the truth in favor of falsehood. When he saw what he saw of the magnificent miracle and the great sign, and he saw those whose help he sought accept faith in the presence of all of the people, and he was absolutely defeated, he began to behave arrogantly and cast accusations. He resorted to using his esteemed honor and might against the magicians. He warned them and threatened them saying,

﴿مَأْسَمٌ لَّهُ﴾

﴿Believe you in him (Mūsa)﴾ This means, “Do you have faith in him?”

﴿قَدْ أَنْ مَادَّ لَكُمْ﴾

﴿before I give you permission?﴾ meaning, “I have not commanded you to do so, by which you have rebelled against me.” Then he said a statement that he, the magicians and all creatures knew was a forgery and an utter lie.

﴿إِنَّهُ لَكَيْدِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ﴾

﴿Verily, he is your chief who has taught you magic.﴾

meaning “You all only took your magic from Mūsā and you

have made an agreement with him against me and my subjects, that you would help him be victorious.” Allāh says in another *Āyah*,

﴿إِنَّ هَذَا لَكُرْهُمُ الْمَكْرُومُ فِي الْمَدِينَةِ لَنُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ﴾

﴿Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.﴾ [7:123]

Then he began threatening them. He said to them,

﴿فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَأَلْصِقَنَّكُمْ فِي جُدُوعِ النَّخْلِ﴾

﴿So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms,﴾

meaning, “I will certainly make an example of you, I will kill you in a public execution.” Ibn ‘Abbās said, “Thus, he was the first person to ever do this (public execution, crucifixion).” This was reported by Ibn Abi Ḥātim.^[1]

Concerning Allāh’s statement,

﴿وَتَعْلَمُونَ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى﴾

﴿And you shall surely know which of us can give the severe and more lasting torment.﴾

This means, “You say that my people and I are astray and that you (magicians), Mūsā and his people are following correct guidance, but you will come to know who will be punished and remain punished.” So when he attacked with this and threatened them, their souls eased them because of their belief in Allāh, the Mighty and Sublime. They exclaimed,

﴿قَالُوا لَنْ نُؤْتِرَكَ عَلَ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ﴾

﴿They said: “We prefer you not over what have come to us of the clear signs...”﴾

meaning, “We do not chose you over the guidance and conviction that we have received.”

﴿وَالَّذِي فَطَرَنَا﴾

﴿and to Him (Allāh) Who created us.﴾

It could be that they were swearing, “By He Who has created

^[1] Aṭ-Ṭabari 13:34.

us.” It also could be connected in meaning to the clear signs mentioned before it. In this case it would mean, “We do not prefer you over our Originator and Creator, Who produced us from a beginning that was nothing. He created us from clay (or mud). Therefore, He alone deserves worship and humility and you do not (Fir‘awn)!”

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ لَا إِلَهَ إِلَّا هُوَ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

﴿So decree whatever you desire to decree,﴾

“Do whatever you wish and whatever your hands are able to achieve.”

﴿إِنَّمَا نَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا﴾

﴿for you can only decree (regarding) this life of the world.﴾

meaning, “You only have power in this world and it is a world that will come to an end. Verily, we are hoping in the eternal abode.”

﴿إِنَّا إِنَّمَا نَحْنُ بَرَاءٌ رَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا﴾

﴿Verily, we have believed in our Lord, that He may forgive us our faults,﴾

“Whatever evils that we did.” It specifically means, ‘which we were forced to do of magic, in order to oppose the sign of Allāh and the miracle of His Prophet.’

Ibn Abi Ḥātim recorded that Ibn ‘Abbās said concerning Allāh’s statement,

﴿وَمَا أَرْهَبْنَا عَلَيْهِ مِنَ السِّحْرِ﴾

﴿and the magic to which you compelled us.﴾

“Fir‘awn took forty boys from the Children of Israel and commanded that they be taught magic at *Al-Faramā*.^[1] He said, ‘Teach them knowledge that no one in the land knows.’” Ibn ‘Abbās then said, “They were of those who believed in Mūsā and they were of those who said,

[1] A fort at the shore of Egypt, between Al-Arish, which is a town in Northern Egypt, on the Mediterranean and Al-Fustāt, which is the ancient Islamic city south of present-day Cairo. See *Mu‘jam Al-Buldān*..

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

٣١٦

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قَالُوا يَا مُوسَى إِمَانًا تَلْفِي وَإِنَّا نَكُفِّرُ كَوْنًا أَوَّلَ مَنْ تَلْفَى ﴿٦٧﴾ قَالَ
 بَلْ أَلْقُوا فَإِذَا جِأَهُمْ وَعَصَبَتْهُمُ بِحِيلِ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُ تَسْعَى
 ﴿٦٨﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةٌ مُوسَى ﴿٦٩﴾ فَلَمَّا لَا تَخَفُ إِنَّكَ
 أَنْتَ الْأَعْلَى ﴿٧٠﴾ وَأَلْقَى مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا
 كَيْدٌ سِحْرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَقْبَى ﴿٧١﴾ فَأَلْقَى السَّحْرَةَ سِحْدًا
 قَالُوا يَا مَنَّا رَبِّ هَرُونَ وَمُوسَى ﴿٧٢﴾ قَالَ يَا أُمَّتَ لِمَ قَبِلْتُمْ إِنْ أَدَّ
 لَكُمْ أَنَّهُ لَكِبْرِكُمْ الَّذِي عَلَّمَكُمْ السِّحْرَ فَلَا تُقِطِعْ أَيْدِيَكُمْ
 وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا صَلَبْتُمْ فِي جُدُوعِ التَّحْلِ وَلَقَدْ عَلِمْنَا
 أَنِنَا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٧٣﴾ قَالُوا لَنْ نُؤْتِيَكَ عَلَيَّ مَا جَاءَنَا مِنْ
 آلِئِنَّتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ
 الْحَيَوَةَ الدُّنْيَا ﴿٧٤﴾ إِنَّمَا مَنَّا رَبَّنَا لِيَغْفِرَ لَنَا خَطِيئَتَنَا وَمَا أَكْرَهْتَنَا
 عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿٧٥﴾ إِنَّهُمْ مِنْ بَنَاتِ رَبِّهِ مُجْرِمَاتٌ
 فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٧٦﴾ وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ
 عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ﴿٧٧﴾ جَنَّتٌ عَدْنٌ
 تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٧٨﴾

﴿مَنَّا رَبَّنَا لِيَغْفِرَ لَنَا خَطِيئَتَنَا وَمَا
 أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ﴾

﴿We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us.﴾^[1]
 'Abdur-Rahmān bin Zayd bin Aslam said the same.^[2]

Allāh's statement,

﴿وَاللَّهُ خَيْرٌ وَأَبْقَى﴾

﴿And Allāh is better as regards reward in comparison to your reward, and more lasting.﴾
 means, "He is better for us than you."

﴿وَأَبْقَى﴾

﴿and more lasting.﴾
 More lasting in reward than what you promised us and made us aspire to.

It is apparent that Fir'awn (may Allāh curse him) was bent upon their punishment, and that what he did to them was a mercy from Allāh for them. This is why Ibn 'Abbās and others of the Salaf said, "They woke up in that morning as magicians, but they became witnesses of faith by the evening."

﴿إِنَّهُمْ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٧٦﴾ وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ
 الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ﴿٧٧﴾ جَنَّتٌ عَدْنٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ
 جَزَاءُ مَنْ تَزَكَّى ﴿٧٨﴾﴾

﴿74. Verily, whoever comes to his Lord as a criminal, then

[1] Ad-Durr Al-Manthūr 5:587.

[2] Aṭ-Ṭabari 18:341.

surely, for him is Hell, wherein he will neither die nor live.﴾

﴿75. But whoever comes to Him as a believer, and has done righteous good deeds, for such are the high ranks,﴾

﴿76. 'Adn Gardens, under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves.﴾

The Magicians admonish Fir'awn

The clear intent of this is to be a completion of what the magicians admonished Fir'awn with. They warned him of the vengeance of Allāh and His eternal and everlasting punishment. They also encouraged him to seek Allāh's eternal and endless reward. They said,

﴿إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا﴾

﴿Verily, whoever comes to his Lord as a criminal,﴾

This means, whoever meets Allāh on the Day of Judgment while being a criminal.

﴿وَإِنَّ لَهُمْ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ﴾

﴿then surely, for him is Hell, wherein he will neither die nor live.﴾

This is similar to Allāh's statement,

﴿لَا يَفْضَنُ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِنَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ﴾

﴿Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!﴾ [35:36]

Allāh also said,

﴿وَنَجِّنِيكَ الْأَشْقَىٰ ۗ الَّذِي يَصْلُ الْأَنْزَارَ الْكُفْرَىٰ ۗ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ﴾

﴿But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.﴾ [87:11-13]

﴿وَنَادَوْنَا بِسْمِكَ يَا بَدِيءُ ۗ قَالَ إِنَّا كُنَّا نَكْفُرُ﴾

﴿And they will cry: "O Malik (Keeper of Hell)! Let your Lord made an end of us." He will say: "Verily, you shall abide forever."﴾ [43:77]

Imām Aḥmad bin Ḥanbal recorded that Abū Saʿīd Al-Khudri said that the Messenger of Allāh ﷺ said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ أَنَاَسُ تُصِيبُهُمُ النَّارُ بِذُنُوبِهِمْ فَتَمِيتُهُمْ إِمَاتَةً حَتَّى إِذَا صَارُوا فَحْمًا أُذِنَ فِي الشَّقَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ، فَيُتْرَأُ عَلَى أَنْهَارِ الْجَنَّةِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ، فَيَنْبُتُونَ نَبَاتَ الْجَنَّةِ تَكُونُ فِي حَمِيلِ السَّبِيلِ»

«The dwellers of Hellfire, who are those who deserve it, they will not die in it, nor will they be living. Rather, they will be a people who will be punished by the Fire due to their sins. It will be gradually killing them and devouring them until they become burnt coals. Then, intercession will be allowed and they will be brought (out of Hell) group by group and they will be spread on the rivers of Paradise. It will then be said, "O people of Paradise, pour (water) over them." Then, they will start to grow like the growing of a seed on the muddy banks of a flowing river.»

A man among the people said, "It is as if the Messenger of Allāh lived in the desert."^[1]

This is how Muslim recorded this narration in his *Ṣaḥīḥ*.^[2] Concerning Allāh's statement,

﴿وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ﴾

﴿But whoever comes to Him (Allāh) as a believer, and has done righteous good deeds,﴾

whoever meets his Lord on the Day of Judgment as a believer in his heart, then verily, his intentions in his heart will be affirmed to be true by his statements and deeds.

﴿تَأْوِيلِكَ هُمُ الدَّرَجَاتُ الْعُلَى﴾

﴿for such are the high ranks,﴾ Paradise, which has the highest levels, the most tranquil rooms and the nicest homes. Imām Aḥmad reported from ʿUbādah bin Aṣ-Ṣāmit that the Prophet ﷺ said,

[1] Aḥmad 3:11. The reference to the desert means that his description was like that of a man not from the city.

[2] Muslim 1:172,173.

«الْجَنَّةُ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالْفِرْدَوْسُ أَغْلَاهَا دَرَجَةٌ، وَمِنْهَا تَخْرُجُ الْأَنْهَارُ الْأَرْبَعَةُ، وَالْعَرْشُ فَوْقَهَا، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ»

«Paradise has one hundred levels and between each level is a distance like the distance between the sky and the earth. Al-Firdaws is the name of the highest of its levels. From it springs the four rivers and the Throne is above it. Therefore, when you ask Allāh, then ask Him for Al-Firdaws.»^[1]

This narration was also recorded by At-Tirmidhi.^[2]

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

«إِنَّ أَهْلَ عِلِّيِّينَ لَيَرَوْنَ مَنْ فَوْقَهُمْ كَمَا تَرَوْنَ الْكَوْكَبَ الْعَابِرَ فِي أَفْقِ السَّمَاءِ لِتَفَاضُلِ مَا بَيْنَهُمْ - قَالُوا: يَا رَسُولَ اللَّهِ! تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ قَالَ: - بلى، وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ»

«Verily, the people of the 'Illiyin will see those who are above them just as you see the fading star in the horizon of the sky, due to the different status of virtue between them.» The people said, "O Messenger of Allāh, these are the dwellings of the Prophets." He replied, «Of course. And I swear by the One Whom my soul is in His Hand, (it is for) men who had faith in Allāh and they believed the Messengers.»^[3]

In the Sunan collections this narration is mentioned with the additional wording,

«وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ لَمِنْهُمْ وَأَنْعَمًا»

«And verily Abu Bakr and 'Umar are of them and they will be most favored.»^[4]

His saying,

[1] Aḥmad 5:316.

[2] Tuḥfat Al-Aḥwadhī 7:238.

[3] Faṭḥ Al-Bārī 6:368, Muslim 4:2177. For the meaning of 'Illiyin, see Sūrat Al-Muṭaffifīn (83:18-21).

[4] Abu Dāwud 4:287, Tuḥfat Al-Aḥwadhī 10:141 and Ibn Mājah 1:37.

﴿جَنَّتٌ عَدْنٌ﴾

﴿Adn Gardens,﴾ meaning established as a residence. It is merely used here in reference to the high ranks mentioned previously.

﴿تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

﴿under which rivers flow, wherein they will abide forever,﴾
meaning that they will abide in it for eternity.

﴿وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى﴾

﴿and such is the reward of those who purify themselves.﴾

One who purifies himself from dirt, filth and associating partners with Allāh. This is the person who worships Allāh alone, without ascribing partners to Him, and he follows the Messengers in the good they came with all that they claim.

﴿وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ لِنَنظُرَ لَا تَخَفْ دُرَّكَ وَلَا تَخْشَى ۖ فَاتَّبِعْهُمْ فَرْعُونُ يُجْرِدُونَ ۗ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ۗ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ۗ﴾

﴿77. And indeed We revealed to Mūsā: "Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid."﴾

﴿78. Then Fir'awn pursued them with his hosts, but the sea [Al-Yamm] completely overwhelmed them and covered them up.﴾

﴿79. And Fir'awn led his people astray, and he did not guide them.﴾

The Children of Israel leave Egypt

Allāh, the Exalted, informs that He commanded Mūsā to journey at night with the Children of Israel, when Fir'awn refused to release them and send them with Mūsā. He was to take them away from Fir'awn's captivity. Allāh expounds upon this in *Sūrah*s other than this noble *Sūrah*. Mūsā left with the Children of Israel, and when the people of Egypt awoke in the morning they found that not a single one of them remained in Egypt. Fir'awn became extremely furious. He sent callers into all of the cities to gather together his army from all of his

lands and provinces. He said to them,

﴿إِنَّ هَذِهِ لَشِرْذِمَةٌ يَلْبُؤْنَ رَبَّهُمْ وَإِنَّ لَنَا لَلْغَابِرُونَ﴾

﴿Verily, these indeed are but a small band. And verily, they have done what has enraged us.﴾ [26:54-55]

Then when he gathered his army and organized his troops, he set out after them and they followed them at dawn when the sun began to rise.

﴿فَلَمَّا تَرَىٰ الثَّوَمَانَ﴾

﴿And when the two hosts saw each other﴾ [26:61]

This means that each person of the two parties was looking at the other party.

﴿قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرِكُونَ﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ﴾

﴿The companions of Mūsā said : "We are sure to be overtaken." (Mūsā) said : "Nay, verily, with me is my Lord. He will guide me."﴾ [26:61-62]

Mūsā stopped with the Children of Israel and the sea was in front of them and Fir'awn was behind them. Then, at that moment, Allāh revealed to Mūsā,

﴿فَأَضْرِبْ لَمْهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا﴾

﴿And strike a dry path for them in the sea.﴾

So Mūsā struck the sea with his stick and he said, "Split for me, by the leave of Allāh." Thus, it split, and each separate part of the water became like a huge mountain. Then, Allāh sent a wind to the land of the sea and it burned the soil until it became dry like the ground that is on land. For this reason Allāh said,

﴿فَأَضْرِبْ لَمْهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا﴾

﴿and strike a dry path for them in the sea, fearing neither to be overtaken...﴾

This means being caught by Fir'awn.

﴿وَلَا تَخَفْنِي﴾

﴿nor being afraid.﴾ meaning, "Do not be afraid of the sea drowning your people." Then, Allāh, the Exalted, said,

تَبَيَّنَ

٣١٧

الْبَحْرِ يَمَمًا

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا
 فِي الْبَحْرِ يَمَسًا لَّا تَخَافُ دَرَكًا وَلَا تَحْشَىٰ ﴿٧٧﴾ فَأَتْبَعَهُمْ فِرْعَوْنُ
 بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ
 وَمَا هَدَىٰ ﴿٧٩﴾ نَبِيَّ إِسْرَائِيلَ قَدْ أَجْنَيْتَكُمْ مِنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ
 جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ ﴿٨٠﴾ كَلُوا
 مِنْ طَيْبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي
 وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾ وَإِنِّي لَغَفَّارٌ لِمَن تَابَ
 وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾ وَمَا أَعَجَلَك عَنْ
 قَوْمِكَ يَمْوَسَىٰ ﴿٨٣﴾ قَالَ هُمْ أَوْلَاءُ عَلَيَّ أَتْرَبِي وَعَجَلْتُ إِلَيْكَ
 رَبِّ لِتَرْضَىٰ ﴿٨٤﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ
 السَّامِرِيُّ ﴿٨٥﴾ فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ
 يَقُولُونَ لِمَ بَعَدَكُمْ رَبِّكُمْ وَعَدَّ أَحْسَنًا أَفْطَالَ عَلَيْكُمْ
 الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ
 مَوْعِدِي ﴿٨٦﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا
 أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَدْ فَتَنَهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

﴿فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنْ الْيَمِّ﴾

﴿Then Fir'awn pursued them with his hosts, but the sea [Al-Yamm] completely overwhelmed them﴾

Al-Yamm means the sea.

﴿مَا غَشِيَهُمْ﴾

﴿and covered them up﴾ meaning, covered them up with a thing that was well-familiar to them in such a situation, as Allāh states;

﴿وَاللَّذُنُفُكَةُ أَهْوَىٰ ﴿٨١﴾ فَتَنَهَا مَا غَشَىٰ ﴿٨٢﴾﴾

﴿And He destroyed the overthrown cities. So there covered them that which did cover.﴾

[53:53-54]

As Fir'awn pursued them into the sea, misled his people and did not lead them to the path of correct guidance, likewise, he will go ahead of his people on the Day of Resurrection, and will lead them in to the Hellfire. And evil indeed is the place to which they are led.

﴿نَبِيَّ إِسْرَائِيلَ قَدْ أَجْنَيْتَكُمْ مِنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ ﴿٨٠﴾ كَلُوا مِنْ طَيْبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾ وَإِنِّي لَغَفَّارٌ لِمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾﴾

﴿80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you manna and quail,﴾

﴿81. (Saying) eat of the Ṭayyibāt wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you. And he on whom My anger descends, he is indeed perished.﴾

﴿82. And verily, I am indeed forgiving to him who repents, believes and does righteous deeds, and then Ihtadā.﴾

A Reminder for the Children of Israel of Allāh's Favors upon Them

Allāh reminds of His tremendous favors upon the Children of Israel and His numerous blessings. He saved them from their enemy, Fir'awn, and He relieved their eyes by drowning him and his hosts all at one time while they watched. Allāh said,

﴿وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَنْظُرُونَ﴾

﴿And We drowned Fir'awn people while you were looking.﴾

[2:50]

Al-Bukhāri recorded that Ibn 'Abbās said, "When the Messenger of Allāh ﷺ came to Al-Madinah, he found the Jews fasting the day of 'Āshūrā'. Therefore he asked them about it and they said, 'This is the day that Allāh gave Mūsā victory over Fir'awn.' Then, the Prophet ﷺ said,

﴿نَحْنُ أَوْلَىٰ بِمُوسَىٰ فَصُومُوهُ﴾

﴿We have more right to Mūsā (than them), so fast it.﴾^[1]

Muslim also recorded this narration in his *Ṣaḥīḥ*.^[2]

Then, Allāh made a covenant with Mūsā and the Children of Israel on the right side of the Mountain, after the destruction of Fir'awn. This is the Mountain upon which Allāh spoke to Mūsā and He told Mūsā's people to look at it when they requested to see Allāh. It is also the same Mountain upon which Mūsā was given the Tawrāh, while at the same time the Children of Israel began worshipping the (statue of a) calf, as Allāh relates in the forth coming *Āyāt*. The manna and quails have previously been discussed in *Sūrah Al-Baqarah*.^[3] and

[1] *Faḥ Al-Bāri* 8 :288.

[2] *Muslim* 1 :795.

[3] See *Sūrat Al-Baqarah* (2:57), and *Sūrat Al-'Arāf* (7:160).

other *Sūrah*s. Manna was a sweet substance that descended upon them from the sky and the quail [*Salwā*] was a type of bird that would fall down to them. They would fill every pot with them as ample provisions until the following day. This was a kindness and a mercy from Allāh upon them. It was a manifestation of Allāh's good treatment of them. For this reason Allāh says,

﴿كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطغَرُوا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي﴾

﴿Eat of the *Ṭayyibāt* wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you.﴾

This means, "Eat from this sustenance which I have provided for you, and do not transgress against My sustenance by taking it without necessity or you will be opposing what I have commanded you."

﴿فَيَحِلَّ عَلَيْكُمْ غَضَبِي﴾

﴿lest My anger should justly descend on you.﴾

This means, "I will become angry with you."

﴿وَمَن يَحِلِّدْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى﴾

﴿And he on whom My anger descends, he is indeed perished.﴾

'Ali bin Abi Ṭalḥah related that Ibn 'Abbās said, "This means that he will indeed be made miserable."^[1]

Concerning Allāh's statement,

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا﴾

﴿And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds,﴾

meaning, "Whoever turns to Me in repentance, then I will accept his repentance regardless of whatever sin he did." Allāh, the Exalted, even accepts the repentance of the Children of Israel who worshipped the calf.

Concerning Allāh's statement,

﴿تَابَ﴾

[1] Aṭ-Ṭabari 18:347.

﴿who repents,﴾ This means to turn away from what one was involved in of disbelief, associating partners with Allāh, disobedience of Allāh or hypocrisy.

Concerning Allāh's statement,

﴿وَأَمَّنْ﴾

﴿and believes﴾ This means the person's belief in his heart.

﴿وَعَمِلَ صَالِحًا﴾

﴿and does righteous deeds,﴾ his action with his bodily limbs.

Concerning Allāh's statement,

﴿ثُمَّ أَفْتَدَى﴾

﴿and then Ihtadā.﴾ 'Ali bin Abi Ṭalḥah related that Ibn 'Abbās said, "This means that he then does not doubt."¹¹ Qatādah said,

﴿ثُمَّ أَفْتَدَى﴾

﴿and then Ihtadā.﴾ "This means he adheres to Islam until he dies." We see here that there is a specific order in which these things are presented. This is similar to Allāh's saying,

﴿ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ ۝۱۷﴾

﴿Then he became one of those who believed and recommended one another to perseverance and patience and recommended one another to pity and compassion.﴾ [90:17]

﴿وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوسَىٰ ۚ قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ۚ﴾
 قَالَ فَإِنَّا لَمَّا قَدَفْنَا قَوْمَكَ مِنْ بَدْوِكَ وَأَضَلُّمُ السَّابِرِيُّ ۚ فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا
 قَالَ بِغَيْرِهِ أَلَمْ يَبْدِكُمْ رَبُّكُمْ وَعَدَا حَسَنًا أَفَطَالَ عَلَيْكُمْ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ
 غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَقْتُمْ مُّوْعِدِي ۚ قَالُوا مَا أَخْلَقْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا آوْرَاقًا مِّنْ
 زِينَةِ الْقَوْمِ فَقَدَفْتُمَا فَكَذَلِكَ أَلْقَى السَّابِرِيُّ ۚ فَأَخْرَجَ لَهُمْ جِسْدًا لَّهُمْ حَوَارٌ فَقَالُوا هَذَا
 إِلَهُكُمْ وَإِنَّهُ مُوسَىٰ قَتِيلٌ ۚ أَفَلَا يَرَوْنَ أَنَّهُمْ إِتُّبِعُوا إِلَهُهِنَّ قَوْلًا وَلَا يَمْلِكُ لَهُمْ صَرًّا وَلَا
 نَفْعًا ۚ﴾

¹¹ At-Ṭabari 18:347.

﴿83. "And what made you hasten from your people, O Mūsā?﴾

﴿84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased."﴾

﴿85. (Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmirī has led them astray."﴾

﴿86. Then Mūsā returned to his people in a state of anger and sorrow [Asif]. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me?"﴾

﴿87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them, and that was what As-Sāmirī suggested."﴾

﴿88. Then he took out for them a calf which was mooing. They said: "This is your god, and the god of Mūsā," but he had forgotten.﴾

﴿89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?﴾

Mūsā goes to the Appointment with Allāh and the Children of Isrāel succumb to worship the Calf

Allāh relates what happened when Mūsā traveled with the Children of Israel after Fir'awn's destruction.

﴿فَاتُوا عَلَى قَوْمٍ يَمْكُؤْنَ عَلَىٰ أَصْنَابٍ لَهُمْ قَالُوا يَمُوسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُم آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ مَّجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَذِهِ مَثَلُ مَا هُمْ فِيهِ وَيَطِلُّ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾﴾

﴿And they came upon a people devoted to some of idols. They said: "O Mūsā! Make for us god as they have gods." He said: "Verily, you are a people who know not. Verily, these people will be destroyed for that which they are engaged in. And all that they are doing is in vain."﴾ [7:138-139]

Then, Allāh made a covenant with Mūsā of thirty nights after which He added to them ten more nights. Thus, they were forty nights in all. The covenant was that he was to fast these

number of days, during both the day and night. Thus, Mūsā made haste to go to the Mountain and he left his brother, Hārūn, in charge over the Children of Israel. This is why Allāh says,

﴿وَمَا أَعَجَلَكْ عَنْ قَوْمِكَ يَمُوسَىٰ ﴿٨٣﴾ قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي﴾

﴿"And what made you hasten from your people, O Mūsā?" He said: "They are close on my footsteps."﴾

These means that they have arrived and are settled near the Mountain.

﴿وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ﴾

﴿and I hastened to You, O my Lord, that You might be pleased.﴾

meaning, "So You will be more pleased with me."

﴿قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٤﴾﴾

﴿(Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmīri has led them astray."﴾

Allāh informs His Prophet, Mūsā, of what happened to the Children of Israel after he left them, and their deification of the calf that As-Sāmīri had made for them.

During this time period, Allāh wrote for Mūsā the Tablets, which contained the Tawrah. Allāh said,

﴿وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿٨٥﴾﴾

﴿And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): "Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of evildoers."﴾
[7:145]

This means, "I will show you the final outcome of what will happen to those who abandon My obedience and oppose My command."

Concerning Allāh's statement,

﴿فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا﴾

﴿Then Mūsā returned to his people in a state of anger and sorrow [Asif].﴾

This means that after Allāh informed him of what they were doing, he became extremely angry and upset with them. He was very worried for them. During this time he received the Tawrah, which contained their *Sharī'ah* (Law), this was a great honor for them. For they were a people who used to worship other than Allāh. Every person with sound reason and good sense could see that what they were doing was false and foolish. This is why Allāh said that he (Mūsā) returned to them in a state of anger and sorrow. The word for sorrow used here is *Asif*, which is used to emphasize to the severity of his anger. Mujāhid said, "In a state of anger and sorrow means worried."^[1] Qatādah and As-Suddi said, "*Asif* here means in a state of sadness because of what his people had done after him."^[2]

﴿قَالَ يَقُولُ أَلَمْ يَعِدْكُمْ رَبِّكُمْ وَعَدَا حَسَنًا﴾

﴿He (Mūsā) said: "O my people! Did not your Lord promise you a fair promise?...">﴾

This means, "Did He not promise you in that which I have spoken to you, every good in this life and in the Hereafter, and the good end in the final outcome of things? You have already witnessed how He helped you defeat your enemy (Fir'awn) and He made you victorious over him and He blessed you with other bounties as well through His help."

﴿أَفَطَالَ عَلَيْكُمْ الْوَعْدُ﴾

﴿Did then the promise seem to you long in coming?﴾

meaning, 'in waiting for what Allāh had promised you and forgetting His previous favors and the covenant that He made with you before.'

﴿أَمْ أَرَدْتُمْ أَنْ يَخِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ﴾

﴿Or did you desire that wrath should descend from your Lord on you,﴾

The word 'Or' here means 'Nay, but.' It is used here to separate between a previous item and a coming item. It is as if it is saying, "Nay, but you want to make permissible the anger

[1] Aṭ-Ṭabari 18:350.

[2] Aṭ-Ṭabari 18:350.

of your Lord upon you by what you have done. Therefore, you have broken your promise to me." The Children of Israel said in reply to Mūsā's blame and rebuke,

﴿مَا أَنْفَقْنَا مَعِدَكَ بِمَلِكِنَا﴾

﴿We broke not our promise to you of our own will,﴾

Meaning by our power and our choice. Then, they began making lame excuses and they told him how they got rid of that which they were carrying of Coptic jewelry that they had borrowed from them (the Egyptian Copts) when they left Egypt. Therefore they cast it, meaning that they threw it away. Thus, it became a calf that made a moaning sound that would gradually rise in pitch. This calf was an ordeal, a hindrance and test. This is why Allāh said,

﴿فَكَذَّبِكِ أَلَى السَّامِرِيِّ ﴿٨٧﴾ فَأَخْرَجَ لَهُمْ عِجَلًا جَسَدًا لَّهُمْ حَوَارًا﴾

﴿"...that was what As-Sāmīrī suggested." Then he took out (of the fire) for them (a statue of) a calf which was mooing.﴾^[1]

Muḥammad bin Ishaq reported that Ibn 'Abbās said,

﴿هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى﴾

﴿This is your god, and the god of Mūsā.﴾

"So they became religiously devoted to it (the calf) and they loved it with a love that they had never loved anything else with before." Allāh then says,

﴿فَنَسِيَ﴾

﴿but he had forgotten.﴾ This means that he abandoned what he was following of the religion of Islām. This is referring to As-Sāmīrī.^[2] Allāh says in refuting them and rebuking them, and also explaining to them their folly and foolishness in that which they had done,

﴿أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ صَرًّا وَلَا نَفْعًا ﴿٩٠﴾﴾

﴿Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?﴾

[1] Tārīkh Aṭ-Ṭabari 1:422, Aṭ-Ṭabari 18:355.

[2] Tārīkh Aṭ-Ṭabari 1:424,425.

This is about the calf. 'Do they not see that it does not respond to them when they ask it and when they speak to it?'

﴿وَلَا يَسْمَعُ لَهُمْ صَرًَّا وَلَا نَفْعًا﴾

﴿and that it had no power either to harm them or to do them good?﴾

Meaning in their worldly affairs and matters of the Hereafter. Ibn 'Abbās said, "Nay, by Allāh, the moaning sound of the calf was nothing but wind that would enter into its behind and come out of its mouth, thus causing it to make a sound."^[1]

In a *Ḥadīth* of *Al-Fitūn* recorded from Al-Ḥasan Al-Baṣri, it is mentioned that this calf's name was Bahmūt.^[2] In reference to the excuse of these ignorant people, they claimed that they were merely ridding themselves of the jewelry of the Copts. In the process of doing so, they cast the jewelry (into the pit of fire) and ended up worshipping the calf. Thus, they were seeking to rid themselves of something detestable, but wound up doing something even worse. This is similar to an authentic narration reported from 'Abdullāh bin 'Umar. A man from 'Irāq asked him about the ruling of mosquitoes' blood if it get on one's garment. The man wanted to know if it is permissible to pray in such a garment or not. Ibn 'Umar replied by saying, "Look at the people of 'Irāq. They killed the grandson of the Messenger of Allāh ﷺ, Al-Ḥusayn, and yet they're asking about the blood of the mosquito."^[3]

﴿وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلِ يَتَقَوَّرُوا إِنَّمَا قُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾ قَالُوا لَنْ نَبْرَحَ عَلَيْكَ عَابِدِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾﴾

﴿90. And Hārūn indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order."﴾

﴿91. They said: "We will not stop worshipping it, until Mūsā returns to us."﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:396.

[2] An-Nasā'ī in *Al-Kubrā* 6:396. This text is not considered authentic.

[3] *Fath Al-Bārī* 10:440.

Hārūn prohibits them from worship of Calf and the Persistence of the Children of Israel in doing so

Allāh, the Exalted, informs of Hārūn's attempt to prohibit them from worshipping the calf and his telling them that this was only a test for them. He told them that their Lord was the Most Beneficent, Who created everything and decreed for everything its just measure. He is the Owner of the Mighty Throne, the One Who does whatever He wants.

﴿فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي﴾

﴿so follow me and obey my order.﴾

Meaning, "Follow me in that which I am commanding you with and leave that which I forbid you from."

﴿قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَنكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ﴾

﴿They said: "We will not stop worshipping it, until Mūsā returns to us."﴾

meaning, "We will not cease in our worship of this calf until we hear what Mūsā has to say about it." So they opposed Hārūn in this matter and they fought against him, nearly killing him.

﴿قَالَ يَهْرُونَ مَا مَنَّكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾ أَلَا تَتَّبِعْتِ أَفْضَيْتِ أَمْرِي ﴿٩٣﴾ قَالَ يَبْنَؤُمْ لَا نَأْخُذُ بِبِحَبِي قِي وَلَا بِرَأْسِي إِي حَيْثُ أَنْ نَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾﴾

﴿92. (Mūsā) said: "O Hārūn! What prevented you when you saw them going astray;"﴾

﴿93. "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"﴾

﴿94. He (Hārūn) said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!'"﴾

What happened between Mūsā and Hārūn after Mūsā returned

Allāh informs of what happened when Mūsā returned to his people and saw the great matter that had taken place among them. With this he became filled with anger and he threw

down the Divine Tablets that he had in his hand. Then, he grabbed his brother Hārūn by his head and pulled him towards himself. We expounded upon this previously in *Sūrat Al-A'rāf*, where we mentioned the *Ḥadīth*,

«لَيْسَ الْخَبْرُ كَالْمَعَايِنَةَ»

«Information is not the same as observation.»^[1]

Then, he began to blame his brother, Hārūn, by saying,

﴿مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ۖ أَذَلَّكَ ۗ لَا تَتَّبِعْتَهُمْ ۖ سَبِّحْ لِلَّهِ مَا هُوَ شَاكِرٌ ۗ﴾

«What prevented you when you saw them going astray; that you followed me not?»

meaning, “You should have informed me of this matter as soon as it happened.”

﴿أَفَعْصَيْتَ أَمْرِي﴾

«Have you then disobeyed my order?»

“In that which I entrusted to you,” referring to Mūsā’s statement,

﴿اخْلُقْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ﴾

«Replace me among my people, act in the right way and follow not the way of the mischief-makers.» [7:142]

﴿فَأَلَّا يَنْتَوِمَ﴾

«He (Hārūn) said: “O son of my mother!”»

This mentioning of the mother was Hārūn’s attempt to soften Mūsā’s anger, because he was Mūsā’s biological brother and they had the same parents. The mentioning of the mother here is more delicate and profound in bringing about gentleness and mildness. This is why he said,

﴿يَنْتَوِمَ لَا تَأْخُذْ بِبُرَّتِي وَلَا بِرَأْسِي﴾

«O son of my mother! Seize (me) not by my beard, nor by my head!»

This was Hārūn’s excuse to Mūsā for being delayed from coming to him and informing him of the great mishap that

[1] Aḥmad 1:271.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣١٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا آلِهَةً فَمَا لَهُمْ بِاللَّهِ إِذْ أُنزِلَتْ آيَاتُهُ فَجَازَاؤُهُمْ لِيَوْمَ الْقِيَامَةِ ﴿٩٥﴾
 وَإِلَهُهُ مُوسَىٰ فَقَسَىٰ ﴿٩٦﴾ أَفَلَا يَرَوْنَ أَنَّ الْيَوْمَ لَهُمُ قَوْلًا وَلَا
 يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٩٧﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ
 يُقْوِمُوا إِنَّمَا أُفْتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَالْيَعُونِي وَاطِيعُوا
 أَمْرِي ﴿٩٨﴾ قَالُوا لَنْ نَبْرَحَ عَلَيْكَ عِدْلَيْنِ حَتَّىٰ يَرْتِجِ الْيَمَانُ وَمُوسَىٰ
 ﴿٩٩﴾ قَالَ يَهْرُونَ مَا مَعَكُمْ إِذْ رَأَيْتُمُ صُلُوعًا ﴿١٠٠﴾ أَلَا تَتَّبِعُونَ
 أَفْعَصَيْتَ أَمْرِي ﴿١٠١﴾ قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي
 إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ
 قَوْلِي ﴿١٠٢﴾ قَالَ فَمَا خَطْبُكَ يُسْمِرِي ﴿١٠٣﴾ قَالَ بَصُرْتُ
 بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ
 فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿١٠٤﴾ قَالَ
 فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ
 مَوْعِدًا لَنْ تُخْلَفَهُ وَانظُرْ إِلَىٰ إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ
 عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿١٠٥﴾ إِنَّمَا
 إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلُّ شَيْءٍ عِلْمًا ﴿١٠٦﴾

took place. He said,

﴿إِنِّي خَشِيتُ﴾

﴿Verily, I feared﴾ meaning, "I was afraid to come after you and inform you of this, because I thought you might accuse me of leaving them alone and causing division between them."

﴿وَلَمْ تَرْقُبْ قَوْلِي﴾

﴿and you have not respected my word!﴾

This means, "And you did not take care of what I commanded you to do when I left you in charge of them." Ibn 'Abbās said, "Hārūn was respectful and obedient to Mūsā."^[1]

﴿قَالَ فَمَا خَطْبُكَ يُسْمِرِي﴾ ﴿١٠٣﴾ قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ
 أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿١٠٤﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ
 أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانظُرْ إِلَىٰ إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ
 عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿١٠٥﴾ إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ
 كُلُّ شَيْءٍ عِلْمًا ﴿١٠٦﴾

﴿95. (Mūsā) said: "And what is the matter with you. O Sāmīri?"﴾

﴿96. (Sāmīri) said: "I saw what they saw not, so I took a (Qabḍah) handful (of dust) from the (hoof) print of the

[1] Aṭ-Ṭabari 18:359.

messenger and threw it. Thus my inner self suggested to me.”﴾

﴿97. Mūsā said: “Then go away! And verily, your (punishment) in this life will be that you will say: ‘Touch me not;’ and verily, you have a promise that will not fail. And look at your god to which you have been devoted. We will certainly burn it, and scatter its particles in the sea.”﴾

﴿98. Your God is only Allāh, there is no God but Him. He has full knowledge of all things.﴾

How As-Sāmīrī made the Calf

Mūsā said to As-Sāmīrī, “What caused you to do what you did? What presented such an idea to you causing you to do this?” Muḥammad bin Ishaq reported from Ibn ‘Abbās that he said, “As-Sāmīrī was a man from the people of Bājarmā, a people who worshipped cows. He still had the love of cow worshipping in his soul. However, he acted as though he had accepted Islām with the Children of Israel. His name was Mūsā bin Zafar.”^[1] Qatādah said, “He was from the village of Sāmarrā.”^[2]

﴿قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ﴾

﴿(Sāmīrī) said: “I saw what they saw not.”﴾

This means, “I saw Jibrīl when he came to destroy Fir‘awn.”

﴿فَنَبَّضْتُ بِبَضْعَةٍ مِنْ أَثَرِ الرَّسُولِ﴾

﴿so I took a handful (Qabḍah) from the print of the messenger﴾

This means from the hoof print of his (Jibrīl’s) horse.^[3] This is what is well-known with many of the scholars of *Tafsīr*, rather most of them. Mujāhid said,

﴿فَنَبَّضْتُ بِبَضْعَةٍ مِنْ أَثَرِ الرَّسُولِ﴾

﴿so I took a handful (Qabḍah) from the print of the messenger﴾

“From under the hoof of Jibril’s horse.” He also said, “The word *Qabḍah* means a palmful, and it is also that which is grasped by the tips of the fingers.” Mujāhid said, “As-Sāmīrī

[1] *Tārīkh Aṭ-Ṭabari* 1:424.

[2] *Aṭ-Ṭabari* 18:363.

[3] *Aṭ-Ṭabari* 18:362.

threw what was in his hand onto the jewelry of the Children of Israel and it became molded into the body of a calf, which made a light moaning sound. The wind that blew into it was the cause of its sound."^[1] Thus, he said,

﴿فَبَدَّلْنَا﴾

﴿and I threw it.﴾ This means, "I threw it along with those who were throwing (jewelry)."

﴿وَكَذَلِكَ سَوَّيْتُ لِي نَفْسِي﴾

﴿Thus my inner self suggested to me.﴾

This means that his soul considered it something good and it was pleasing to his self.

The Punishment of As-Sāmīrī and the burning of the Calf

Thereupon,

﴿فَقَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ﴾

﴿(Mūsā) said: "Then go away! And verily, your (punishment) in this life will be that you will say: 'Touch me not.'">﴾

This means, "Just as you took and touched what was not your right to take and touch of the messenger's foot print, such is your punishment in this life, that you will say, 'Do not touch (me).'" This means, "You will not touch the people and they will not touch you."

﴿وَإِنَّ لَكَ مَوْعِدًا﴾

﴿and verily, you have a promise﴾

This means on the Day of Resurrection.

﴿لَنْ نَجْعَلَ لَكَ﴾

﴿that will not fail.﴾ you will have no way to escape it. Qatādah said,

﴿أَنْ تَقُولَ لَا مِسَاسَ﴾

﴿that you will say: 'Touch me not.'﴾ "This is referring to a

^[1] Aṭ-Ṭabari 18:362.

punishment for them and their remnants (i.e. those who have their disease) today still say 'Do not touch.'"

Concerning Allāh's statement,

﴿وَأَنَّ لَكَ مَوْعِدًا لَنْ نَخْلَفَنَّهُ﴾

﴿and verily, you have a promise that will not fail.﴾

Al-Ḥasan, Qatādah and Abu Nahik said, "You will not be absent from it."^[1]

﴿وَأَنْظُرْ إِلَىٰ إِلَهِكَ﴾

﴿And look at your god﴾ that which you worshipped,

﴿الَّذِي ظَنَنْتَ عَلَيْهِ عَاكِفًا﴾

﴿to which you have been devoted.﴾ that which you established worship of, which was the calf.

﴿إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ رَءِيعَ كُلِّ شَيْءٍ عِلْمًا﴾

﴿Your God is only Allāh, there is no God but Him. He has full knowledge of all things.﴾

Mūsā was saying to them, "This is not your god. Your God is only Allāh, the One Whom there is no true God except Him. Worship is not befitting to anyone except Him. For everything is in need of Him and everything is His servant.

Concerning the statement,

﴿رَءِيعَ كُلِّ شَيْءٍ عِلْمًا﴾

﴿He has full knowledge of all things.﴾ The word 'Ilm (knowledge) is in the accusative case for distinction. It means that He is the All-Knower of everything.

﴿أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

﴿(Allāh) surrounds all things in (His) knowledge.﴾ [65:12]

And He says,

﴿وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا﴾

﴿And (He) keeps count of all things.﴾ [72:28]

Therefore,

^[1] Aṭ-Ṭabari 18:364.

﴿لَا يَعْزُبُ عَنْهُ مِغَالٌ ذَرَّةً﴾

﴿Not even the weight of a speck of dust escapes His knowledge.﴾ [34:3]

He also says,

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَدْرُسُهَا وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً فَلَا يَقْبِضُ وَلَا يَنْسُجُ وَلَا يَنْسُجُ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ [6:59]

And He says,

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

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

The Āyāt that mention this are numerous.

﴿كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ۚ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ۚ خَلِيلِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا﴾

﴿99. Thus We relate to you some information of what happened before. And indeed We have given you from Us a Reminder.﴾

﴿100. Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.﴾

﴿101. They will abide in that - and evil indeed will it be that load for them on the Day of Resurrection.﴾

The Entire Qur'ān is the Remembrance of Allāh and mentioning the Punishment of Those Who turn away from It

Allāh, the Exalted, is saying to Prophet Muḥammad ﷺ, We have told you (O Muḥammad) the story of Mūsā and what happened with him, Fir'awn and his armies, just as it actually happened. Likewise, We relate to you the information of the past just as it happened, without any increase or decrease. We

also gave you a remembrance from Us, the Mighty Qur'ān, no falsehood comes to it from before it or behind it.' It is a revelation from One Most Wise, Most Praiseworthy. No Prophet was given any Book like it or more complete than it, since the time of the previous Prophets who were sent, until their being sealed off with the coming of Muḥammad ﷺ. No Prophet was given any Book containing as much information than the Qur'ān about what has past and what would be. The judgement concerning the distinction between mankind is taken from it. Therefore, Allāh says about it,

﴿مَنْ أَعْرَضَ عَنْهُ﴾

﴿Whoever turns away from it,﴾ This means whoever denies it and turns away from following its commands and instructions, while seeking guidance from other than it, then Allāh will mislead him and send him on the path to Hell. This is why Allāh says,

﴿مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا﴾

﴿Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.﴾

Burden here means sin. This is as Allāh says,

﴿وَمَنْ يَكْفُرْ بِهِ. مِنَ الْأَضْرَابِ فَالْتَأُرْ مَوْعِدُهُ﴾

﴿But those of the sects that reject it , the Fire will be their promised meeting place.﴾ [11:17]

This applies generally to whoever the Qur'ān reaches of the Arabs, the non-Arabs, the People of the Book and others. This is as Allāh says,

﴿لِيُنذِرَكُمْ بِهِ. وَمَنْ يَنْعَ﴾

﴿That I may therewith warn you and whomsoever it may reach.﴾ [6:19]

The Qur'ān is a final warning for everyone it reaches. Whoever follows it, then he is rightly guided and whoever opposes it and turns away from it, then he is misguided. He will be wretched in this life, and he is promised that on the Day of Resurrection his abode will be the Hellfire. For this reason Allāh says,

﴿مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ﴿١٠٢﴾ خَلِيلِينَ فِيهِ﴾

﴿Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection. They will abide in that.﴾
[20:100-101]

They will not be able to avoid this or escape it.

﴿وَسَاءَ لَمْتَمِ يَوْمَ الْقِيَامَةِ جِزَاءٌ﴾

﴿And evil indeed will it be that load for them on the Day of Resurrection.﴾

﴿يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٣﴾ يَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٤﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْأَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٥﴾﴾

﴿102. The Day when the Şūr will be blown: that Day, We shall gather the criminals blue-eyed.﴾

﴿103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten."﴾

﴿104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"﴾

The Blowing of the Şūr and the Day of Resurrection

It has been confirmed in a *Ḥadīth* that the Messenger of Allāh ﷺ was asked about the Şūr and he replied,

«قَرْنٌ يُنْفَخُ فِيهِ»

«It is a horn that will be blown into.»^[1]

It has been related in a *Ḥadīth* about the Şūr, on the authority of Abu Hurayrah that it is a huge horn that has a circumference as large as the heavens and the earth. The angel Isrāfil will blow into it.^[2] Another *Ḥadīth* has been related which states that the Prophet ﷺ said,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ النَّعَمَ الْقَرْنَ وَحَتَّى جِبْتَهُ، وَانْتَظَرُ أَنْ يُؤَدَّنَ لَهُ»

«How can I be comfortable when the one with the horn is

[1] *Tuḥfat Al-Aḥwadhī* 9:116.

[2] *Aṭ-Ṭabarānī in Aṭ-Ṭawāl* no.36.

holding it in his lips and his forehead is leaning forward, waiting to be given permission (to blow it).»

The people said, "O Messenger of Allāh, what should we say?" He said,

﴿قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا﴾

«Say: Allāh is sufficient for us and what a good protector He is. Upon Allāh we place our trust.»^[1]

Concerning His statement,

﴿وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا﴾

«And We shall gather the criminals blue-eyed.»

It has been said that this means having blue eyes due to the severity of their horrifying situation.

﴿يَتَخَفَتُونَ بَيْنَهُمْ﴾

«They will speak in a very low voice to each other.»

Ibn 'Abbās said, "This means whispering among themselves."^[2] This means that some of them will be saying to others,

﴿إِنْ لَبِئْتُمْ إِلَّا عَشْرًا﴾

«You stayed not longer than ten.»

meaning in the abode of the worldly life, you only tarried there for a little while. The time was equivalent to ten days or so.

Allāh, the Exalted, then says,

﴿نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ﴾

«We know very well what they will say.»

This means in their condition of conversing amongst themselves.

﴿إِذَا يَقُولُ أَمْلَهُمْ طَرِيقَةً﴾

«when the best among them in knowledge and wisdom will say;»

[1] Tuhfat Al-Aḥwadhī 9:117.

[2] Aṭ-Ṭabari 18:371.

the one with perfect intelligence amongst them,

﴿إِن لَّيْنَتْهُ إِلَّا يَوْمًا﴾

﴿You stayed no longer than a day!﴾

This is because on the Day of Judgement they will sense the shortness of the worldly life within themselves. For the worldly life, with its repetitious time periods and successive nights, days and hours, is as if it is just one day. For this reason, on the Day of Resurrection the disbelievers will think the worldly life was very short. By this they mean to prevent the establishment of the evidence against them due to the shortness of time that they had. Allāh says about this,

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِرُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ﴾

﴿And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour﴾ until His statement,

﴿وَلَكِن كُنْتُمْ لَا تَعْلَمُونَ﴾

﴿but you knew not.﴾ [30:55-56]

Allāh also says,

﴿أَوَلَمْ نُعْزِزْكُمْ مَا بَدَّكُمْ فِيهِ مِنْ نَذْرٍ وَمَا كُنْتُمْ أَتَذِيرُونَ﴾

﴿Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you.﴾ [35:37]

Allāh, the Exalted, also says,

﴿كَمْ لَيْنَتْهُ فِي الْأَرْضِ عَدَدٌ ﴿١١٢﴾ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلُ الْعَادِينَ ﴿١١٣﴾ قُلْ إِنْ لَّيْنَتْهُ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾﴾

﴿(Allāh will say): What number of years did you stay on earth? They will say: "We stayed a day or part of a day. Ask of those who keep account." He (Allāh) will say: "You stayed not but a little, if you had only known!"﴾ [23:112-114]

This means that you only remained in it (the earth) a little while. If you only knew, you would have preferred the eternal life over the temporal life. Yet, you conducted yourselves in an evil manner. You gave the present, temporary life precedence over the eternal and everlasting life.

﴿وَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۖ فَيَذَرُهَا قَاعًا صَفْصَفًا ۗ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ۗ يَوْمَئِذٍ بَتُّعَرَّتِ الْأَعْيُنُ لِآيَاتِ اللَّهِ الْعَظِيمِ ۗ لَا يُرَى فِيهَا شَيْءٌ إِلَّا هَمْسًا ۗ﴾

﴿105. And they ask you concerning the mountains. Say: "My Lord will blast them and scatter them as particles of dust."﴾

﴿106. "Then He shall leave it as a level smooth plain."﴾

﴿107. "You will see therein no crookedness nor curve."﴾

﴿108. On that Day mankind will follow strictly (the voice of) Allāh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allāh's caller). And all voices will be humbled for the Most Gracious (Allāh), and nothing shall you hear except Hamsa.﴾

The destruction of the Mountains, and the Earth becomes a Smooth Plain

Allāh says,

﴿وَسْأَلُونَكَ عَنِ الْجِبَالِ﴾

﴿And they ask you concerning the mountains.﴾

This is a question, will they remain on the Day of Resurrection or will they cease to exist?

﴿فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا﴾

﴿Say: "My Lord will blast them and scatter them as particles of dust."﴾

This means that He will take them away from their places, wipe them out and remove them completely.

﴿فَيَذَرُهَا﴾

﴿Then He shall leave it﴾ referring to the earth;

﴿قَاعًا صَفْصَفًا﴾

﴿as a level smooth plain.﴾ This means one expanse spread out. The word Qā' means a piece of land that is level and the word Ṣafṣafā is used to place emphasis on this meaning. It has also been said that Ṣafṣafā means that which has no vegetation

growing in it. The first meaning is preferred, even though the second meaning is also included by necessity. In reference to this, Allāh says,

﴿لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا﴾

﴿You will see therein no crookedness nor curve.﴾

meaning, 'on that Day you will not see in the earth any valley, hill, or any place, whether low or elevated.' Ibn 'Abbās, 'Ikrimah, Mujāhid, Al-Ḥasan Al-Baṣri, Aḍ-Ḍaḥḥāk, Qatādah and others of the Salaf all said the same.^[1]

The People will rush towards the Voice of the Caller

﴿يَوْمَ يَبْعُوثُ الدَّاعِيَ لَا عِوَجَ لَهُ﴾

﴿On that Day mankind will follow strictly Allāh's caller, no crookedness will they show him.﴾

On the Day, they see these conditions and these frightening sights, they will hastily respond to the caller. Wherever they are commanded to go, they will rush to it. If they had been like this in the worldly life, it would have been more beneficial for them, but here it does not benefit them. This is as Allāh says,

﴿أَسْمِعْ يَوْمَ وَأَنْصُرْ يَوْمَ يَا تُوسِطَ﴾

﴿How clearly will they see and hear, the Day when they will appear before Us!﴾ [19:38]

Allāh also says,

﴿مُهَيِّئِينَ إِلَى الدَّاعِ﴾

﴿hastening towards the caller.﴾

Concerning Allāh's statement,

﴿وَحَسَمَتِ الْأَصْوَاتُ لِلرَّحْمَنِ﴾

﴿And all voices will be humbled for the Most Gracious,﴾

Ibn 'Abbās said, "This means they will be silent."^[2] As-Suddi also said the same.

[1] Aṭ-Ṭabari 18:372, Ad-Durr Al-Manthūr 5:598,599.

[2] Aṭ-Ṭabari 18:374.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٣١٩

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا
ذِكْرًا ﴿١١٩﴾ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا
﴿١٢٠﴾ خَلِيدَيْنِ مَيَّوْسَاءَ لَمْ يَكُنْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿١٢١﴾ يَوْمَ يُنْفَخُ
فِي الصُّورِ وَتَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٢٢﴾ يَتَخَفَتُونَ
بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٢٣﴾ مَنْ أَنْطَمَ بِمَا يَقُولُونَ إِذْ يَقُولُ
أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٢٤﴾ وَتَسْأَلُونَ عَنِ الْجِبَالِ
فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٢٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٢٦﴾
لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٢٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ
لَا عِوَجَ لَهُ، وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا
﴿١٢٨﴾ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ،
قَوْلًا ﴿١٢٩﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ،
عِلْمًا ﴿١٣٠﴾ وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ
حَمَلَ ظُلْمًا ﴿١٣١﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا
يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١٣٢﴾ وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا
وَصَرَفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَنْفَعُونَ أَوْ يُخَذِّبُ لَهُمْ ذِكْرًا ﴿١٣٣﴾

﴿فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

﴿And nothing shall you hear except Hamsa.﴾

Sa'id bin Jubayr related that Ibn 'Abbās said, "This means the steps of feet."^[1] 'Ikrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Ar-Rabi' bin Anas, Qatādah, Ibn Zayd and others all said the same.^[2] 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said,

﴿فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

﴿And nothing shall you hear except Hamsa.﴾

"Hamsa means a hidden voice."^[3] This has also been reported from 'Ikrimah and Aḍ-Ḍaḥḥāk. Sa'id bin Jubayr said,

﴿فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

﴿And nothing shall you hear except Hamsa.﴾

"Hamsa means the secret speech and the steps of feet."

﴿يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ، عِلْمًا ﴿١٣٠﴾ وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ
ظُلْمًا ﴿١٣١﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١٣٢﴾

﴿109. On that day no intercession shall avail, except the one

[1] At-Ṭabari 18:374.

[2] At-Ṭabari 18:375.

[3] At-Ṭabari 18:375.

for whom the Most Gracious has given permission and whose word is acceptable to Him.﴾

﴿110. He knows what happens to them, and what will happen to them, but they will never encompass anything of His knowledge.﴾

﴿111. And (all) faces shall be humbled before the Ever Living, the Sustainer. And he who carried wrongdoing, will be indeed a complete failure.﴾

﴿112. And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.﴾

The Intercession and the Recompense

Allāh, the Exalted, says,

﴿يَوْمَئِذٍ﴾

﴿On that day﴾ the Day of Resurrection,

﴿لَا تَنْفَعُ الشَّفَعَةُ﴾

﴿no intercession shall avail.﴾ meaning with Him (Allāh).

﴿إِلَّا مَنْ أَوْذَنَ لَهُ الرَّحْمَنُ رِضَىٰ لَهُ قَوْلًا﴾

﴿except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.﴾

This is similar to His statement,

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

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

It is also similar to His statement,

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَرِضَىٰ﴾

﴿And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.﴾ [53:26]

He also says,

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنَ خَشْيَتِهِ مُشْفِقُونَ﴾

«And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.» [21:28]

He also says,

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَدْرَكَ لَّهُ﴾

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

And He says,

﴿يَوْمَ يَوْمُ الرُّوحِ وَالْمَلَائِكَةِ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَدِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾

«The Day that Ar-Rūḥ and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.» [78:38]

In the Two *Ṣaḥīḥs* it is reported from the leader of the Children of Ādam and the Noblest of all the creatures to Allāh, Muḥammad ﷺ:

«آتِي تَحْتَ الْعَرْشِ، وَأَجْرُ اللَّهِ سَاجِدًا، وَيَنْفَعُ عَلَيَّ بِمَحَامِدٍ لَا أُحْصِيهَا الْآنَ، فَيَدْعُنِي مَا شَاءَ أَنْ يَدْعُنِي، ثُمَّ يَقُولُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعُ، وَاشْفَعْ تُشْفَعُ - فَيَحْدُ لِي حَدًّا، فَأَدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُودُ»

«I will come under the Throne and I will fall down into prostration. Then, I will be inspired to make praises (of Allāh) that I am not able to recall them now. Allāh will leave me in this condition as long as He wishes. Then, He will say, "O Muḥammad, raise your head. Speak and you will be heard, intercede and your intercession will be accepted." Then, a designated group will be allowed for me (to intercede on their behalf). Allāh will then enter them into Paradise and I will return (to repeat the process again).»^[1]

The Prophet ﷺ mentioned doing this four times. May Allāh's blessings and peace be upon him and the rest of the Prophets as well. In another *Ḥadīth* it also mentions that he said,

«يَقُولُ تَعَالَى: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيْمَانٍ، فَيُخْرِجُونَ»

^[1] *Fath Al-Bāri* 8:247, *Muslim* 1:184.

خَلَقَا كَثِيرًا، ثُمَّ يَقُولُ: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ نَضْفٌ مِثْقَالِ مِنْ إِيمَانٍ،
أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مَا يَبْرُنُ ذَرَّةً، مَنْ كَانَ فِي قَلْبِهِ أَذْنَى أَذْنَى مِثْقَالِ
ذَرَّةٍ مِنْ إِيمَانٍ»

«Allāh, the Exalted, will say, "Bring out of the Fire whoever has a seed's weight of faith in his heart." So a large number of people will be brought out. Then He will say, "Bring out of the Fire whoever has a half of a seed's weight of faith in his heart. Bring out whoever has the weight of a speck of dust in his heart. Bring out whoever has the weight of the smallest and tiniest particle of dust of faith in his heart."»^[1]

And the Ḥadīth continues.

Concerning Allāh's statement,

﴿يَسْأَلُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

﴿He knows what happens to them and what will happen to them.﴾

He encompasses all creation with His knowledge.

﴿وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

﴿but they will never encompass anything of His knowledge.﴾

This is like His statement,

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

﴿And they will never encompass anything of His knowledge except that which He wills.﴾ [2:255]

Concerning Allāh's statement,

﴿وَعَسَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ﴾

﴿And (all) faces shall be humbled before the Ever Living, the Sustainer.﴾

Ibn 'Abbās and others said, "This means that the creatures will be humbled, submissive and compliant to their Compeller, the Ever Living, Who does not die, the Sustainer of all, Who does not sleep."^[2] He is the maintainer of everything. He

[1] *Fath Al-Bāri* 13:481.

[2] *Aṭ-Ṭabari* 18:377, 378.

determines the affairs of everything and preserves everything. He is perfect in His Self. He is the One Whom everything is in need of and whom nothing could survive without.

Concerning His statement,

﴿وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا﴾

﴿And he who carried wrongdoing, will be indeed a complete failure.﴾

meaning on the Day of Resurrection. For verily, Allāh will give every due right to the one who deserved it. Even the ram who lost its horn will be given revenge against the one who had horns. In the *Ṣaḥīḥ*, it is recorded that the Prophet ﷺ said,

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ»

«Beware of wrongdoing (or oppression), for verily, wrongdoing will be darkneses on the Day of Resurrection.»

And the true failure is for whoever meets Allāh while associating partners with Him. Allāh the Exalted says,

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

﴿"Verily, associating partners with Me is the great wrongdoing."﴾^[1]

Allāh's statement,

﴿وَمَنْ يَمَسَّ مِنَ الصَّالِحِينَ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا مَضْمًا﴾

﴿And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.﴾

After Allāh mentions the wrongdoers and their threat, He then commends the pious people and mentions the judgement they receive. Their judgement is that they will not be wronged nor oppressed. This means that their evils will not be increased and their good deeds will not be decreased. This was stated by Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and others.^[2] *Zulm* means an increase that comes from the sins of others being placed upon the person, and *Haḍm* means a decrease.

[1] Aḥmad 2:106. Similar wording is with Muslim 4:1996.

[2] Aṭ-Ṭabari 18:379, 380.

﴿وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾
 فَتَمَنَّيَ اللَّهُ الْمَلِكَ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ
 زِدْنِي عِلْمًا ﴿١١٤﴾﴾

﴿113. And thus We have sent it down as a Qur'ān in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwā, or that it may cause them to have a lesson from it.﴾

﴿114. Then High above all be Allāh, the True King. And be not in haste with the Qur'ān before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."﴾

The Qur'ān was revealed so that the People would have Taqwā and reflect

After Allāh, the Exalted, mentions that on the Day of Judgement both the good and the evil will be recompensed and there is no avoiding it, He then explains that the Qur'ān was revealed as a bringer of glad tidings and a warner in the clear and eloquent Arabic language. There is no confusion or deficiency in it.

﴿وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ﴾

﴿And thus We have sent it down as a Qur'ān in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwā of.﴾

This means: so that they will leave off sins, forbidden things and lewd abominations.

﴿أَوْ يُحْدِثُ لَهُمْ ذِكْرًا﴾

﴿or that it may cause them to have a lesson from it.﴾

This means: to produce acts of obedience and deeds that will bring one closer to Allāh.

﴿فَتَمَنَّيَ اللَّهُ الْمَلِكَ الْحَقُّ﴾

﴿Then High above all be Allāh, the True King.﴾

This means: Most Holy and Majestic is He, the True King, Who is Himself the Truth and His promise is true. Likewise, His threat is true, His Messengers are true, the Paradise is true,

the Hellfire is true and everything from Him is true. His justice is that He does not punish anyone before warning them, sending Messengers to them and granting excuses to His creatures, so that no one will have any argument or doubt (on Judgment Day).

The Command to the Prophet ﷺ to listen to the Qur'an when it is revealed without making haste to recite it

Concerning Allāh's statement,

﴿وَلَا تَجْعَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ﴾

﴿And be not in haste with the Qur'an before its revelation is completed to you,﴾

This is similar to Allāh's statement,

﴿لَا تَحْرُكْ يَدَهِ. لَسَانَكَ لِيَتَكَلَّمَ بِهِ ۗ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۗ فَإِذَا قَرَأْتَهُ فَارْتَعْ قُرْآنَهُ ۗ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۗ﴾

﴿Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it. And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).﴾ [75:16-19]

It is confirmed in the *Ṣaḥīḥ* on the authority of Ibn 'Abbās, who said that the Messenger of Allāh ﷺ used to go through great pains to retain the revelation. In doing so he used to move his tongue rapidly with its recital.^[1] Then, Allāh revealed this *Āyah*. This means that whenever Jibrīl would say an *Āyah*, the Prophet ﷺ would say it with him due to his eagerness to memorize it. Then, Allāh guided him to that which was easier and lighter in this matter, to relieve him of this difficulty. Allāh said,

﴿لَا تَحْرُكْ يَدَهِ. لَسَانَكَ لِيَتَكَلَّمَ بِهِ ۗ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۗ﴾

﴿Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it.﴾ [75:16-17]

Meaning, "We will gather it in your chest, then you will recite it to the people without forgetting anything of it."

^[1] *Faḥ Al-Bāri* 1:39.

تِلْكَ آيَاتُهَا

٣٢٠

الْقُرْآنِ الْمُبِينِ

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ، وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٧﴾ وَقَدْ عاهدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسَى وَلَمْ يُجِدْ لَهُ عَزْمًا ﴿١١٨﴾ وَإِذْ قلْنَا لِلْمَلَكِ كَسِّبُوا لَأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١١٩﴾ فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِرِوَجِكَ فَلا تَخْرُجَنَّكَ مِنَ الْجَنَّةِ فَتَشقى ﴿١٢٠﴾ إِنَّ لَكَ الْأَجْمُوعَ فِيهَا وَلَا تَعْرِى ﴿١٢١﴾ وَأَنْتَ لَا تَظْمُؤُا فِيهَا وَلَا تَضْحَى ﴿١٢٢﴾ فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَآبَدٍ ﴿١٢٣﴾ فَأَكَلَا مِنْهَا فَبَدَّتْ لهُمَا سَوءُ تَهُمَا وَطَيفَا بَحْصَفَانِ عَلَيْهِمَا مِنْ رِيقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢٤﴾ ثُمَّ اجْنَبْتَهُ رَبُّهُ، فَجَابَ عَلَيْهِ وَهْدَى ﴿١٢٥﴾ قَالَ أَهبطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَا أَبْنَاءَ كُفْمِ مَنِي هُدَى فَمَنْ أَتَّبَعَ هُدَاى فَلا يَضِلَّ وَلا يَشقى ﴿١٢٦﴾ وَمَنْ أَعْرَضَ عَن ذِكْرى فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٧﴾ قَالَ رَبِّ لِمَ حَشَرْتَنى أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٨﴾

﴿وَمَا قَرَأْتَ فَاتَّبِعْ قُرْآنَهُ﴾ ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتَهُ ﴿١١٧﴾

﴿And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).﴾ [75:18-19]

And He said in this *Ayah*,

﴿وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ﴾

﴿And be not in haste with the Qur'an before its revelation is completed to you,﴾

This is a command to the Prophet ﷺ to listen quietly: Then, when the angel (Jibril) completes reciting to you, you recite it after him.

﴿وَقُلْ رَبِّ زِدْنى عِلْمًا﴾

﴿and say: "My Lord! Increase me in knowledge."﴾

meaning, "Give me more knowledge from You." Ibn 'Uyaynah said, "The Prophet ﷺ did not cease increasing (in knowledge) until Allāh, the Mighty and Sublime, took him (i.e. he died)."

﴿وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسَى وَلَمْ يُجِدْ لَهُ عَزْمًا ﴿١١٨﴾ وَإِذْ قلْنَا لِلْمَلَكِ كَسِّبُوا لَأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١١٩﴾ فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِرِوَجِكَ فَلا تَخْرُجَنَّكَ مِنَ الْجَنَّةِ فَتَشقى ﴿١٢٠﴾ إِنَّ لَكَ الْأَجْمُوعَ فِيهَا وَلَا تَعْرِى ﴿١٢١﴾ وَأَنْتَ لَا تَظْمُؤُا فِيهَا وَلَا تَضْحَى ﴿١٢٢﴾ فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَآبَدٍ ﴿١٢٣﴾ فَأَكَلَا مِنْهَا فَبَدَّتْ لهُمَا سَوءُ تَهُمَا وَطَيفَا بَحْصَفَانِ عَلَيْهِمَا مِنْ رِيقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢٤﴾ ثُمَّ اجْنَبْتَهُ رَبُّهُ، فَجَابَ عَلَيْهِ وَهْدَى ﴿١٢٥﴾﴾

﴿115. And indeed We made a covenant with Ādam before, but he forgot, and We found on his part no firm willpower.﴾

﴿116. And (remember) when We said to the angels: "Prostrate yourselves to Ādam." They prostrated themselves (all) except Iblīs; he refused.﴾

﴿117. Then We said: "O Ādam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed."﴾

﴿118. "You will never be hungry therein nor naked."﴾

﴿119. "And you (will) suffer not from thirst therein nor from the sun's heat."﴾

﴿120. Then Shayṭān whispered to him, saying: "O Ādam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"﴾

﴿121. Then they both ate of the Tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus Ādam disobeyed his Lord, so he went astray.﴾

﴿122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.﴾

The Story of Ādam and Iblīs

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "Verily, man was named *Insān* only because he was given a covenant, but he forgot it (*Nasiya*)."^[1] 'Ali bin Abi Ṭalḥah reported the same^[2] from Ibn 'Abbās. Mujāhid and Al-Ḥasan said that he forgot means, "He abandoned it."^[3]

Concerning Allāh's statement,

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ﴾

﴿And when We said to the angels: "Prostrate yourselves to Ādam."﴾

He, Allāh mentions how Ādam was honored and what respect was given to him. He mentions how He favored him over many

[1] Aṭ-Ṭabari 18:383.

[2] Aṭ-Ṭabari 18:383.

[3] Aṭ-Ṭabari 18:383.

of those whom He created. A discussion of this story has already preceded in *Sūrat Al-Baqarah*, *Sūrat Al-A'raf*, *Sūrat Al-Hijr* and *Sūrat Al-Kahf*. It will also be mentioned again at the end of *Sūrah Šād*. In this story, Allāh mentions the creation of Ādam and that He commanded the angels to prostrate to Ādam as a sign of honor and respect. He also explains the enmity of Iblīs for the Children of Ādam and for their father, Ādam, before them. Due to this Allāh says,

﴿سَجَدُوا إِلَّا إِبْلِيسَ أَبَى﴾

﴿They prostrated themselves (all) except Iblīs; he refused.﴾

This means that he refrained from prostrating and became arrogant.

﴿فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَزَوْجِكَ﴾

﴿Then We said: "O Ādam! Verily, this is an enemy to you and to your wife..."﴾

here wife refers to Ḥawwā'.

﴿فَلَا يَخْرُجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى﴾

﴿So let him not get you both out of Paradise, so that you will be distressed.﴾

meaning, 'Do not be hasty in doing something that will get you expelled from Paradise, or else you will be fatigued, discomforted and worried, seeking your sustenance. But here, in Paradise, you live a life of ease with no burdens and no difficulties.'

﴿إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى﴾

﴿Verily, you will never be hungry therein nor naked.﴾

The reason that Allāh combined hunger and nakedness is because hunger is internal humiliation, while nakedness is external humiliation.

﴿وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَقُ﴾

﴿And you (will) suffer not from thirst therein nor from the sun's heat.﴾

These two characteristics are also opposites. Thirst is the internal heat and being parched from lack of water, while the

suns heat is the external heat.

﴿فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدَّبْتُكَ عَلَى شَجَرَةٍ الْمَقْدِسِ وَمَلِكٍ لَا يَبْلُغُ﴾

﴿Then Shayṭān whispered to him, saying: "O Ādam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"﴾

It has already been mentioned that he caused them to fall through deception.

﴿وَقَامَسَهُمَا إِنِّي لَكُمَا لِيمَنَ الصَّادِقِينَ﴾

﴿And he swore by Allāh to them both: "Verily, I am one of the sincere well-wishers for you both."﴾ [7:21]

It has already preceded in our discussion that Allāh took a promise from Ādam and his wife that although they could eat from every fruit, they could not come near a specific tree in Paradise. However, Iblīs did not cease prodding them until they both had eaten from it. It was the Tree of Eternity (*Shajarat Al-Khuld*). This meant that anyone who ate from it would live forever and always remain. A *Ḥadīth* has been narrated which mentions this Tree of Eternity. Abu Dāwud Aṭ-Ṭayālisi reported from Abu Hurayrah that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّابِعُ فِي ظِلِّهَا مِائَةَ عَامٍ مَا يَقْطَعُهَا، وَهِيَ شَجَرَةُ الْخُلْدِ»

«Verily, in Paradise there is a tree which a rider can travel under its shade for one hundred years and still not have passed it. It is the Tree of Eternity.»^[1]

Imām Aḥmad also recorded this narration.^[2]

Concerning Allāh's statement,

﴿فَأَكَلَا مِنْهَا فَبَدَّتْ كُفْرُهُمَا﴾

﴿Then they both ate of the tree, and so their private parts became manifest to them,﴾

Ibn Abi Ḥātim recorded that Ubayy bin Ka'b said that the Messenger of Allāh ﷺ said,

[1] *Musnad Aṭ-Ṭayālisi* no.332. Similar is recorded by Al-Bukhāri without the addition; "It is the Tree of Eternity".

[2] Aḥmad 2:455.

«إِنَّ اللَّهَ خَلَقَ آدَمَ رَجُلًا طَوِيلًا كَثِيرَ شَعْرِ الرَّأْسِ، كَأَنَّهُ نَخْلَةٌ سَحُوقٍ، فَلَمَّا ذَاقَ الشَّجَرَةَ سَقَطَ عَنْهُ لِيَاسُهُ، فَأَوَّلُ مَا بَدَأَ مِنْهُ عَوْرَتُهُ، فَلَمَّا نَظَرَ إِلَى عَوْرَتِهِ جَعَلَ يَسْتَدُ فِي الْجَنَّةِ، فَأَخَذَتْ شَعْرَهُ شَجَرَةٌ فَتَارَعَهَا، فَتَادَاهُ الرَّحْمَنُ: يَا آدَمُ مِني نَفَرْتُ، فَلَمَّا سَمِعَ كَلَامَ الرَّحْمَنِ قَالَ: يَا رَبِّ لَا، وَلَكِنِ اسْتَحْيَيْتَنِي، أَرَأَيْتَ إِنْ تَبْتُ وَرَجَعْتُ أَعَائِدِي إِلَيَّ الْجَنَّةَ؟ قَالَ: نَعَمْ»

«Verily, Allāh created Ādam as a tall man with an abundance of hair on his head. He looked like a clothed palm tree. Then, when he tasted (the fruit of) the tree, his clothes fell off of him. The first thing that became exposed was his private parts. So when he noticed his nakedness, he tried to run back into Paradise. However, in the process a tree caught hold of his hair (i.e. his hair was tangled in a tree), so he ripped his hair out. Then, the Most Beneficent called out to him saying, "O Ādam, are you fleeing from me?" When he heard the Words of the Most Beneficent, he said, "No my Lord, but I am ashamed. If I repent and recant would You let me return to Paradise?" Allāh replied, "Yes."^[1]

This is the meaning of Allāh's statement,

﴿فَنَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَةً فَتَابَ عَلَيْهِ﴾

«Then Ādam received from his Lord Words. And his Lord pardoned him.» [2:37]

However, this narration has a break in the chain of transmission between Al-Ḥasan and Ubayy bin Ka'b. Al-Ḥasan did not hear this Ḥadīth from Ubayy. It is questionable as to whether this narration can be correctly attributed to the Prophet ﷺ.

Allāh said,

﴿وَوَطِفْنَا بِمُحْصِنَاتٍ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ﴾

«And they began to cover themselves with the leaves of the Paradise for their covering.»

[1] Aṭ-Ṭabari 12:354. As the author noted, this Ḥadīth is not authentic. It was recorded with a connected chain by Al-Ḥākim, who considered it authentic. Adh-Dhahabi agreed. However, the chain contains Yahyā bin Ḍamrah, whose biography is unknown.

Mujāhid said, "They patched the leaves on themselves in the form of a garment." Qatādah and As-Suddi both said the same.^[1]

Concerning Allāh's statement,

﴿وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٣٠﴾ ثُمَّ لَجِنَا رَبَّهُ فُنَابَ عَلَيْهِ وَهَدَى ﴿١٣١﴾﴾

«Thus Ādam disobeyed his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.»

Al-Bukhāri recorded that Abu Hurayrah said that the Prophet ﷺ said,

«حَاجَّ مُوسَى آدَمَ، فَقَالَ لَهُ: أَنْتَ الَّذِي أَخْرَجْتَ النَّاسَ مِنَ الْجَنَّةِ بِذَنْبِكَ وَأَشَقَيْتَهُمْ؟ قَالَ آدَمُ: يَا مُوسَى، أَنْتَ الَّذِي اضْطَلَمْتَكَ اللَّهُ بِرِسَالَاتِهِ وَبِكَلَامِهِ، أَتَلُومُنِي عَلَى أَمْرِ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي أَوْ قَدَرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟ - قال رسول الله ﷺ: - فَحَجَّ آدَمُ مُوسَى»

«Mūsā argued with Ādam and he said to him, "Are you the one who got mankind expelled from Paradise because of your sin and you caused them grief?" Ādam replied, "Are you the one whom Allāh chose for His Divine Messages and His direct Speech? Are you blaming me for a matter that Allāh wrote upon me before He created me?"» Then, the Messenger of Allāh ﷺ said, «Thus, Ādam defeated Mūsā.»^[2]

This *Hadīth* has various routes of transmission in the Two *Ṣaḥīḥs* as well as the *Musnad* collections.^[3]

﴿قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٣٢﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٣٣﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٣٤﴾ قَالَ كَذَلِكَ آتَيْنَا فَسَيِّبًا ﴿١٣٥﴾ وَكَذَلِكَ آتَيْنَا نِسَى ﴿١٣٦﴾﴾

﴿123. He (Allāh) said: "Get you down, both of you, together,

[1] At-Ṭabari 18:388.

[2] *Fath Al-Bāri* 8:288.

[3] *Fath Al-Bāri* 6:508, 11:513 Muslim 4:2042, 2043 & Aḥmad 2:287, 314.

some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance he shall neither go astray nor shall be distressed.﴾

﴿124. But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."﴾

﴿125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."﴾

﴿126. (Allāh) will say: "Like this Our Āyāt came unto you, but you disregarded them, and so this Day, you will be neglected."﴾

The Descent of Ādam to the Earth and the Promise of Good for the Guided and Evil for the Transgressors

Allāh says to Ādam, Ḥawwā' and Iblīs, "Get down from here, all of you." This means each of you should get out of Paradise. We expounded upon this in Sūrah Al-Baqarah.

﴿بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ﴾

﴿Some of you as enemies to others.﴾ [2:36]

He (Allāh) was saying this to Ādam and his progeny and Iblīs and his progeny.

Concerning Allāh's statement,

﴿فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى﴾

﴿Then if there comes to you guidance from Me,﴾

Abu Al-Āliyyah said, "This (guidance) means the Prophets, the Messengers and the evidence."^[1]

﴿فَمَنْ أَتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾

﴿Then whoever follows My guidance he shall neither go astray nor shall be distressed.﴾

Ibn 'Abbās said, "He will not be misguided in this life and he will not be distressed in the Hereafter."^[2]

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي﴾

[1] Aṭ-Ṭabari 1 :549.

[2] Aṭ-Ṭabari 18 :389.

﴿But whosoever turns away from My Reminder,﴾

This means, "Whoever opposes my command and what I have revealed to My Messenger, then he has turned away from it, neglected it and taken his guidance from other than it."

﴿فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾

﴿verily, for him is a life of hardship,﴾

meaning, his life will be hard in this world. He will have no tranquillity and no expanding of his breast (ease). Rather, his chest will be constrained and in difficulty due to his misguidance. Even if he appears to be in comfort outwardly and he wears whatever he likes, eats whatever he likes and lives wherever he wants, he will not be happy. For verily, his heart will not have pure certainty and guidance. He will be in agitation, bewilderment and doubt. He will always be in confusion and a state of uncertainty. This is from the hardship of life.

Concerning His statement,

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ أَعْمَى﴾

﴿and We shall raise him up blind on the Day of Resurrection.﴾

Mujāhid, Abu Ṣāliḥ and As-Suddi said, "This means he will have no proof."^[1] Ikrimah said, "He will be made blind to everything except Hell." This is as Allāh says,

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَكُفًّا وَرُصَدًا وَأَوْبَانًا لَّهُمْ جَهَنَّمُ﴾

﴿And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell.﴾
[17:97]

This is why Allāh says,

﴿رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا﴾

﴿O my Lord! Why have you raised me up blind, while I had sight (before).﴾

This means in the life of this world.

﴿قَالَ كَذَلِكَ أَنتُكَ مَا إِنَّا فَنَسِينَا وَكَذَلِكَ الْيَوْمَ نُنسِي﴾

^[1] Aṭ-Ṭabari 18:394,395.

﴿(Allāh) will say: "Like this Our Āyāt came unto you, but you disregarded them, and so this Day, you will be neglected.﴾

Meaning, "When you turned away from the signs of Allāh and dealt with them in the manner of one who does not remember them after they were conveyed to you. You neglected them, turned away from them and were heedless of them. Therefore, today We will treat you in the manner of one who has forgotten you."

﴿فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا﴾

﴿So this Day We shall forget them as they forgot their meeting of this Day.﴾ [7:51]

For verily, the punishment will be a retribution that is based upon the type of deed that was done. However, forgetting the words of the Qur'ān, while understanding its meaning and acting upon its legislation, is not included in the meaning of this specific threat. Yet, forgetting the words of the Qur'ān has been warned against from a different aspect. It has been reported in the Sunnah that it is absolutely forbidden and there is a serious threat against one who forgets Qur'ān (that he previously memorized).

﴿وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ. وَلَعَذَابُ الْآخِرَةِ أَشدُّ وَأَلَمٌ ﴿١٧٧﴾﴾

﴿127. And thus do We requite him who transgresses beyond bounds and believes not in the Āyāt of his Lord; and the torment of the Hereafter is far more severe and more lasting.﴾

Severe Torment for Him Who transgresses beyond bounds

Allāh says: 'Thus We do requite those who transgress beyond bounds and belie the Āyāt of Allāh in this world and in the Hereafter.'

﴿لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَدُّ. وَمَا لَهُمْ مِنْ اللَّهِ مِنْ وَاقٍ ﴿١٣٤﴾﴾

﴿For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender or protector against Allāh.﴾ [13:34]

Therefore Allāh said,

﴿وَلَعَذَابُ الْآخِرَةِ أَشدُّ وَأَلَمٌ﴾

سورة طه
٣٢١
الْحَمْدُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ

قَالَ كَذَلِكَ أَنْتَ أَيْبَتُنَا فَنَسِينَهَا وَكَذَلِكَ الْيَوْمَ نُنْسِيكَ ﴿١٢٨﴾ وَكَذَلِكَ نَجْزِي مَنْ أَشْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ. وَالْعَذَابُ الْآخِرَةُ أَشَدُّ وَأَبْقَى ﴿١٢٩﴾ أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٣٠﴾ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَامِ وَأَجَلٍ مُّسَمًّى ﴿١٣١﴾ فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى ﴿١٣٢﴾ وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفِثَنَّهُمْ فِيهِ وَرَزَقَ رَبُّكَ خَيْرًا وَأَبْقَى ﴿١٣٣﴾ وَأَمَّا أَهْلُكَ بِالصَّلَاةِ وَأَصْطِرْ عَلَيْهَا لِأَنَّكَ رِزْقًا مِّنْ رِّزْقِكَ وَالْعَنْقَبَةَ لِلنَّفْقَى ﴿١٣٤﴾ وَقَالُوا لَوْلَا يَا بَيْنَا يَا بَيْنَا مِنْ رَبِّهِ أَأَوْلَمُ تَأْتِيهِمْ بَيْنَهُ مَا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٥﴾ وَلَوْ أَنَا أَهْلَكُنْهُم بِعَذَابٍ مِّنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنُدْعِيكَ مِنْ أَيْدِيكَ مِن قَبْلِ أَنْ نُنْزِلَ وَنَخْزِيكَ ﴿١٣٦﴾ فَلِكُلِّ مَتْرِيسٍ فَتْرِيصًا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿١٣٧﴾

﴿and the torment of the Hereafter is far more severe and more lasting.﴾

meaning: a more grievous and more painful penalty than of this world they will remain therein, they will abide forever in such torment. Allāh's Messenger ﷺ said to both husband and wife who took an oath, when the husband accused his wife of committing illegal sexual intercourse:

«إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ»

«Verily, the torment of this worldly life is more insignificant, compared to the punishment of the Hereafter.»^[1]

﴿أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾ ﴿١٢٨﴾ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَامٍ وَأَجَلٍ مُّسَمًّى ﴿١٣١﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٢﴾

﴿128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.﴾

﴿129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment)

[1] Muslim 2:1131.

must necessarily have come (in this world).﴾

﴿130. So bear patiently what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allāh shall give you.﴾

Many Nations were destroyed and in Them is a Lesson

Allāh, the Exalted, says,

﴿أَفَلَمْ يَهْدِ﴾

﴿Is it not a guidance for them...?﴾

This is addressed to those who reject what the Prophet ﷺ came to them with: 'We destroyed those who denied the Messengers from the previous nations before them. They showed open hostility, so now there is not trace of them and none of them are left. This is witnessed by the empty homes that these people left behind, and which others have now inherited, moving about in the dwellings of those of the past.'

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

﴿Verily, in this are signs indeed for men of understanding.﴾

This means those who have sound intellect and correct understanding. This is as Allāh says,

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَنَّهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى

الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿١١﴾﴾

﴿Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾ [22:46]

Allāh also said in Sūrah Alif Lām Mīm As-Sajdah,

﴿أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ﴾

﴿Is it not a guidance for them : how many generations We have destroyed before them in whose dwellings they walk about?﴾ [32:26]

Then, Allāh, the Exalted, says,

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَامِكَ وَأَلَمَلٌ مُسْمًى﴾

﴿And had it not been for a Word that went forth before from your Lord, and a term determined (their punishment), must necessarily have come (in this world).﴾ [20:129]

This means that if it were not for the Word that had already preceded from Allāh – that He would not punish anyone until the proof had been established against him and the punishment would take place at an appointed time that He has already determined for these rejecters – then the punishment would certainly seize them immediately.

The Command to be patient and perform the Five daily Prayers

Allāh comforts His Prophet ﷺ by saying to him,

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ﴾

﴿So bear patiently what they say,﴾

This means, “Be patient concerning their rejection of you.”

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ﴾

﴿And glorify the praises of your Lord before the rising of the sun,﴾

This is speaking of the Morning (*Fajr*) prayer.

﴿وَقَبْلَ غُرُوبِهَا﴾

﴿and before its setting,﴾ This is speaking of the Mid-afternoon (*‘Aṣr*) prayer. This has been mentioned in the Two *Ṣaḥīḥs* on the authority of Jarīr bin ‘Abdullāh Al-Bajali, who said, “Once we were sitting with the Messenger of Allāh ﷺ when he looked up at the moon on a night when it was full. He said,

«إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ، لَا تَضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَغْلَبُوا عَلَىٰ صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا»

«Verily, you all will see your Lord (in the Hereafter) just as you see this moon and you will not have to crowd together to see Him. Therefore, if you are able to not miss a prayer before sunrise (*Fajr*) and before sunset (*‘Aṣr*), then you should do so.»

Then he recited this *Āyah*.^[1]

Imām Aḥmad recorded that 'Umārah bin Ru'aybah that he heard the Messenger of Allāh ﷺ saying,

«لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا»

«Anyone who prays before sunrise and before sunset will never enter the Hellfire.»^[2]

This was also recorded by Muslim.^[3]

Concerning Allāh's statement,

﴿وَمِنَ اللَّيْلِ فَسَبِّحْ﴾

«and during some hours of the night, glorify the praises.»

This means during its hours offer the late night (*Tahajjud*) prayer. Some of the scholars said it also means the after sunset (*Maghrib*) and the night (*'Ishā*) prayers.

﴿وَأَطْرَافَ النَّهَارِ﴾

«and at the ends of the day,»

This is the opposite of the hours of the night.

﴿لَعَلَّكَ رَاضٍ﴾

«that you may become pleased»

As Allāh says,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾

«And verily, your Lord will give you (all good) so that you shall be well-pleased.» [93:5]

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

«يَقُولُ اللهُ تَعَالَى يَا أَهْلَ الْجَنَّةِ، قَيِّمُوا لَنَا رَبَّنَا وَسَعْدَيْكَ، قَيِّمُوا لَنَا رَبَّنَا وَمَا لَنَا لَا نَرْضَى وَقَدْ أُعْطِينَا مَا لَمْ نُعْطِ أَحَدًا مِنْ خَلْقِكَ، قَيِّمُوا: إِنِّي أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ، قَيِّمُوا: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ قَيِّمُوا: أَجَلُ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا»

[1] *Faḥ Al-Bāri* 2:40, Muslim 1:439.

[2] Aḥmad 4:136.

[3] Muslim 1:440.

«Allāh, the Exalted, says, "O people of Paradise." They will reply, "We are here at Your service and Your pleasure our Lord." He will then say, "Are you all pleased?" They will reply, "Why should we not be pleased our Lord, when You have given us what You have not given any others of Your creation?" Allāh will then say, "Verily, I am going to give you something better than that." They will say, "And what thing could be better than that?" Allāh will say, "I have allowed for you My pleasure, so I will never be angry with you again after this."^[1]

In another Ḥadīth, it states that it will be said,

«يَا أَهْلَ الْجَنَّةِ، إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنَجِّزَ كُمُوهُ: فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيَنْقِلْ مَوَازِينَنَا وَيُزَحِّحِنَا عَنِ النَّارِ وَيُدْخِلَنَا الْجَنَّةَ، فَيُخَفِّفُ الْجَنَابَ فَيَنْظُرُونَ إِلَيْهِ، فَوَاللَّهِ مَا أَعْطَاهُمْ خَيْرًا مِنَ النَّظَرِ إِلَيْهِ، وَهِيَ الزِّيَادَةُ»

«"O people of Paradise, verily you all have an appointed promise with Allāh that He would like to fulfill for you." They will say, "And what is that? Has He not already enlightened our faces, made our Scales (of good deeds) heavy, saved us from the Hellfire and entered us into Paradise?" Then, the veil will be lifted and they will gaze upon Him (Allāh). By Allāh, He has not given them anything better than the opportunity to look upon Him, and that is the increase (extra blessing).»^[2]

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الدُّنْيَا لِنَفْسِهِمْ فِيهِ وَرِزْقٌ رَبِّكَ خَيْرٌ وَأَبْقَىٰ﴾^[3] وَأَمْرٌ أَهْلَكَ بِالصَّلَاةِ وَأَصْلَحَ عَلَيْهَا لَا تَسْأَلُكَ رِزْقًا عَنْ رِزْقِكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ﴾^[4]

﴿131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting.﴾

﴿132. And enjoin Ṣalāh on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end is for those who have Taqwā.﴾

[1] *Faḥḥ Al-Bārī* 11:423.

[2] *Aḥmad* 4:332.

Do not look at the Enjoyment of the Wealthy, be patient in the worship of Allāh

Allāh, the Exalted, says to His Prophet Muḥammad ﷺ, "Do not look at what these people of luxury and their likes and peers have of nice comforts. For verily, it is only short-lived splendor and a feeble bounty, which We are using to test them with. And very few of My servants are truly thankful." Mujāhid said,

﴿أَزْوَاجًا مِنْهُمْ﴾

﴿various groups of them,﴾ "This means the wealthy people."^[1] This means, "Verily, We have given you (O Muḥammad) better than that which We have given them." This is just as Allāh says in another Āyah,

﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِ وَالْقُرْآنَ الْعَظِيمَ ﴿٧٧﴾ لَا تَسُدَّ عَيْنُكَ﴾

﴿And indeed, We have bestowed upon you seven repeatedly recited verses, and the Grand Qur'ān. Look not with your eyes ambitiously.﴾ [15:87-88]

Likewise, that which Allāh has stored for His Messenger ﷺ in the Hereafter is something extremely great. It is an unlimited reward that cannot be described. This is as Allāh says,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ﴿٥﴾﴾

﴿And verily, your Lord will give you so that you shall be well-pleased.﴾ [93:5]

For this reason, Allāh says,

﴿وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَرُ﴾

﴿But the provision of your Lord is better and more lasting.﴾

In the *Ṣaḥīḥ* it is recorded that 'Umar bin Al-Khaṭṭāb entered upon the Messenger of Allāh ﷺ while he was in the small room in which he had separated himself from his wives after he had vowed to stay away from them. When he came in, he saw him (the Prophet ﷺ) lying down upon a sandy straw mat. There was nothing in the house except a pile of sant tree pods and some hanging equipment. 'Umar's eyes filled with tears (upon seeing this), so the Messenger of Allāh ﷺ said to him,

[1] At-Ṭabari 17:141.

«مَا يُبْكِيكَ يَا عُمَرُ؟»

«What makes you cry, O Umar?»

He replied, "O Messenger of Allāh, verily Kisrā and Caesar are living in their luxurious conditions, yet you are the chosen Friend of Allāh amongst His creation?" The Prophet ﷺ said,

«أَوْ فِي شَكِّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟ أَوْلَيْكَ قَوْمٌ عَجَلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمُ
الدُّنْيَا»

«Do you have doubt, O son of Al-Khattāb? Those people have had their good hastened for them in the life of this world.»^[1]

Thus, the Prophet ﷺ was the most abstinent of people concerning worldly luxuries, even though he had the ability to attain them. If he acquired anything of worldly treasures he would spend it on this and that for the servants of Allāh. He would never save anything for himself for the next day.

Ibn Abi Ḥātim reported from Abu Sa'īd that the Messenger of Allāh ﷺ said,

«إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ مَا يَفْتَحُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا»

«Verily, the thing I fear most for you all is what Allāh will allow you to acquire of the splendor of this world.»

They (the Companions) said, "What is the splendor of this world, O Messenger of Allāh?" He said,

«بَرَكَاتُ الْأَرْضِ»

«The blessings of the earth.»^[2]

Qatādah and As-Suddi said, "The splendor of this worldly life means the beautiful adornments of the life of this world."^[3] Qatādah said,

«لِفَتْنَتِهِمْ فِيهِ»

[1] *Fath Al-Bāri* 5:137.

[2] Ibn Abi Ḥātim 7:2442, also recorded by Al-Bukhāri (no. 6427) with a slight variation of wording.

[3] *Aṭ-Ṭabari* 18:404.

﴿that We may test them thereby.﴾ “So that We may put them to trial.”^[1]

Concerning Allāh’s statement,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

﴿And enjoin the Ṣalāh on your family, and be patient in offering them.﴾

This means to save them from the punishment of Allāh by the establishment of the prayer, and you also be patient in performing it. This is as Allāh says,

﴿يَأْتِيَا الَّذِينَ آمَنُوا قَوْلًا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا﴾

﴿O you who believe! Ward off yourselves and your families against a Fire (Hell).﴾ [66:6]

Ibn Abi Ḥātim recorded that Zayd bin Aslam reported from his father that he and Yarfa’ would sometimes spend the night at ‘Umar bin Al-Khaṭṭāb’s. ‘Umar had a certain time of night that he would get up and pray. However, sometimes he would not get up for it. Then, we would say, “He is not going to get up like he usually does.” When he would awaken, he would make his family get up as well. He would say,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

﴿And enjoin the Ṣalāh on your family, and be patient in offering them.﴾^[2]

Allāh said;

﴿لَا تَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ﴾

﴿We ask not of you a provision : We provide for you.﴾

This means that if you establish the prayer, your sustenance will come to you from where you did not expect. This is as Allāh says,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۗ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

﴿And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him

[1] Aṭ-Ṭabari 18:405.

[2] Aṭ-Ṭabari 18:406.

from (sources) he never could imagine.﴾ [65:2-3]

Allāh also says,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي ۗ﴾

﴿And I (Allāh) created not the Jinn and mankind except that they should worship Me (Alone).﴾ until,

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

﴿Verily, Allāh is the All-Provider, Owner of Power, the Most Strong.﴾ [51:56-58]

Thus, Allāh says,

﴿لَا تَسْأَلُنَا عَنْ رِزْقِكَ ۗ إِنَّا نَرْزُقُكَ ۗ﴾

﴿We ask not of you a provision: We provide for you.﴾

Verily, At-Tirmidhi and Ibn Mājah recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ تَقَرَّغْ لِعِبَادَتِي أَمَلًا صَدْرَكَ غِنَى وَأَسَدَّ فَقْرَكَ، وَإِنْ لَمْ تَفْعَلْ، مَلَأْتُ صَدْرَكَ شُغْلًا وَلَمْ أُسَدِّ فَقْرَكَ»

«Allāh, the Exalted, says, "O son of Ādam, perform My worship and I will fill your chest with wealth and fulfill your needs. If you do not do so, then I will fill your chest with toil and I will not fulfill your needs."»^[1]

It is also reported from Zayd bin Thābit that he heard the Messenger of Allāh ﷺ saying,

«مَنْ كَانَتِ الدُّنْيَا هَمَّهُ فَرَّقَ اللَّهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتِ الْآخِرَةُ نِيَّتَهُ، جَمَعَ لَهُ أَمْرَهُ وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ»

«Whoever makes the worldly life his major concern, then Allāh will scatter his situation for him (i.e. make it difficult) and his poverty will be placed between his eyes. He will not get from this world anything except that which has already been written for him. Whoever makes the Hereafter his intention, then his situation will be gathered for him (i.e. made easy) and his

^[1] Tuhfat Al-Aḥwadhī 7:166, Ibn Mājah 2:1376.

wealth will be placed in his heart. The worldly life will come to him anyway (in spite of his not seeking it).^[1]

Concerning Allāh's statement,

﴿وَالْمَعِيَّةُ لِلْقَرۡوِيۡنِ﴾

﴿And the good end is for those who have Taqwā.﴾

This means the good end in this life and in the Hereafter. In the Hereafter the good end will be Paradise for whoever feared Allāh. In the *Ṣaḥīḥ* it is reported that the Messenger of Allāh ﷺ said,

«رَأَيْتُ اللَّيْلَةَ كَأَنَّ فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ، وَأَنَا أُتِينَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ، فَأَوْلْتُ ذَلِكَ أَنَّ الْعَاقِبَةَ لَنَا فِي الدُّنْيَا وَالرُّفْعَةَ، وَأَنَّ دِينَنَا قَدْ طَابَ»

"I saw in my dream tonight a vision as if we were in the home of 'Uqbah bin Rāfi' and we were given fresh Ibn Ṭāb dates. Therefore, I interpreted this dream to mean that the good final outcome ('Āqibah) is for us in this world along with lofty (Rifa'ah) positions, and that our religion is good (Ṭāb)."^[2]

﴿وَقَالُوا لَوْلَا يُأْتِينَا بِآيَاتٍ مِنْ رَبِّنَا أَلَمْ تأتِمْ بَيْنَهُ مَا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾ وَلَوْ أَنَّا أَهْلَكْنَهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نُنزِلَ وَنَخْرَجَ ﴿١٣٤﴾ قُلْ كُلٌّ مُرَرِّضٌ فَذَرُونَا فَيَسِّرَ اللَّهُ لَنَا أُسْرًا وَيَسِّرَ اللَّهُ لِلرُّسُلِ مَا يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿١٣٥﴾﴾

﴿133. They say: "Why does he not bring us a sign from his Lord?" Has there not come to them the proof of that which is in the former papers (Scriptures)?﴾

﴿134. And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Āyāt, before we were humiliated and disgraced."﴾

﴿135. Say: "Each one is waiting, so wait you too; and you shall know who are they that are on Aṣ-Ṣirāṭ As-Sawī, and who are they that have let themselves be guided."﴾

[1] Ibn Mājah 2:1375.

[2] Muslim 4:1779. Ibn Ṭāb is the name of a popular kind of date.

The Request of the Polytheists for Proofs while the Qur'ān is itself a Proof

Allāh, the Exalted, informs about the disbelievers in their statement,

﴿لَوْلَا﴾

﴿Why does not﴾ This means, 'Why doesn't Muḥammad bring us some proof from his Lord?' They meant a sign that was proof of his truthfulness in his claim that he was the Messenger of Allāh. Allāh, the Exalted, said,

﴿أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَى﴾

﴿Has there not come to them the proof of that which is in the former papers (Scriptures)?﴾

This means the Qur'ān which Allāh revealed to him while he was an unlettered man who could not write well and who did not study with the People of the Book. Yet, the Qur'ān contains information about the people of the past that tells of their events from times long ago and it agrees with the authentic information in the previous Books concerning these matters. The Qur'ān is the supervisor of these other Books. It verifies what is correct and explains the mistakes that were falsely placed in these Books and attributed to them. This *Āyah* is similar to Allāh's statement in *Sūrat Al-'Ankabūt*,

﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّكَ فِي ذَلِكَ لَرَحِيمَةٌ وَذِكْرٌ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾﴾

﴿And they say: "Why are not signs sent down to him from his Lord?" Say: "The signs are only with Allāh, and I am only a plain warner." It is not sufficient for them that We have sent down to you the Book which is recited to them? Verily, herein is mercy and a reminder for a people who believe.﴾ [29:50-51]

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

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ مَا أَمَرَ عَلَى مِثْلِهِ النَّبِيُّ، وَإِنَّمَا كَانَ الَّذِي أُوْتِيَتْهُ وَخِيَا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

«There was not any Prophet except that he was given signs that caused men to believe. That which I have been given is a revelation that Allāh has revealed to me, so I hope that I have the most followers among them (the Prophets) on the Day of Resurrection.»^[1]

In this Ḥadīth, the Prophet ﷺ only mentioned the greatest of the signs that he was given, which is the Qur'ān. However, he did have other miracles, which were innumerable and limitless. These miracles have all been recorded in the books that discuss them, and they have been affirmed in the places that mention them.

Then Allāh says,

﴿وَلَوْ أَنَّا أَهْلَكْنَهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا﴾

«And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger..."»

This means, "If We had destroyed these rejecting people before We sent this Noble Messenger to them and revealed the Mighty Book to them, they would have said,

﴿رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا﴾

«Our Lord! If only You had sent us a Messenger,»

meaning, 'before you destroyed us, so we could have believed in him and followed him.' This is like Allāh said,

﴿فَنَنْبَغِ عَلَيْكَ مِن قَبْلِ أَنْ نُنْزِلَ وَعَذْرَتِ﴾

«we should certainly have followed Your Āyāt, before we were humiliated and disgraced.»

Allāh, the Exalted, explains that these rejecters are stubborn and obstinate and they will not believe.

﴿وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ﴾

«Even if every sign should come them, until they see the painful torment.» [10:97]

This is as Allāh says,

[1] *Faḥ Al-Bārī* 8:619, *Muslim* 1:134.

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿And this is a blessed Book which We have sent down, so follow it and have Taqwā (of Allāh), that you may receive mercy.﴾

Until His statement,

﴿بِمَا كَانُوا يَصِفُونَ﴾

﴿because of their turning away.﴾ [6:155-157]

Allāh also says,

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنَ أُمَّمٍ﴾

﴿And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them).﴾ [35:42]

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيُؤْمِنَنَّ بِهِ﴾

﴿And they swear their strongest oaths by Allāh, that if there came to them a sign, they would surely believe therein.﴾ [6:109] to the completion of those Āyāt.

Then, Allāh says,

﴿قُلْ﴾

﴿Say﴾ “Say, O Muḥammad, to those who deny you, oppose you and continue in their disbelief and obstinance.”

﴿كُلٌّ مِّنَّا رَمِيصٌ﴾

﴿Each one is waiting,﴾ among you and us;

﴿فَتَرَضُوا﴾

﴿so wait you too ;﴾ This is a command to await (anticipate).

﴿فَسَتَعْلَمُونَ مَنِ أَصْحَابُ الصِّرَاطِ السَّوِيِّ﴾

﴿and you shall know who are they that are on Aṣ-Ṣirāṭ As-Sawi.﴾

This means the straight road.

﴿وَمَنِ اهْتَكَى﴾

﴿And who are they that have let themselves be guided.﴾

meaning guidance to the truth and the path of right guidance. This is similar to Allāh's statement,

﴿وَسَوْفَ يَعْلَمُونَ لِمَ بَرَزَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا﴾

﴿And they will know, when they see the torment, who it is that is most astray from the path!﴾ [25:42]

And Allāh said,

﴿سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَلِيمُ﴾

﴿Tomorrow they will come to know who is liar, the insolent one!﴾ [54:26]

This is the end of the *Tafsīr* of Sūrah Ṭa Ha, and all praise and gratitude is due to Allāh. The *Tafsīr* of Sūrat Al-Anbiyā' will follow this, if Allāh wills. And all praise and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Anbiyā’ (Chapter - 21)

Which was revealed in Makkah

The Virtues of Sūrat Al-Anbiyā’

Al-Bukhāri recorded that ‘Abdur-Raḥmān bin Yazīd said that ‘Abdullāh said, “*Banu Isrā’īl*,^[1] *Al-Kahf*, *Maryam*, *Ṭa Ha* and *Al-Anbiyā’* - they are among the earliest and most beautiful *Sūrahs* and they are my treasure.”^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾ ۝۱ مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ تُخَذِّبُ إِلَّا أَسْتَمَوْهُ وَهُمْ يَلْعَنُونَ ۝۲ لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشْرٌ مِثْلُكُمْ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ ۝۳ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝۴ بَلْ قَالُوا أَضَعَفْتُ أَحْلِمَ بَلْ أَقْرَبَهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَاتٍ كَمَا أُرْسِلَ الْأَوْلُونَ ۝۵ مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرِيْبَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ۝۶﴾

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

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

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

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

[1] Surah Al-Isrā’.

[2] Fath Al-Bāri, 4 :289.

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

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

The Hour is at hand but People are heedless

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

﴿فِي غَفْلَةٍ مُّعْرِضُونَ﴾

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

«فِي الدُّنْيَا»

«in this world.»^[1]

Allāh says:

﴿إِنَّ أَمْرًا أَلَمَّا فَلَا تَشْعُرُونَهُ﴾

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

﴿اِنْتَزَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿۱﴾ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا﴾

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

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

﴿مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُنْذِرٍ﴾

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

﴿إِلَّا أَسْتَمِعُوهُ وَهُمْ يَلْعَبُونَ﴾

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

[1] An-Nasā'ī in Al-Kubrā, 6:407.

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

﴿وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا﴾

﴿Those who do wrong, conceal their private counsels﴾

meaning, what they say to one another in secret.

﴿هَلْ مِنْدَأَ إِلَّا بَشَرٌ مِثْلُكُمْ﴾

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

﴿أَفَأنتُورِكُ السِّحْرِ وَأنتُ تَبْصِرُونَ﴾

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

﴿قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ﴾

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

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

﴿وَهُوَ السَّمِيعُ الْكَلِيمُ﴾

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

[1] Fath Al-Bāri, 13:505.

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

﴿بَلْ قَالُوا أَضَلَّعْتُمْ أَهْلَيْنَا بَلْ أَفْتَرْتُمُ﴾

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

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

﴿أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾

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

﴿فَلْيَأْتِنَا بِنَبَأٍ كَمَا أُرْسِلَ الْأَوَّلُونَ﴾

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

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

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

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

So Allāh said here:

﴿مَا مَنَعَتْ قُلُوبُهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَنْهُمْ يُؤْمِنُونَ﴾

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

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

سُورَةُ الْاِنْبِيَاءِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾
 مَا يَا نبيهم مِّن ذِكْرِ مَن رَّبِّهِمْ يُحَدِّثُ إِلَّا أَسْتَمِعُوهُ وَهُمْ
 يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُ النَّجْوَى الَّذِينَ ظَلَمُوا
 هَلْ هَذَا إِلَّا بَشْرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ
 تُبْصِرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ
 وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾ بَلْ قَالُوا أَضْغَثَ أَحْلَامٌ بَلِ
 آفَرْتَهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْأَوْلُونَ
 ﴿٥﴾ مَا آمَنَتْ قَبْلَهُمْ مِّن قَرِيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ
 ﴿٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَتَنَلُوا أَهْلَ
 الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا
 لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾ ثُمَّ صَدَقْنَاهُمُ
 الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَّشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾
 لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

﴿١﴾ إِنَّ الْآيَةَ حَقَّتْ عَلَيْهِمْ
 كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٢﴾ وَلَوْ
 جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوُا
 الْعَذَابَ الْأَلِيمَ ﴿٣﴾

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

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

blessings and peace of Allāh be upon them all.

﴿٧﴾ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَتَنَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٨﴾
 وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٩﴾ ثُمَّ صَدَقْنَاهُمُ
 الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَّشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿١٠﴾

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

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

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

The Messengers are no more than Human Beings

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

﴿وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ﴾

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

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

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ﴾

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

﴿قُلْ مَا كُنْتُ بِدَعَا مِنْ أَرْسَلِ﴾

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

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

﴿أَبَرُّ بِدُرَّتِنَا﴾

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

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

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

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

﴿وَمَا جَعَلْنَاهُمْ جِدًّا لَّا يَأْكُلُونَ الطَّعَامَ﴾

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

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

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ﴾

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

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

﴿مَالٍ هَذَا الرُّسُولُ يَأْكُلُ الطَّعَامَ وَيَسِي فِي الْأَسْوَاقِ لَوْلَا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾ أَوْ يُنْفِقَ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا﴾

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

﴿وَمَا كَانُوا خَالِدِينَ﴾

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

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ﴾

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

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

﴿ثُمَّ صَدَقْنَاهُ الْوَعْدَ﴾

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

﴿فَأَمْحَسْنَاهُمْ وَمِنْ نَسَائِهِ﴾

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

﴿وَأَمْلَكْنَا الْكٰفِرِينَ﴾

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

﴿لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾ وَكَمْ فَصَنَّا مِنْ قَبِيرَةٍ كَانَتْ ظِلْمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ فَلَمَّا أَحْسَرُوا بِأَسَآءِ إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكَنِكُمْ فَلَمَلَكُمْ تُثَلِّثُونَ ﴿١٣﴾ قَالُوا يَا بَنِي آدَمَ إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾ فَمَا رَأَتْ تِلْكَ دَعْوَتَهُمْ حَقَّ جَمَلَتْنَهُمْ حَصِيدًا خَيْرِينَ ﴿١٥﴾﴾

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

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

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

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

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

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

The Virtue of the Qur'ān

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

﴿لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ﴾

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

Ibn 'Abbās said: "Honor for you."^[1]

﴿أَفَلَا تَعْقِلُونَ﴾

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

﴿رَأَيْتُمْ لَذِكْرِكُمْ لَكُمْ وَلِقَوْمِكُمْ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾﴾

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

[1] Aṭ-Ṭabari, 21 : 611.

How the Evildoers were destroyed

﴿وَكَمْ فَصَّصْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً﴾

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

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ﴾

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

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

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

﴿وَأَنشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ﴾

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

﴿فَلَمَّا أَحَسُوا بِآسَاتِنَا﴾

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

﴿إِذَا هُمْ مِنْهَا يَرْكُضُونَ﴾

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

﴿لَا تَرْكُضُوا وَأَرْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسْكَنِكُمْ﴾

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

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

﴿لَمَلَكْكُمْ تَسْتَلُونَ﴾

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

سُورَةُ الْأَنْبِيَاءِ

٣٢٣

الْأَنْبِيَاءِ

وَكَمْ قَصَمْنَا مِنْ قَرِيبٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا
 آخَرِينَ ﴿١٦﴾ فَلَمَّا أَحْسَبُوا أَنَّ بَدَأْنَا إِذْ هُمْ مِنْهَا رَاضُونَ ﴿١٧﴾
 لَا تُرْكُضُوا وَارْجِعُوا إِلَى مَا أَتَرْتُمْ فِيهِ وَمَسْكِبِكُمْ لَعَلَّكُمْ
 تَشْكُرُونَ ﴿١٨﴾ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٩﴾ فَمَا زَالَتْ تِلْكَ
 دَعْوَتُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَائِدِينَ ﴿٢٠﴾ وَمَا خَلَقْنَا
 السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ ﴿٢١﴾ لَوْ أَرَدْنَا أَنْ نَنْخِذَ لَهْوًا
 لَأَخَذْتَهُ مِنْ لَدُنَّا إِنَّ كِتَابَ الْفَعْلِينَ ﴿٢٢﴾ بَلْ نَقْذِفُ بِالْحَقِّ
 عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ بِمَا تَصِفُونَ
 ﴿٢٣﴾ وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ
 عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿٢٤﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ
 لَا يَفْتُرُونَ ﴿٢٥﴾ أَمْ أَخَذْنَا مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ
 ﴿٢٦﴾ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ
 عَمَّا يُصِفُونَ ﴿٢٧﴾ لَا يَسْتَلْ عَمَّا يُفَعَّلُ وَهُمْ يُسْتَلُونَ ﴿٢٨﴾ أَمْ
 أَخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِمَّا
 وَدَّكُمْ مِنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٩﴾

﴿قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ﴾

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

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

﴿فَمَا زَالَتْ تِلْكَ دَعْوَتُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَائِدِينَ﴾

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

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

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ﴾ لَوْ أَرَدْنَا أَنْ نَنْخِذَ لَهْوًا لَأَخَذْتَهُ مِنْ لَدُنَّا إِنَّ كِتَابَ الْفَعْلِينَ ﴿٢٢﴾ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ بِمَا تَصِفُونَ ﴿٢٣﴾ وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿٢٤﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٥﴾

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

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

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

﴿19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him are not too proud to worship Him, nor are they weary.﴾

﴿20. They glorify His praises night and day, they never slacken.﴾

Creation was made with Justice and Wisdom

Allāh tells us that He created the heavens and the earth in truth, i.e. with justice.

﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحَقِّ﴾

﴿that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.﴾ [53:31].

He did not create all that in vain or for (mere) play:

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَلِكُمْ ظَنُّ الَّذِينَ كَفَرُوا لِيُذَيِّبُوا مَا خَلَقْنَا بَاطِلًا لِيُكْفَرُوا مِنْهُ﴾

﴿And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!﴾ [38:27]

﴿لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَآتَخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ﴾

﴿Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).﴾

Ibn Abi Najīḥ said, narrating from Mujāhid:

﴿لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَآتَخَذْنَاهُ مِنْ لَدُنَّا﴾

﴿Had We intended to take a pastime, We could surely have taken it from Us,﴾

“Meaning, ‘From Ourselves,’ He is saying, ‘We would not have created Paradise or Hell or death or the resurrection or the Reckoning.’”^[1]

﴿إِنْ كُنَّا فَاعِلِينَ﴾

^[1] Aḡ-Ṭabari, 18:421.

﴿if We were going to do (that).﴾ Qatādah,^[1] As-Suddi, Ibrāhīm An-Nakha'i and Muḡhīrah bin Miq̄sam said: "This means, 'We will not do that.'" Muḡāhid said, every time the word

﴿إِنْ﴾

﴿if﴾ is used in the Qur'ān, it is a negation.^[2]

﴿بَلْ نَقْدِفُ بِالْحَقِّ عَلَى الْبَاطِلِ﴾

﴿Nay, We fling the truth against the falsehood.﴾ means, 'We explain the truth and thus defeat falsehood.' Allāh says:

﴿فَيَدْمَعُهُ فَإِذَا هُوَ زَاهِقٌ﴾

﴿so it destroys it, and behold, it disappears.﴾ it is fading and vanishing.

﴿وَلَكُمْ الْوَيْلُ﴾

﴿And woe to you﴾ O you who say that Allāh has offspring.

﴿مِمَّا نَصِفُونَ﴾

﴿for that which you ascribe.﴾ that which you say and fabricate.

Then Allāh informs of the servitude of the angels, and how they persevere in worship night and day:

Everything belongs to Allāh and serves Him

﴿وَلَهُمْ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ﴾

﴿To Him belongs whosoever is in the heavens and on earth. And those who are near Him﴾ i.e., the angels,

﴿لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ﴾

﴿are not too proud to worship Him.﴾ they do not feel proud and do not refuse to worship Him. This is like the Āyah:

﴿لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ. وَيَسْتَكْبِرْ فَسَيَحْمِلُهُمُ إِلَهِهِ جِثْمًا﴾

[1] At-Ṭabari, 18:420.

[2] Ad-Durr Al-Manthūr, 5:620.

﴿Al-Masīḥ will never be proud to reject being a servant of Allāh, nor the angels who are the near. And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.﴾ [4:172]

﴿وَلَا يَسْتَحِيرُونَ﴾

﴿nor are they weary.﴾ means, they do not get tired or feel bored.

﴿يَسْبُحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْطُرُونَ﴾

﴿They glorify His praises night and day, they never slacken.﴾

They persist in their worship night and day, obeying Allāh to the utmost, and they are able to do this, as Allāh says:

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿who do not disobey Allāh in what He commands them, but do what they are commanded﴾ [66:6]

﴿أَرَأَيْتُمْ أَتَّخَذُوا إِلَهًا مِنْ دُونِ اللَّهِ مَا يُشِيرُونَ﴾ لَوْ كَانَ فِيهَا إِلَهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ﴾ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

﴿21. Or have they taken (for worship) gods from the earth who raise the dead?﴾

﴿22. Had there been therein (in the heavens and the earth) gods besides Allāh, then verily, both would have been ruined. Glorified be Allāh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!﴾

﴿23. He cannot be questioned as to what He does, while they will be questioned.﴾

Refutation of false gods

Allāh denounces those who take other gods instead of Him:

﴿أَرَأَيْتُمْ أَتَّخَذُوا إِلَهًا مِنْ دُونِ اللَّهِ مَا يُشِيرُونَ﴾

﴿Or have they taken gods from the earth who raise the dead?﴾

meaning, can they bring the dead back to life and bring them forth from the earth? They cannot do any of that, so how can they make them rivals to Allāh and worship them alongside Him?

Then Allāh tells us that if there were another god besides Him,

the heavens and the earth would be ruined:

﴿لَوْ كَانَ فِيهَا إِلَهَةٌ﴾

﴿Had there been therein gods﴾ means, in the heavens and the earth,

﴿لَفَسَدَتَا﴾

﴿then verily, both would have been ruined.﴾ This is like the Āyah:

﴿مَا أَخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَتْ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَمَّا لَبِثُوا فِي الْعِلْمِ بِمَعْزُمِهِمْ

عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١١﴾﴾

﴿No son did Allāh beget, nor is there any god along with Him. Then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!﴾ [23:91].

And Allāh says here:

﴿فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يُصِفُونَ﴾

﴿Glorified be Allāh, the Lord of the Throne, above all that they associate with Him!﴾

meaning, glorified be He above what they say about Him having offspring or partners; glorified and exalted and sanctified be He far above all the lies that they fabricate.

﴿لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿١٢﴾﴾

﴿He cannot be questioned about what He does, while they will be questioned.﴾

He is the Ruler Whose rule cannot be overturned and none can object to it, because of His might, majesty, pride, knowledge, wisdom, justice and subtlety.

﴿وَهُمْ يُسْأَلُونَ﴾

﴿while they will be questioned.﴾ means, He is the One Who will ask His creation about what they did. This is like the Āyah:

﴿قَوْلِكَ لَسْتَلْتُهُمْ آجِمِينَ ﴿١٣﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤﴾﴾

﴿So, by your Lord, We shall certainly call all of them to account. For all that they used to do.﴾ [15:92-93]

﴿وَهُمْ يُجِزُّوْنَ وَلَا يُجَاذِبُونَ﴾

﴿And He protects (all), while against Whom there is no protector﴾ [23:88]

﴿أَرِ اتَّخَذُوا مِن دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِّن مَّوَىٰ وَذِكْرٌ مِّن قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ اللَّفْظَ فَهُمْ مُّعْرِضُونَ ﴿١٤﴾ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿١٥﴾﴾

﴿24. Or have they taken for worship gods besides Him? Say: "Bring your proof. This is the Reminder for those with me and the Reminder for those before me." But most of them know not the Truth, so they are averse.﴾

﴿25. And We did not send any Messenger before you but We revealed to him (saying): "There is no God but I, so worship Me."﴾

﴿أَرِ اتَّخَذُوا مِن دُونِهِ آلِهَةً قُلْ﴾

﴿Or have they taken for worship gods besides Him? Say:﴾ – O Muḥammad –

﴿هَاتُوا بُرْهَانَكُمْ﴾

﴿Bring your proof.﴾ your evidence for what you are saying.

﴿هَذَا ذِكْرٌ مِّن مَّوَىٰ﴾

﴿This is the Reminder for those with me﴾ means, the Qur'ān.

﴿وَذِكْرٌ مِّن قَبْلِي﴾

﴿and the Reminder for those before me﴾ means, the previous Books, unlike what you claim. Each Book was revealed to each Prophet who was sent with the message that there is no god except Allāh, but you idolators do not recognize the truth, so you turn away from it. Allāh says:

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿١٥﴾﴾

﴿And We did not send any Messenger before you but We revealed to him (saying): "There is no god but I..."﴾

This is like the Āyāt:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ ﴿٢٦﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٧﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٨﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٩﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ ۚ فَذٰلِكَ نَجْزِيهِ جَهَنَّمَ كَذٰلِكَ نَجْزِي الظَّٰلِمِينَ ﴿٣٠﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا ۚ أَنْ السَّمٰوٰتِ وَالْأَرْضِ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٣١﴾ وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيًا أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣٢﴾ وَجَعَلْنَا السَّمَآءَ سَفَافًا مَّحْفُوظًا ۚ وَهُمْ عَنْ آيَاتِهَا مُعْرَضُونَ ﴿٣٣﴾ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٤﴾ وَمَا جَعَلْنَا لِلشَّرِّ مِنْ قَبْلِكَ الْخَلْدَ أَفَآيِنَ مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٥﴾ كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَنَبَلَّوْكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۚ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٦﴾

﴿وَسَلِّ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَعْمَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ﴾ ﴿٢٦﴾

﴿And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious?"﴾ [43:45]

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ عِبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid Ṭāghūt (all false deities).">﴾ [16:36]

Every Prophet who was sent by Allāh called people to worship Allāh Alone, with no partner or associate. The natural inclination of man (*Al-Fitrah*) also bears witness to that. The idolators have no proof and their dispute is of no use before their Lord; on them is wrath, and for them will be a severe torment.

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ ۚ فَذٰلِكَ نَجْزِيهِ جَهَنَّمَ كَذٰلِكَ نَجْزِي الظَّٰلِمِينَ ﴿٢٩﴾﴾

﴿26. And they say: "The Most Gracious has begotten children." Glory to Him! They are but honored servants.﴾

﴿27. They speak not until He has spoken, and they act on His command.﴾

﴿28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.﴾

﴿29. And if any of them should say: "Verily, I am a god besides Him," such We should recompense with Hell. Thus We recompense the wrongdoers.﴾

The Refutation of Those Who claim that the Angels are the Daughters of Allāh; description of their Deeds and Status

Here Allāh refutes those who claim that He has offspring among the angels – exalted and sanctified by Him. Some of the Arabs believed that the angels were the daughters of Allāh, but Allāh says:

﴿سُبْحٰنَهُۥٓ بِلَٔىۤ عَسَاۗءَ مَكْرُوۡمٍ﴾

﴿Glory to Him! They are but honored servants.﴾

meaning, the angels are servants of Allāh who are honored by Him and who hold high positions of noble status. They obey Him to the utmost in all their words and deeds.

﴿لَا يَسۡفُقُوۡنَہٗۤ بِالۡقَوۡلِ وَہُمۡ بِاَمۡرِہٖۤ یَسۡلُوۡنَ ﴿۱۷﴾﴾

﴿They speak not until He has spoken, and they act on His command.﴾

meaning, they do not initiate any matter before Him or go against His commands; on the contrary, they hasten to do as He commands, and He encompasses them with His knowledge so that nothing whatsoever is hidden from Him.

﴿یَعۡلَمُ مَا بَیۡنَ اَیۡدِیۡہِمۡ وَمَا خَلۡفَہُمۡ﴾

﴿He knows what is before them, and what is behind them,﴾

﴿وَلَا یَشۡفَعُوۡنَ اِلَّا لِمَنۡ اَرۡضٰی﴾

﴿and they cannot intercede except for him with whom He is pleased.﴾

This is like the *Āyāt*:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

﴿Who is he that can intercede with Him except with His permission?﴾ [2:255]

﴿وَلَا نَنْفَعُ الشَّفِيعَةَ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

﴿Intercession with Him profits not except for him whom He permits﴾ [34:23].

There are many Āyāt which say similar things.

﴿وَهُمْ مِنْ خَشْيَتِهِ﴾

﴿And they for fear of Him﴾ means, because they fear Him.

﴿مُتَّقُونَ ﴿١٨﴾ وَمَنْ يُقُلْ مِنْهُمْ إِيَّتِ إِلَهٌ مِنْ دُونِهِ﴾

﴿And they stand in awe. And if any of them should say: "Verily, I am a god besides Him,"﴾

meaning, whoever claims to be a god instead of Allāh, i.e., alongside Allāh,

﴿فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ﴾

﴿such We should recompense with Hell. Thus We recompense the wrongdoers.﴾

meaning, everyone who says this. This is a conditional sentence, and the condition stated does not necessarily have to take place. This is like the Āyāt:

﴿قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾﴾

﴿Say: "If the Most Gracious had a son, then I am the first of worshippers."﴾ [43:81]

﴿لَنْ أَسْرُكَتَ لِحَبْلِكَ عَلَمٌ وَلَنْ أَكُونَ مِنَ الْخَاسِرِينَ﴾

﴿If you join others in worship with Allāh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers.﴾ [39:65]

﴿أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتْ رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾ وَجَعَلْنَا فِي الْأَرْضِ رِوْسًا أَنْ نَنْبِيَهُمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لِمَنْهُمْ يَهْتَدُونَ ﴿٣١﴾ وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾ وَهُوَ الَّذِي

﴿خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَالنَّجْمَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

﴿30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?﴾

﴿31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.﴾

﴿32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs﴾.

﴿33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.﴾

The Signs of Allāh in the Heavens and the Earth and in the Night and the Day

Here Allāh tells of His perfect might and power in His creation and subjugation of all things.

﴿أُولَئِكَ كَفَرُوا﴾

﴿Have not those who disbelieve known﴾

means, those who deny His Divine nature and worship others instead of Him, do they not realize that Allāh is the One Who is Independent in His powers of creation and is running the affairs of all things with absolute power? So how can it be appropriate to worship anything else beside Him or to associate others in worship with Him? Do they not see that the heavens and the earth were joined together, i.e. in the beginning they were all one piece, attached to one another and piled up on top of one another, then He separated them from one another, and made the heavens seven and the earth seven, placing the air between the earth and the lowest heaven. Then He caused rain to fall from the sky and vegetation to grow from the earth. He says:

﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾

﴿And We have made from water every living thing. Will they not then believe?﴾

meaning, they see with their own eyes how creation develops step by step. All of that is proof of the existence of the Creator Who is in control of all things and is able to do whatever He wills.

In everything there is a Sign of Him, showing that He is One.

Sufyān Ath-Thawri narrated from his father from 'Ikrimah that Ibn 'Abbās was asked; "Did the night come first or the day?" He said, "Do you think that when the heavens and the earth were joined together, there was anything between them except darkness? Thus you may know that the night came before the day."^[1]

Ibn Abi Ḥātim recorded that Ibn 'Umar said that a man came to him and questioned him about when the heavens and earth were joined together then they were parted. He said, "Go to that old man (Shaykh) and ask him, then come and tell me what he says to you." So he went to Ibn 'Abbās and asked him. Ibn 'Abbās said: "Yes, the heavens were joined together and it did not rain, and the earth was joined together and nothing grew. When living beings were created to populate the earth, rain came forth from the heavens and vegetation came forth from the earth." The man went back to Ibn 'Umar and told him what had been said. Ibn 'Umar said, "Now I know that Ibn 'Abbās has been given knowledge of the Qur'ān. He has spoken the truth, and this is how it was." Ibn 'Umar said: "I did not like the daring attitude of Ibn 'Abbās in his *Tafsīr* of the Qur'ān, but now I know that he has been given knowledge of the Qur'ān."^[2]

Sa'īd bin Jubayr said: "The heavens and the earth were attached to one another, then when the heavens were raised up, the earth became separate from them, and this is their parting which was mentioned by Allāh in His Book." Al-Ḥasan and Qatādah said, "They were joined together, then they were separated by this air."

﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا﴾

[1] Aṭ-Ṭabari, 18:433.

[2] Ibn Abi Ḥātim, 8:2450.

﴿And We have made from water every living thing.﴾ meaning, the origin of every living thing is in water.

Imām Aḥmad recorded that Abu Hurayrah said, "I said: O Messenger of Allāh, when I see you I feel happy and content, tell me about everything." He ﷺ said,

«كُلُّ شَيْءٍ خُلِقَ مِنْ مَاءٍ»

«Everything was created from water.»

"I said, tell me about something which, if I do it, I will enter Paradise." He ﷺ said:

«أَنْشِرِ السَّلَامَ، وَأَطْعِمِ الطَّعَامَ، وَصِلِ الْأَرْحَامَ، وَقُمْ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، ثُمَّ ادْخُلِ الْجَنَّةَ بِسَلَامٍ»

﴿Spread (the greeting of) Salām, feed others, uphold the ties of kinship, and stand in prayer at night when people are sleeping. Then you will enter Paradise in peace.﴾^[1]

This chain of narration fulfills the conditions of the Two Ṣaḥīḥs, apart from Abu Maymūnah, who is one of the men of the Sunans, his first name was Salīm; and At-Tirmidhi classed him as Ṣaḥīḥ.

﴿وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ﴾

﴿And We have placed on the earth firm mountains,﴾

means, mountains which stabilize the earth and keep it steady and lend it weight, lest it should shake with the people, i.e., move and tremble so that they would not be able to stand firm on it – because it is covered with water, apart from one-quarter of its surface. So the land is exposed to the air and sun, so that its people may see the sky with its dazzling signs and evidence. So Allāh says,

﴿أَنْ تَمِيدَ بِهِمْ﴾

﴿lest it should shake with them,﴾ meaning, so that it will not shake with them.

﴿وَجَعَلْنَا فِيهَا رَوَاسِيَ لَهَا﴾

﴿and We placed therein broad highways for them to pass

[1] Aḥmad, 2:295, 323, 324.

through,﴾

means, mountain passes through which they may travel from region to region, country to country. As we can see, the mountains form barriers between one land and another, so Allāh created gaps – passes – in the mountains so that people may travel from here to there. So He says:

﴿لَمَّا لَهُمْ يَهْتَدُونَ﴾

﴿that they may be guided.﴾

﴿وَجَعَلْنَا السَّمَاءَ سَفْعًا مَحْفُوظًا﴾

﴿And We have made the heaven a roof, safe and well-guarded.﴾

means, covering the earth like a dome above it. This is like the Āyah,

﴿وَالسَّمَاءَ بَنَيْنَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ﴾^[1]

﴿With Hands We constructed the heaven. Verily, We are able to extend the vastness of space thereof.﴾ [51:47]

﴿وَالسَّمَاءَ وَمَا بَنَيْنَاهَا﴾

﴿By the heaven and Him Who built it.﴾ [91:5]

﴿أَفَلَا يَنْظُرُونَ إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ﴾

﴿Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?﴾ [50:6].

The building and making described here refers to the raising of the dome, as when the Messenger of Allāh ﷺ said,

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ»

«Islām is built on five.»^[1]

i.e., five pillars, which can only refer to a tent as familiar among the Arabs.

﴿مَحْفُوظًا﴾

﴿safe and well-guarded.﴾ means, high and protected from anything reaching it. Mujāhid said, «Raised up.»^[2]

[1] *Faḥ Al-Bāri*, 1:64.

[2] *Aṭ-Ṭabari*, 18:436.

﴿وَهُمْ عَنَّا مُعْرِضُونَ﴾

﴿Yet they turn away from its signs.﴾ This is like the *Āyah*:

﴿وَكَايْنٍ مِّنْ آيَاتِهِ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾﴾

﴿And how many a sign in the heavens and the earth they pass by, while they are averse therefrom﴾ [12:105].

They do not think about how Allāh has created it, so vast and high, and adorned it with heavenly bodies both stationary and moving by night and day, such as the sun which completes its circuit in one day and night, until it completes its allotted time, which no one knows except Allāh, Who created it and subjugated it and directed its course. Then Allāh says, drawing attention to some of His signs,

﴿وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ﴾

﴿And He it is Who has created the night and the day,﴾

meaning, the one with its darkness and stillness, and the other with its light and human interaction; sometimes the one is longer while the other is shorter, then they switch.

﴿وَالشَّمْسَ وَالْقَمَرَ﴾

﴿and the sun and the moon,﴾ the sun with its own light and its own path and orbit and allotted time, and the moon which shines with a different light and travels on a different path and has its own allotted time.

﴿كُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

﴿each in an orbit floating.﴾ means, revolving. Ibn 'Abbās said, "They revolve like a spinning wheel, in a circle."^[1] This is like the *Āyah*:

﴿فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَلِيمِ ﴿١٠٦﴾﴾

﴿(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.﴾

[1] Aṭ-Ṭabari, 20 :520, 521.

[6:96]

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَأَيُّنَ مَتَّ فَهُمْ أَلْمَنُونَ ﴿٣٤﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالنَّارِ وَالْخَيْرِ فَتَنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾﴾

﴿34. And We granted not to any human being immortality before you; then if you die, would they live forever?﴾

﴿35. Everyone is going to taste death, and We shall test you with evil and with good by way of trial. And to Us you will be returned.﴾

No One has been granted Immortality in this World

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ﴾

﴿And We granted not to any human being immortality before you;﴾ means, O Muḥammad.

﴿الْخُلْدَ﴾

﴿immortality﴾ means, in this world. On the contrary,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٥٦﴾ وَيَسْبِقُ رَجْعُهُ نَزْلَهُ ذُرُّ الْمَيْدَانِ وَالْإِكْرَامِ ﴿٥٧﴾﴾

﴿Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever.﴾ [55:26-27].

﴿أَفَيُنَ مَتَّ﴾

﴿then if you die﴾ means, O Muḥammad,

﴿فَهُمْ أَلْمَنُونَ﴾

﴿would they live forever?﴾ means, they hope that they will live forever after you, but that will not happen; everything will pass away. So Allāh says:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

﴿Everyone is going to taste death,﴾

﴿وَنَبْلُوكُمْ بِالنَّارِ وَالْخَيْرِ فَتَنَةً﴾

﴿and We shall test you with evil and with good by way of trial.﴾

Meaning, "We shall test you, sometimes with difficulties and sometimes with ease, to see who will give thanks and who will be ungrateful, who will have patience and who will despair." 'Ali bin Abi Ṭalhah reported from Ibn 'Abbās:

﴿وَبَلَوَكُمْ﴾

﴿and We shall test you﴾ means, We will test you,

﴿بِالشَّرِّ وَالْخَيْرِ فِتْنَةً﴾

﴿with evil and with good by way of trial.﴾ means, with difficulties and with times of prosperity, with health and sickness, with richness and poverty, with lawful and unlawful, obedience and sin, with guidance and misguidance.

﴿وَالإِنَّا نَرْجِعُونَ﴾

﴿And to Us you will be returned.﴾ means, and We will requite you according to your deeds.^[1]

﴿وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِن يَتَّخِذُونَكَ إِلَّا هُزُؤًا أَهْذَاءَ الَّذِي يَذُكُّرُ، الْهَيْكَلُ
وَهُمْ يَذُكِّرُ الرِّجْمَ هُمْ كَافِرُونَ ﴿٣٦﴾ خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا
تَسْتَعْجِلُونِ ﴿٣٧﴾﴾

﴿36. And when those who disbelieved see you, they take you not except for mockery (saying): "Is this the one who talks about your gods?" While they disbelieve at the mention of the Most Gracious.﴾

﴿37. Man is created of haste. I will show you My Āyāt. So ask Me not to hasten (them).﴾

How the Idolators mocked the Prophet ﷺ

Allāh tells His Prophet ﷺ:

﴿وَإِذَا رَأَى الَّذِينَ كَفَرُوا﴾

﴿And when those who disbelieved see you,﴾

meaning, the disbelievers of the Quraysh, such as Abu Jahl and his like.

﴿إِن يَتَّخِذُونَكَ إِلَّا هُزُؤًا﴾

^[1] Aṭ-Ṭabari, 18:440.

﴿they take you not except for mockery﴾

means, they make fun of you and insult you, saying,

﴿أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ﴾

﴿"Is this the one who talks about your gods?"﴾ meaning, is this the one who insults your gods and ridicules your intelligence? Allāh says:

﴿وَهُمْ يَذْكُرِ الرَّحْمَنَ هُمْ كَاذِبُونَ﴾

﴿While they disbelieve at the mention of the Most Gracious.﴾

meaning, they disbelieve in Allāh and yet they mock the Messenger of Allāh ﷺ. As Allāh says:

﴿وَلَمَّا رَأَوْكَ إِن يَتَجَدَّدُونَكَ إِلَّا هَرُّوا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿١١﴾ إِن كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حَيْثُ يُرُونَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿١٢﴾﴾

﴿And when they see you, they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger? He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the path!﴾ [25:41-42]

﴿خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ﴾

﴿Man is created of haste.﴾ This is like the Āyah:

﴿وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١٧﴾﴾

﴿and man is ever hasty﴾ [17:11], in all matters. The reason why the haste of man is mentioned here is that when mention is made of those who mock the Messenger ﷺ, (the believers) will want to avenge them swiftly, and that so should happen sooner. Allāh says,

﴿خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ﴾

﴿Man is created of haste.﴾ because He delays (the punishment) until a time when, once He seizes him, He will never let him go. He delays it, then He hastens it; He waits, then He does not delay any longer. So He says:

﴿سَأُورِيكُمْ آيَاتِي﴾

وَإِذَا رَأَوْا آيَاتِنَا كَفَرُوا إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا
 أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ
 هُمْ كَافِرُونَ ﴿٣٧﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَجٍ فَأُورِيكُمْ
 آيَاتِنَا فَلَا تَسْتَعْجِلُونَ ﴿٣٨﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ
 إِن كُنْتُمْ صَادِقِينَ ﴿٣٩﴾ لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ
 لَا يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا
 هُمْ يُبْصَرُونَ ﴿٤٠﴾ بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا
 يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤١﴾ وَلَقَدْ اسْتَهْزَأَ
 بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ
 يَسْتَهْزِئُونَ ﴿٤٢﴾ قُلْ مَنْ يَكْلُوكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنْ
 الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٣﴾ أَمْ
 لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ
 أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٤﴾ بَلْ مَنَعْنَا هَؤُلَاءِ
 وَءَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّ نَارَ
 الْأَرْضِ تَنقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٥﴾

﴿I will show you My *Āyāt*﴾ meaning, My vengeance, ruling and power over those who disobey Me.

﴿فَلَا تَسْتَعْجِلُونَ﴾

﴿So ask Me not to hasten (them).﴾

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن

كُنْتُمْ صَادِقِينَ﴾ ﴿٣٨﴾ لَوْ يَعْلَمُ

الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ

عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ

ظُهُورِهِمْ وَلَا هُمْ يُبْصَرُونَ﴾ ﴿٤٠﴾

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا

يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ

يُنظَرُونَ﴾ ﴿٤١﴾

﴿38. And they say: "When will this promise (come to pass), if you are truthful."﴾

﴿39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.﴾

﴿40. Nay, it will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite.﴾

The Idolators seek to hasten on the Punishment

Allāh also tells us how the idolators seek to hasten punishment upon themselves, out of denial, rejection, disbelief, stubbornness and a belief that it will never happen. He says:

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ﴾ ﴿٣٨﴾

﴿And they say: "When will this promise (come to pass), if you are truthful".﴾

And Allāh says:

﴿لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهِمْ النَّارَ وَلَا عَنْ ظُهُورِهِمْ﴾

﴿If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs,﴾

meaning, if only they knew for certain that it will inevitably come to pass, they would not seek to hasten it. If only they knew how the torment will overwhelm them from above them and from beneath their feet.

﴿لَهُمْ مِنْ قَوْعِهِمْ نُظْلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ نُظْلٌ﴾

﴿They shall have coverings of Fire, above them and coverings (of Fire) beneath them﴾ [39:16]

﴿لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ قَوْعِهِمْ غَوَاشٍ﴾

﴿Theirs will be a bed of Hell (Fire), and over them coverings (of Hellfire)﴾ [7:41].

And in this Āyah Allāh says:

﴿حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهِمْ النَّارَ وَلَا عَنْ ظُهُورِهِمْ﴾

﴿when they will not be able to ward off the Fire from their faces, nor from their backs,﴾ And Allāh says:

﴿سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَعْنَى وُجُوهِهِمْ النَّارُ﴾

﴿Their garments will be of tar, and fire will cover their faces﴾ [14:50]. The torment will surround them on all sides,

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿and they will not be helped.﴾ means, and they will have no helper. This is like the Āyah:

﴿وَمَا لَهُمْ مِنَ اللَّهِ مِن وَاكِ﴾

﴿And they have no guardian against Allāh﴾ [13:34].

﴿بَلْ تَأْتِيهِمْ بَغْتَةً﴾

﴿Nay, it will come upon them all of a sudden﴾ means, the Fire will

come upon them suddenly, i.e., it will take them by surprise.

﴿فَتَبَهُمُ﴾

﴿and will perplex them,﴾ means, it will scare them, and they will succumb to it in confusion, not knowing what they are doing.

﴿فَلَا يَسْتَطِيعُونَ رَدْعًا﴾

﴿and they will have no power to avert it﴾ means, they will have no means of doing so.

﴿وَلَا هُمْ يُنظَرُونَ﴾

﴿nor will they get respite.﴾ means, it will not be delayed for them even for an instant.

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فَأَخَذْنَا بِالنَّبِيِّاتِ سَخِرُوا مِنْهُنَّ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾ قُلْ مَنْ يَكْفُرْكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٢﴾ أَمْ لَمْ يَأْتِهِمُ الْبَيِّنَاتُ مِنْ رَبِّهِمْ لِيُبَيِّنَ لَهُمُ الْآيَاتِ هَاتِيهِ الْغُلَّةَ الَّتِي كَانُوا يُوعَدُونَ ﴿٤٣﴾﴾

﴿41. Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.﴾

﴿42. Say: "Who can guard and protect you in the night or in the day from the Most Gracious?" Nay, but they turn away from the remembrance of their Lord.﴾

﴿43. Or have they gods who can guard them from Us? They have no power to help themselves, nor can they be protected from Us.﴾

The Lessons to be learned from Those Who mocked the Messengers in the Past

Allāh says consoling His Messenger ﷺ for the pain and insult caused by the mockery and disbelief of the idolators,

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فَأَخَذْنَا بِالنَّبِيِّاتِ سَخِرُوا مِنْهُنَّ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾﴾

﴿Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.﴾

meaning, the punishment which they thought would never come to pass. This is like the *Āyah*:

﴿وَلَقَدْ كَذَّبْتَ رَسُولًا مِنْ قَبْلِكَ فَصَرَوْا عَلَىٰ مَا كَذَّبُوا وَأَوْدُوا حَتَّىٰ أَنهَمُ تَصْرًا وَلَا مَبْدِلًا﴾

لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبَأِ الْمُرْسَلِينَ ﴿٤١﴾

﴿Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt; till Our help reached them, and none can alter the Words of Allāh. Surely, there has reached you the information (news) about the Messengers (before you)﴾ [6:34].

Then Allāh mentions His favor for His creatures; He protects them by night and by day, taking care of them and watching over them with His Eye that never sleeps.

﴿قُلْ مَنْ يَكْفُلُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ﴾

﴿Say: "Who can guard and protect you in the night or in the day from the Most Gracious?"﴾

means, other than the Most Gracious Himself?

﴿بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ﴾

﴿Nay, but they turn away from the remembrance of their Lord.﴾

means, they do not recognize the blessings and favor of Allāh towards them; they turn away from His signs and blessings.

﴿أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا﴾

﴿Or have they gods who can guard them from Us?﴾

This is a rhetorical question aimed at denouncing and rebuking. The meaning is, do they have any gods who can protect them and take care of them other than Us? It is not as they imagine or as they claim. Allāh says:

﴿لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ﴾

﴿They have no power to help themselves,﴾

these gods on whom they rely instead of Allāh cannot even help themselves.

﴿وَلَا هُمْ مِنَّا يُصْحَبُونَ﴾

﴿nor can they be protected from Us.﴾ Al-'Awfi reported from Ibn 'Abbās, "Nor can they be guarded from Us."^[1]

[1] Aṭ-Ṭabari, 18:448.

﴿بَلْ سَخَّرْنَا هَؤُلَاءَ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾ قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾ وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُبَوِّأُنَا إِِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ كِتَابٌ كَاتِبًا وَبَيْنَ يَدَيْهِ حِسَابٌ مِمَّا خَدَوْا مِنَّا إِنَّا بِهَا وَكْفَىٰ بِرَبِّنَا حَسِيبًا ﴿٤٧﴾﴾

﴿44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land from its outlying borders? Is it then they who will overcome?﴾

﴿45. Say: "I warn you only by the revelation. "But the deaf will not hear the call, (even) when they are warned.﴾

﴿46. And if a breath of the torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been wrongdoers."﴾

﴿47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.﴾

How the Idolators are deceived by their long and luxurious Lives in this World, and the Explanation of the Truth

Allāh explains that they have been deceived and misled by the luxuries that they enjoy in this world and the long life that they have been given, so they believe that they are following something good. Then Allāh warns them:

﴿أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا﴾

﴿See they not that We gradually reduce the land (in their control) from its outlying borders?﴾

This is like the Āyah:

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٧﴾﴾

﴿And indeed We have destroyed towns round about you, and We have shown the Āyāt in various ways that they might return.﴾ [46:27]

Al-Ḥasan Al-Baṣri said: "This means the victory of Islām over disbelief."^[1] The meaning is: Do they not learn a lesson from the fact that Allāh supported those (believers) against their enemies, He destroyed the disbelieving nations and the evil-doing townships, and He saved His believing servants? So Allāh says:

﴿أَفَهُمُ الْغَالِبُونَ﴾

﴿Is it then they who will overcome?﴾ meaning, on the contrary, they are the ones who will be overcome, who will be defeated, humiliated and brought low.

﴿قُلْ إِنَّمَا أَنذَرُكُمْ بِالرَّحْمَى﴾

﴿Say: "I warn you only by the revelation."﴾

meaning, 'I only convey to you the warning of Allāh's punishment and vengeance, and this is no more than that which Allāh reveals to me.' But this is of no benefit to the one whom Allāh has made blind and has put a seal over his hearing and his heart. He says:

﴿وَلَا يَسْمَعُ الْفُسْرُ الدَّعَاةَ إِذَا مَا يُنذَرُونَ﴾

﴿But the deaf will not hear the call, (even) when they are warned.﴾

﴿وَلَكِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا ظَالِمِينَ﴾

﴿And if a breath of the torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been wrongdoers!"﴾

If these disbelievers were affected by the slightest touch of Allāh's punishment, they would confess their sins and admit that they had wronged themselves in this world.

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾

﴿And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.﴾

meaning, "We shall set up the Balances of justice on the Day

[1] At-Ṭabari, 1:494.

of Resurrection." The majority of scholars state that it is one Balance, and the plural form is used here to reflect the large number of deeds which will be weighed therein.

﴿مَلَا نَقْلُمُ نَقْسَ شَيْئًا وَإِنْ كَانَ وَثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ آتَيْنَاهَا بِهَا وَكَفَىٰ بِنَا حِسَابًا﴾

﴿then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.﴾

This is like the *Āyāt*:

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

﴿and your Lord treats no one with injustice﴾ [18:49]

﴿إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا دَرَّةً وَإِنْ تَكَ حَسَنَةً يُمْتِنُفَهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾

﴿Surely, Allāh wrongs not even of the weight of speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.﴾ [4:40]

﴿يَسِّرْهَا إِنَّمَا كَانَ وَثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَنَقُصْنَاهُ فِي سَخِرَ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾

﴿"O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle, Well-Aware."﴾ [31:16]

In the Two *Ṣaḥīḥs* it was recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

﴿كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ﴾

﴿Two words which are light on the tongue, heavy in the Balance and beloved to Ar-Raḥmān: "Subḥān Allāhi wa bi ḥamdihī, Subḥān Allāhul 'Azīm (Glory and praise be to Allāh, Glory be to Allāh the Almighty).">﴾^[1]

[1] *Faḥ Al-Bāri*, 13:547; Muslim, 4:2072.

Imām Aḥmad also recorded that 'Ā'ishah said that one of the Companions of the Messenger of Allāh ﷺ sat down before him and said, "O Messenger of Allāh, I have two slaves who lie to me, betray me and disobey me, and I hit them and insult them. How do I stand with regard to them?" The Messenger of Allāh ﷺ said:

«يُحَسَبُ مَا خَانُوكَ وَعَصَوْكَ وَكَذَّبُوكَ وَعِغَابُكَ إِيَّاهُمْ، فَإِنْ كَانَ عِغَابُكَ إِيَّاهُمْ بِقَدْرِ
ذُنُوبِهِمْ، كَانَ كَفَاةً لَكَ وَلَا عَلَيْكَ، وَإِنْ كَانَ عِغَابُكَ إِيَّاهُمْ دُونَ ذُنُوبِهِمْ، كَانَ
فَضْلًا لَكَ، وَإِنْ كَانَ عِغَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ، انْقَصَرَ لَهُمْ مِنْكَ الْفَضْلُ الَّذِي بَيْنِي
وَبَيْنَكَ»

«The extent to which they betrayed you, disobeyed you and lied to you will be measured against the punishment you meted out to them. If your punishment was commensurate with their misconduct, then you will be equal and you will not have anything counted for you or against you. If your punishment of them was less than that what they deserved for their misconduct, then this will count in your favor. If your punishment of them was more than what they deserved for their misconduct, then Allāh will take what is due to them from you.»

Then the man started to weep before the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ asked,

«مَا لَهُ لَا يَقْرَأُ كِتَابَ اللَّهِ ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ
كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَيْنَا بِهَا وَكُنْ بِنَا حَسِيرًا﴾»

«What is the matter with him? Has he not read the words of Allāh, ﴿And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.﴾?»

The man said, "O Messenger of Allāh, I think there is nothing better than keeping away from these people – meaning his slaves – I call upon you to bear witness that they are all free."^[1]

[1] Aḥmad, 4 :280.

﴿وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءَ وَذِكْرًا لِلْمُنْتَفِعِينَ ﴿٤٨﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِنْ السَّاعَةِ مُخْفَرُونَ ﴿٤٩﴾ وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٠﴾﴾

﴿48. And indeed We granted to Mūsā and Hārūn the criterion, and a shining light and a Reminder for those who have Taqwā.﴾

﴿49. Those who fear their Lord in the unseen, and they are afraid of the Hour.﴾

﴿50. And this is a blessed Reminder which We have sent down; will you then deny it?﴾

The Revelation of the Tawrah and the Qur'an

We have already noted that Allāh often mentions Mūsā and Muḥammad together – may the peace and blessings of Allāh be upon them both – and He often mentions their Books together as well. He says:

﴿وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ﴾

﴿And indeed We granted to Mūsā and Hārūn the criterion﴾

Mujāhid said, "This means the Scripture."^[1] Abu Ṣāliḥ said: "The Tawrah." Qatādah said: "The Tawrah, what it permits and it forbids, and how Allāh differentiated between truth and falsehood."^[2] In conclusion, we may say that the heavenly Books included the distinction between truth and falsehood, guidance and misguidance, transgression and the right way, lawful and unlawful, and that which will fill the heart with light, guidance, fear of Allāh and repentance. So Allāh says:

﴿الْفُرْقَانَ وَضِيَاءَ وَذِكْرًا لِلْمُنْتَفِعِينَ﴾

﴿the criterion, and a shining light and a Reminder for those who have Taqwā.﴾

meaning, a reminder and exhortation for them. Then He describes them as:

﴿الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ﴾

﴿Those who fear their Lord in the unseen.﴾ This is like the Āyah:

[1] Aṭ-Ṭabari, 18:453.

[2] Aṭ-Ṭabari, 18:453.

سُورَةُ الْاَنْبِيَاءِ

٣٢٦

الْمُرْسَلَاتِ

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٥٦﴾ وَلَئِن مَسَّتْهُمُ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُنْوِلُنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٥٧﴾ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكُنْ بِسَاحِسِينَ ﴿٥٨﴾ وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٥٩﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنْ السَّاعَةِ مُخْفًوُونَ ﴿٦٠﴾ وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٦١﴾ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ﴿٦٢﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٦٣﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٦٤﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٦٥﴾ قَالُوا أَحِثْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٦٦﴾ قَالَ بَلْ زُكْرٌ رَبِّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَى ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٦٧﴾ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُولُوا مُدْبِرِينَ ﴿٦٨﴾

﴿مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُنِيبٍ﴾

﴿Who feared the Most Gracious in the unseen and came with a repenting heart.﴾ [50:33]

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾

﴿Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.﴾ [67:12]

﴿وَهُمْ مِنَ السَّاعَةِ مُخْفًوُونَ﴾

﴿and they are afraid of the Hour.﴾ means, they fear it. Then Allāh says:

﴿وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ﴾

﴿And this is a blessed Reminder which We have sent down;﴾

means, the Magnificent Qur'an, which falsehood cannot approach, from before it or behind it, revealed by the All-Wise, Worthy of all praise.

﴿أَفَأَنْتُمْ لَهُ مُنْكَرُونَ﴾

﴿will you then deny it?﴾ means, will you deny it when it is the utmost in clarity and truth?

﴿وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ﴾ ﴿٦٢﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ﴾ ﴿٦٣﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ﴾ ﴿٦٤﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ﴾ ﴿٦٥﴾ قَالُوا أَحِثْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ﴾ ﴿٦٦﴾ قَالَ بَلْ زُكْرٌ رَبِّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَى ذَٰلِكُمْ مِنَ الشَّاهِدِينَ﴾ ﴿٦٧﴾

﴿51. And indeed We bestowed aforetime on Ibrāhīm his

guidance, and We were Well-Acquainted with him.﴾

﴿52. When he said to his father and his people: "What are these images to which you are devoted?"﴾

﴿53. They said: "We found our fathers worshipping them."﴾

﴿54. He said: "Indeed you and your fathers have been in manifest error."﴾

﴿55. They said: "Have you brought us the Truth, or are you one of those who play about?"﴾

﴿56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses."﴾

The Story of Ibrāhīm and his People

Allāh tells us about His close Friend Ibrāhīm, peace be upon him, and how He bestowed upon him guidance aforetime, i.e., from an early age He inspired him with truth and evidence against his people, as Allāh says elsewhere:

﴿وَرَبِّكَ حُجَّتًا، آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ﴾

﴿And that was Our proof which We gave Ibrāhīm against his people﴾ [6:83].

The point here is that Allāh is telling us that He gave guidance to Ibrāhīm aforetime, i.e., He had already guided him at an early age.

﴿وَكُنَّا بِهِ عَلِيمِينَ﴾

﴿and We were Well-Acquainted with him.﴾ means, and he was worthy of that. Then Allāh says:

﴿إِذْ قَالَ لِأبيه وَقَوْمِهِ: مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ﴾

﴿When he said to his father and his people: "What are these images, to which you are devoted?"﴾

This is the guidance which he had been given during his youth: his denunciation of his people's worship of idols instead of Allāh. Ibrāhīm said:

﴿مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ﴾

﴿"What are these images, to which you are devoted?"﴾ meaning, which you worship with such devotion.

﴿قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٧﴾﴾

﴿They said: "We found our fathers worshipping them."﴾

means, they had no other evidence apart from the misguided actions of their forefathers. Ibrāhīm said:

﴿لَقَدْ كُنْتُمْ أَنتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٨﴾﴾

﴿Indeed you and your fathers have been in manifest error.﴾

meaning, Speaking to your fathers whose actions you cite as evidence would be the same as speaking to you. Both you and they are misguided and are not following any straight path.' When he called their intelligence into question, and said that their fathers were misguided and belittled their gods,

﴿قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٩﴾﴾

﴿They said: "Have you brought us the Truth, or are you one of those who play about?"﴾

They said: 'These words that you are saying, are you speaking in jest or are you telling the truth? For we have never heard such a thing before.'

﴿قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ ﴿٦٠﴾﴾

﴿He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them..."﴾

meaning, your Lord, beside Whom there is no other god, is the One Who created the heavens and the earth and all that they contain; He is the One Who initiated their creation; He is the Creator of all things.

﴿وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٦١﴾﴾

﴿and to that I am one of the witnesses.﴾

means, and I bear witness that there is no God other than Him and no Lord except Him.

﴿وَنَالَهُ لَأَكِيدَنَّ أَصْنَعُكُمْ بَعْدَ أَنْ تُولُوا مُدْبِرِينَ ﴿٦٢﴾ فَجَعَلَهُمْ جُذَادًا إِلَّا كَبِيرًا لَّمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٦٣﴾ قَالُوا مَنْ فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٦٤﴾ قَالُوا سَمِعْنَا فَتَىٰ يَذُكُرُهُمْ يُعَالِلُهُمْ ﴿٦٥﴾ قَالُوا فَأْتُوا بِهِ. عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦٦﴾ قَالُوا أَنْتَ فَفَعَلْتَ هَٰذَا بِآلِهَتِنَا يَا إِلَهُهِمْ ﴿٦٧﴾ قَالَ بَلْ فَعَلَهُم بِكَيْدِهِمْ هَٰذَا فَتَنَّاوَهُمْ إِنْ كَانُوا يَعْقِلُونَ ﴿٦٨﴾﴾

﴿57. "And by Allah, I shall plot a plan for your idols after you have gone away and turned your backs."﴾

﴿58. So he broke them to pieces, except the biggest of them, that they might turn to it.﴾

﴿59. They said: "Who has done this to our gods? He must indeed be one of the wrongdoers."﴾

﴿60. They said: "We heard a young man talking against them, who is called Ibrahim."﴾

﴿61. They said: "Then bring him before the eyes of the people, that they may testify."﴾

﴿62. They said: "Are you the one who has done this to our gods, O Ibrahim?"﴾

﴿63. He said: "Nay, this one, the biggest of them did it. Ask them, if they can speak"﴾

How Ibrahim broke the Idols

Then Ibrahim swore an oath, which some of his people heard, to plot against their idols, i.e., to break them and destroy them after they had gone away and turned their backs, when they went out to their festival. They had a festival which they would go out to celebrate. Abu Ishāq reported from Abu Al-Ahwas from 'Abdullah [Ibn Mas'ud], "When the people of Ibrahim went out to celebrate their festival, they passed by him and said, 'O Ibrahim, are you not coming out with us?' He said, 'I am sick.'" It was only the day before that he had said,

﴿وَأَبْرَاهِيمَ إِذْ قَالَ لِلرَّحْمَنِ الرَّحِيمِ
وَاصْبِرْ صَبْرًا جَدِيدًا﴾

﴿And by Allah, I shall plot a plan for your idols after you have gone away and turned your backs.﴾

and some of the people had heard him.

﴿وَاصْبِرْ صَبْرًا جَدِيدًا﴾

﴿So he broke them to pieces,﴾ means, he smashed them all, except for the biggest idol. This is like the Ayah,

﴿وَأَبْرَاهِيمَ إِذْ قَالَ لِلرَّحْمَنِ الرَّحِيمِ
وَاصْبِرْ صَبْرًا جَدِيدًا﴾

﴿Then he turned upon them, striking (them) with (his) right hand﴾ [37:93].

﴿لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ﴾

﴿that they might turn to it.﴾ It was said that he put a hammer in the hands of the biggest idol so that the people would think that it had become jealous on its own account and objected to these smaller idols being worshipped alongside it, so it had broken them.

﴿قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ﴾

﴿They said: "Who has done this to our gods? He must indeed be one of the wrongdoers."﴾

When they came back and saw what Ibrāhīm had done to their idols, humiliating them and lowering their status, proving that they were not divine and that those who worshipped them were fools,

﴿قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ﴾

﴿They said: "Who has done this to our gods? He must indeed be one of the wrongdoers."﴾

because of this action of his.

﴿قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ﴾

﴿They said: "We heard a young man talking against them, who is called Ibrāhīm."﴾

Those who had heard him swearing to plot against them said, we heard a young man talking about them, and they said that he was called Ibrāhīm.

﴿قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ﴾

﴿They said: "Then bring him before the eyes of the people..."﴾

meaning, in front of a large audience so that all the people could be present. This was Ibrāhīm's ultimate purpose, so that he could tell this great gathering about the extent of their ignorance and how foolish they were to worship idols which could not defend themselves from harm or help themselves, so how could they ask them for help?

﴿قَالُوا يَا أَيْتَنَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا ابْنَ إِبْرَاهِيمَ ﴿١٢١﴾ قَالَ بَلْ فَعَلَهُ كَبْرُهُمْ هَذَا﴾

﴿They said: "Are you the one who has done this to our gods,

O Ibrāhīm?" He said: "Nay, this one, the biggest of them did it..."»

referring to the one he had left alone and had not broken.

﴿فَسْتَلَوْهُمْ إِنْ كَانُوا يَسْمَعُونَ﴾

﴿Ask them, if they can speak!﴾ He was hoping that they would admit of their own volition that these idols could not speak and that this idol would not say anything because it was inanimate. In the Two *Ṣaḥīḥs* it was recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said:

«إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لَمْ يَكْذِبْ غَيْرَ ثَلَاثٍ: يُشْتَبِي فِي ذَاتِ اللَّهِ قَوْلُهُ:

«Ibrāhīm, upon him be peace, did not tell lies except on three occasions, two for the sake of Allāh – when he said:

﴿بَلْ فَعَلَهُ كَيْدُهُمْ هَذَا﴾

﴿Nay, this one, the biggest of them did it.﴾

and when he said:

﴿إِنِّي سَقِيمٌ﴾

﴿Verily, I am sick﴾ [37:89].

قَالَ: وَبَيْنَمَا هُوَ يَسِيرُ فِي أَرْضِ جَبَّارٍ مِنَ الْجَبَّارَةِ وَمَعَهُ سَارَّةُ، إِذْ نَزَلَ مَثْرَلًا فَأَتَى الْجَبَّارَ رَجُلٌ فَقَالَ: إِنَّهُ قَدْ نَزَلَ هَهُنَا رَجُلٌ بِأَرْضِكَ مَعَهُ امْرَأَةٌ أَحْسَنُ النَّاسِ، فَأَرْسَلْ إِلَيْهِ فَمَجَاءَ، فَقَالَ: مَا هَذِهِ الْمَرْأَةُ مِنْكَ؟ قَالَ: هِيَ أُخْتِي. قَالَ: فَأَذْهَبْ فَأَرْسِلْ بِهَا إِلَيَّ، فَاَنْطَلَقَ إِلَى سَارَّةَ فَقَالَ: إِنَّ هَذَا الْجَبَّارَ قَدْ سَأَلَنِي عَنْكَ، فَأَخْبِرْتُهُ أَنَّكَ أُخْتِي، فَلَا تَكْذُوبِينِي عِنْدَهُ، فَإِنَّكَ أُخْتِي فِي كِتَابِ اللَّهِ، وَإِنَّهُ لَيْسَ فِي الْأَرْضِ مُسْلِمٌ غَيْرِي وَغَيْرِكَ، فَاَنْطَلَقَ بِهَا إِبْرَاهِيمُ ثُمَّ قَامَ يُصَلِّي، فَلَمَّا أُنْ دَخَلَتْ عَلَيْهِ فَرَأَاهَا أَمْوَى إِلَيْهَا فَتَنَاوَلَهَا فَأَخِذَ أَخِذًا شَدِيدًا، فَقَالَ: اذْءِعي الله لي وَلَا أَضْرُكِ، فَدَعَتْ لَهُ، فَأَرْسِلْ فَأَمْوَى إِلَيْهَا، فَتَنَاوَلَهَا فَأَخِذَ بِبِئْسِهَا أَوْ أَشَدَّ، فَفَعَلَ ذَلِكَ الثَّلَاثَةَ، فَأَخِذَ فَذَكَرَ وَمِثْلَ الْمَرْءَتَيْنِ الْأُولَتَيْنِ، فَقَالَ: اذْءِعي الله فَلَا أَضْرُكِ، فَدَعَتْ لَهُ فَأَرْسِلْ، ثُمَّ دَعَا أَدْنَى حُجَّابِهِ فَقَالَ: إِنَّكَ لَمْ تَأْتِنِي بِإِنْسَانٍ، وَلَكِنَّكَ أَتَيْتَنِي بِشَيْطَانٍ، أَخْرَجَهَا وَأَعْطَيْهَا هَاجِرًا. فَأَخْرَجَتْ وَأَعْطَيْتْ هَاجِرًا، فَأَقْبَلْتِ، فَلَمَّا أَحَسَّ إِبْرَاهِيمُ بِمَجِيئِهَا، انْفَتَلَ مِنْ صَلَابَتِهِ، وَقَالَ: مَهَيْمٌ. قَالَتْ: كَفَى الله كَيْدَ الْكَافِرِ الْفَاجِرِ، وَأَخَذَنِي هَاجِرًا.

«and when he was traveling in the land of one of the tyrants, and Sārah was with him; when he made camp, a man came to the tyrant and said, "A man has made camp in your land and with him is a woman who is the most beautiful of people." The tyrant sent for Ibrāhīm, and asked him, "What is the relationship of this woman to you?" He said, "She is my sister." The tyrant said, "Go and send her to me." So Ibrāhīm went to Sārah and said, "This tyrant asked me about you, and I told him that you are my sister, so do not let him think that I am lying. For you are indeed my sister according to the Book of Allāh, and there are no Muslims on the earth apart from you and I." So Ibrāhīm brought her to him, then he stood and prayed. When she entered upon the tyrant, he reached for her desirously once he saw her. But he suffered a severe seizure. So he said, "Pray to Allāh for me and I will not harm you." So she prayed for him and it released him. Then he reached for her desirously, but he was stricken similarly before or worse. This continued three times, and each time he said the same as he had said the first time. Then he called the closest of his guards and said, "You have not brought me a human being, you have brought me a devil! Take her out and give her Hājar. So she was taken out and given Hājar, and she went back. When Ibrāhīm realized that she had come back, he finished his prayer and turned around. He said, "What happened?" She said, "Allāh took care of the evil disbeliever's plot, and he gave me Hājar as a servant."»

Muḥammad bin Sirīn said, "When Abu Hurayrah narrated this Ḥadīth, he said, 'This is your mother, O sons of the water of the heaven.'"^[1]

﴿فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ تَوَلَّوْا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ
مَا تَعْمَلُونَ ﴿٦٥﴾ قَالَ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾
أَبَى لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾﴾

﴿64. So they turned to themselves and said: "Verily, you are the wrongdoers."﴾

[1] Fath Al-Bāri, 6:447; Muslim, 4:1840.

﴿65. Then they turned to themselves: "Indeed you know well that these speak not!"﴾

﴿66. He said: "Do you then worship besides Allāh, things that can neither profit you nor harm you?"﴾

﴿67. "Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?"﴾

The People's admission of their gods' incapability, and Ibrāhīm's preaching

Allāh tells us that when Ibrāhīm said what he said, his people

﴿فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ﴾

﴿turned to themselves﴾ meaning, they blamed themselves for not taking precautions and protecting their gods. They said:

﴿إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ﴾

﴿Verily, you are the wrongdoers﴾ i.e., because you neglected them and did not guard them.

﴿ثُمَّ نَكَّسُوا عَلَىٰ رُءُوسِهِمْ﴾

﴿Then they turned to themselves﴾ means, they looked at the ground, and said:

﴿لَقَدْ عَلِمْتُمَا هَؤُلَاءِ يَنْطِقُونَ﴾

﴿Indeed you (Ibrāhīm) know well that these speak not!﴾

Qatādah said: "The people admitted their guilt and confusion, and said,

﴿لَقَدْ عَلِمْتُمَا هَؤُلَاءِ يَنْطِقُونَ﴾

﴿"Indeed you know well that these speak not!"﴾

'So how can you tell us to ask them, if they cannot speak and you know that they cannot speak?' At this point, when they admitted that, Ibrāhīm said to them:

﴿أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ﴾

﴿Do you then worship besides Allāh, things that can neither profit you nor harm you?﴾

سُورَةُ الْأَنْبِيَاءِ:

٢٢٧

الْأَنْبِيَاءِ

فَجَعَلَهُمْ جُودًا إِلَّا كِبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾
 قَالُوا مَنْ فَعَلَ هَذَا بِإِلهِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾
 قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقالُ لَهُ: إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأَتُوا بِهِ
 عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَأنتَ فَعَلْتَ
 هَذَا بِإِلهِنَا يَا ابْنَ إِبْرَاهِيمَ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ
 هَذَا فَاسْتَلَوْهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَى
 أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نُكِسُوا عَلَى
 رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾ قَالَ
 أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا
 يَضُرُّكُمْ ﴿٦٦﴾ أَفَبِلَاكُمُ وَوَلَمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا
 تَعْقِلُونَ ﴿٦٧﴾ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ
 فَعَالِينَ ﴿٦٨﴾ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ ﴿٦٩﴾
 وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾ وَجِئْنَاهُ
 وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾ وَوَهَبْنَا
 لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

meaning, if they cannot speak and they can neither benefit you nor harm you, then why do you worship them instead of Allāh?

﴿أَفَبِلَاكُمُ وَوَلَمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٧٠﴾﴾

﴿Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?﴾

‘Do you not realize the extent of the misguidance and extreme disbelief which you are following, which no one could accept but one who is an ignorant and evil wrongdoer?’ He defeated them in argument and

left them with no way out. Allāh said:

﴿وَنِلَكَ حُجَّتَنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ﴾

﴿And that was Our proof which We gave Ibrāhīm against his people﴾ [6:83]

﴿قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَعَالِينَ ﴿٦٨﴾ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾﴾

﴿68. They said: "Burn him and help your gods, if you will be doing."﴾

﴿69. We said: "O fire! Be you cool and safety for Ibrāhīm!"﴾

﴿70. And they wanted to harm him, but We made them the worst losers.﴾

How Ibrāhīm was thrown into the Fire and how Allāh controlled it

When their arguments were refuted and their incapability became clear, when truth was made manifest and falsehood was defeated, they resorted to using their power and strength, and said:

﴿حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنْتُمْ فَاعِلِينَ﴾

﴿“Burn him and help your gods, if you will be doing.”﴾

So they gathered together a huge amount of wood.

As-Suddi said, “I if a woman was sick, she would make a vow that if she recovered she would bring wood to burn Ibrāhīm. Then they made a hole in the ground and set it aflame, and it burned with huge sparks and immense flames. There had never been a fire like it. They put Ibrāhīm, peace be upon him, into a catapult, at the suggestion of a nomadic Kurdish man from Persia.”^[1] Shu‘ayb Al-Jabā’i said, “His name was Hayzan, and Allāh caused the earth to swallow him up, and he will remain sinking into it until the Day of Resurrection. When they threw him he said, ‘Sufficient for me is Allāh, and He is the best disposer of affairs.’”^[2] This is similar to what Al-Bukhāri recorded from Ibn ‘Abbās that Ibrāhīm said, “Sufficient for me is Allāh, and He is the best disposer of affairs,” when he was thrown into the fire, and Muḥammad ﷺ said it when they said:

﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

﴿Verily, the people have gathered against you, therefore, fear them. But it increased them in faith, and they said: “Allāh is sufficient for us, and He is the best disposer of affairs.”﴾^[3]
[3:173].

Sa‘id bin Jubayr reported that Ibn ‘Abbās said: “When Ibrāhīm was thrown into the fire, the keeper (angel) of the rain said: ‘When will I be commanded to send rain?’ But the command of Allāh was more swift. Allāh said:

﴿يَسَارُ كُوفِي بَرَا وَسَلَّمَا عَلَيَّ إِبرَاهِيمَ﴾

[1] Al-Qurtubi, 11:303.

[2] Aṭ-Ṭabari, 18:465.

[3] Faḥ Al-Bāri, 8:77.

﴿O fire! Be you cool and safety for Ibrāhīm!﴾, and there was no fire left on earth that was not extinguished.”^[1]

Ibn ‘Abbās and Abu Al-‘Āliyah said: “Were it not for the fact that Allāh said,

﴿وَسَلَامًا﴾

﴿and safety﴾, Ibrāhīm would have been harmed by its coldness.”^[2]

Qatādah said: “On that day there was no creature that did not try to extinguish the fire for Ibrāhīm, except for the gecko.”^[3] Az-Zuhri said: “The Prophet ﷺ commanded that it should be killed, and called it a harmful vermin.”^[4]

﴿وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ﴾

﴿And they wanted to harm him, but We made them the worst losers.﴾

they were defeated and humiliated, because they wanted to plot against the Prophet of Allāh, but Allāh planned against them and saved him from the fire, and thus they were defeated.

﴿وَجَعَلْنَاهُ رُحْمًا وَأَلْمَمْنَا بِهِ الْبُرْجَانَ﴾^[5] وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۚ كُلًّا جَعَلْنَا صَالِحِينَ ﴿٧١﴾ وَجَعَلْنَاهُمْ آيَةً يَهْدُونَ بَأْمِنًا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَبِيدٌ ﴿٧٢﴾ وَرُحْمًا وَأَيْنُنَا حُكْمًا وَعِلْمًا ۚ وَجَعَلْنَاهُمْ مِنْ الْقُرْبَىٰ أَلْيَىٰ ۚ لَوْلَا فَتْرَتْنَاهُمْ لَكُنَّا عَنْ عِبَادِهِمْ أَغْفَىٰ ۚ وَأَعْلَمُ بِالْغَيْبِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٧٣﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۚ إِنَّهُ مِنْ الصَّالِحِينَ ﴿٧٤﴾

﴿71. And We rescued him and Lūṭ to the land which We have blessed for the nations.﴾

﴿72. And We bestowed upon him Ishāq, and Ya'qūb Nāfilatan. Each one We made righteous.﴾

﴿73. And We made them leaders, guiding by Our command, and We revealed to them the doing of good deeds, performing Ṣalāh, and the giving of Zakāh, and of Us (Alone) they were

[1] Aṭ-Ṭabari, 18:466.

[2] Aṭ-Ṭabari, 18:466, 465.

[3] Aṭ-Ṭabari, 18:467.

[4] Aṭ-Ṭabari, 18:467. Similar was recorded by Muslim, no. 2238.

the worshippers.﴾

﴿74. And (remember) Lūt, We gave him wisdom and knowledge, and We saved him from the town who practised Al-Khabā'ith.^[1] Verily, they were a people given to evil, and were rebellious.﴾

﴿75. And We admitted him to Our mercy; truly, he was of the righteous.﴾

The Migration of Ibrāhīm to Ash-Shām (Greater Syria), accompanied by Lūt

Allāh tells us that He saved Ibrāhīm from the fire lit by his people, and brought him out from among them, migrating to the land of Ash-Shām, to the sacred regions thereof.

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً﴾

﴿And We bestowed upon him Ishāq, and Ya'qūb Nāfilatan.﴾

'Atā' and Mujāhid said, "Nāfilatan means as a gift."^[2] Ibn 'Abbās, Qatādah^[3] and Al-Ḥakam bin 'Uyaynah^[4] said, "The gift of a son who has a son," meaning that Ya'qūb was the son of Ishāq, as Allāh says:

﴿بَشَّرْنَاهَا بِإِسْحَاقَ وَمِن وَرَاءِ إِسْحَاقَ يَعْقُوبَ﴾

﴿But We gave her glad tidings of Ishāq, and after Ishāq, of Ya'qūb﴾ [11:71].

'Abdur-Rahmān bin Zayd bin Aslam said, "He asked for one [son], and said,

﴿رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ﴾

﴿"My Lord! Grant me from the righteous."﴾ So Allāh gave him Ishāq, and gave him Ya'qūb in addition.

﴿وَكُلًّا جَعَلْنَا صَالِحِينَ﴾

﴿Each one We made righteous.﴾ means, both of them were good and righteous people.

[1] Meaning filthy, evil behavior.

[2] Aṭ-Ṭabari, 18:471.

[3] Ibid.

[4] Ad-Durr Al-Manthūr 5:643.

﴿وَجَعَلْنَاهُمْ أَيْمَةً﴾

﴿And We made them leaders,﴾ means, examples to be followed.

﴿يَهْدُونَكُ بِأَمْرِنَا﴾

﴿guiding by Our command,﴾ inviting to Him by His leave. Allāh says:

﴿وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ﴾

﴿and We revealed to them the doing of good deeds, performing Salāh, and the giving of Zakāh,﴾

Here the general is followed by the specific.

﴿وَكَاؤُنَا لَنَا عِبَادِينَ﴾

﴿and of Us (Alone) they were the worshippers.﴾ means, they did what they enjoined others to do.

The Prophet Lūt

Then Allāh mentions Lūt, whose full name was Lūt bin Hārān bin Āzar. He believed in Ibrāhīm and followed him, and migrated with him, as Allāh says:

﴿فَقَامَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَيْكَ رَبِّي﴾

﴿So Lūt believed in him. He (Ibrāhīm) said: "I will emigrate for the sake of my Lord"﴾ [29:26].

Allāh gave him wisdom and knowledge; He sent Revelation to him, made him a Prophet and appointed him to Sadūm (Sodom) and its vicinity, but they rejected him and resisted him, so Allāh utterly destroyed them, as He tells us in several places in His Book. Allāh says;

﴿وَجَئَيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْفَحْشَىٰ إِنَّهُمْ كَانُوا قَوْمَ سَوُو فَسِيقِينَ ﴿٧١﴾﴾

﴿وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٢﴾﴾

﴿and We saved him from the town who practised Al-Khabā'ith. Verily, they were a people given to evil, and were rebellious. And We admitted him to Our mercy; truly, he was of the righteous.﴾

﴿وَوُثِّقُوا إِذْ تَدَاوَىٰ مِنْ قَبْلُ فَأَنجَيْنَا لَهُمُ فَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٣﴾﴾

﴿وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوُو فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٤﴾﴾

﴿76. And (remember) Nūh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.﴾

﴿77. We helped him against the people who denied Our Āyāt. Verily, they were a people given to evil. So We drowned them all.﴾

Nūh and His People

Allāh tells us how He responded to His servant and Messenger Nūh, peace be upon him, when he prayed to Him against his people for their disbelief in him:

﴿فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ﴾

﴿Then he invoked his Lord (saying): "I have been overcome, so help (me)!"﴾ [54:10]

﴿وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ ذُرِّيًّا ۖ وَإِن تَلَذُّهُمْ يَتَّبِعُوا عُيَادَكَ وَلَا يَذُورُوا ۗ إِنَّا فَاجِرًا كَفَّارًا﴾

﴿And Nūh said: "My Lord! Leave not any inhabitant of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers﴾ [71:26-27].

So Allāh says here,

﴿إِذْ نَادَىٰ مِن قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ﴾

﴿And (remember) Nūh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family﴾

meaning, those who believed with him, as Allāh says elsewhere:

﴿وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَن آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ﴾

﴿...and your family - except him against whom the Word has already gone forth - and those who believe. And none believed with him, except a few﴾ [11:40].

﴿مِنَ الْكُرْبِ الْعَظِيمِ﴾

﴿from the great dis- tress.﴾ meaning, from difficulty, rejection and harm. For he remained among them for one thousand years less

سُورَةُ الْأَنْبِيَاءِ ٣٢٨

وَجَعَلْنَاهُمْ آيَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ
الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا
عَبِيدِينَ ﴿٧٦﴾ وَلَوْ طَآءَ أَيْدِيَهُمْ حُكْمًا وَعِلْمًا وَبَجَّيْنَاهُ مِنْ
الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْفَجْثِ إِذْ نَهَوْا كَانُوا قَوْمًا سَوِيًّا
فَلَمَّسِينَ ﴿٧٧﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ
﴿٧٨﴾ وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ
وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٩﴾ وَنَصْرَتَهُ مِنَ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا سَوِيًّا فَآغْرَقْنَاهُمْ
أَجْمَعِينَ ﴿٨٠﴾ وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ
نَفَسَتْ فِيهِ غَمَمٌ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٨١﴾
فَفَهَّمْنَاهَا سُلَيْمَانَ وَكَلَّمَهُ آيَاتِنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا
مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٨٢﴾
وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِنُحْصِنَكُمْ مِنْ بَأْسِكُمْ
فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٣﴾ وَلَسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ
إِلَى الْأَرْضِ الَّتِي بَرَكَتْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨٤﴾

fifty, calling them to Allāh, and no one had believed in him except for a few. His people were plotting against him and advising one another century after century, generation after generation, to oppose him.

﴿وَصَرَّتْهُ مِنَ الْقَوْمِ﴾

﴿We helped him against the people﴾ means, 'We saved him and helped him against the people.'

﴿الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا سَوِيًّا فَآغْرَقْنَاهُمْ أَجْمَعِينَ﴾

﴿who denied Our Āyāt. Verily, they were a people given to evil. So We drowned them all.﴾

meaning, Allāh drowned them all, and not one of them was left on the face of the earth, as their Prophet had prayed would happen to them.

﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَمَمٌ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٨١﴾ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكَلَّمَهُ آيَاتِنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٨٢﴾ وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِنُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٣﴾ وَلَسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكَتْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨٤﴾ وَمِنَ الشَّيْطَانِ مَنْ يَفُورُ لَمْ يَسْمُرْكَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٥﴾﴾

﴿78. And (remember) Dāwūd and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain

people had *Nafashat*; and We were witness to their judgement.﴾

﴿79. And We made Sulaymān to understand (the case); and to each of them We gave wisdom (*Hukm*) and knowledge. And We subjected the mountains and the birds to glorify Our praises along with Dāwud. And it was We Who were the doer (of all these things).﴾

﴿80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?﴾

﴿81. And to Sulaymān (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.﴾

﴿82. And of the *Shayāṭīn* were some who dived for him, and did other work besides that; and it was We Who guarded them.﴾

Dāwud and Sulaymān and the Signs which They were given; the Story of the People whose Sheep pastured at Night in the Field

[Abu] Ishāq narrated from Murrah from Ibn Mas'ūd: "That crop was grapes, bunches of which were dangling."^[1] This was also the view of Shurayḥ.^[2] Ibn 'Abbās said: "*Nafash* means grazing."^[3] Shurayḥ, Az-Zuhri and Qatādah said: "*Nafash* only happens at night."^[4] Qatādah added, "[and] *Al-Haml* is grazing during the day."^[5]

﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ﴾

﴿And (remember) Dāwūd and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night;﴾

Ibn Jarīr recorded that Ibn Mas'ūd said: "Grapes which had grown and their bunches were spoiled by the sheep. Dāwud

[1] Aṭ-Ṭabari, 18:474.

[2] Aṭ-Ṭabari 18:475.

[3] Aṭ-Ṭabari 18:477, 478.

[4] Aṭ-Ṭabari 18:477, 478.

[5] Aṭ-Ṭabari 18:477.

(David) ruled that the owner of the grapes should keep the sheep. Sulaymān (Solomon) said, 'Not like this, O Prophet of Allāh!' [Dāwud] said, 'How then?' [Sulaymān] said: 'Give the grapes to the owner of the sheep and let him tend them until they grow back as they were, and give the sheep to the owner of the grapes and let him benefit from them until the grapes have grown back as they were. Then the grapes should be given back to their owner, and the sheep should be given back to their owner.' This is what Allāh said:

﴿فَفَهَّمَهَا سُلَيْمَانَ﴾

﴿And We made Sulaymān to understand (the case).﴾^[1] This was also reported by Al-'Awfi from Ibn 'Abbās.^[2]

﴿فَفَهَّمَهَا سُلَيْمَانَ وَكَلَّمَآءَنَا حُكْمًا وَعِلْمًا﴾

﴿And We made Sulaymān to understand (the case); and to each of them We gave wisdom and knowledge.﴾

Ibn Abi Ḥātim recorded that when Iyās bin Mu'āwiyah was appointed as a judge, Al-Ḥasan came to him and found Iyās weeping. [Al-Ḥasan] said, "Why are you weeping?" [Iyās] said, "O Abu Sa'īd, What I heard about judges among them a judge is he, who studies a case and his judgment is wrong, so he will go to Hell; another judge is he who is biased because of his own whims and desires, so he will go to Hell; and the other judge he who studies a case and gives the right judgement, so he will go to Paradise." Al-Ḥasan Al-Baṣari said: "But what Allāh tells us about Dāwud and Sulaymān (peace be upon them both) and the Prophets and whatever judgements they made proves that what these people said is wrong. Allāh says:

﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَمْكُتَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ

شَاهِدِينَ﴾

﴿And (remember) Dāwud and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.﴾

[1] Aṭ-Ṭabari 18:475.

[2] Aṭ-Ṭabari 18:475.

Allāh praised Sulaymān but He did not condemn Dāwud." Then he – Al-Ḥasan – said, "Allāh enjoins three things upon the judges: not to sell thereby for some miserable price; not to follow their own whims and desires; and not to fear anyone concerning their judgements." Then he recited:

﴿يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ﴾

«O Dāwud! Verily, We have placed you as a successor on the earth; so judge you between men in truth and follow not your desire – for it will mislead you from the path of Allāh.» [38:26]

﴿وَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي﴾

«Therefore fear not men but fear Me» [5:44]

﴿وَلَا تَسْتَوُوا بِآيَاتِي تَمًا قَلِيلًا﴾

«and sell not My Āyāt for a miserable price.» [5:44]^[1]

I say: with regard to the Prophets (peace be upon them all), all of them were infallible and supported by Allāh. With regard to others, it is recorded in *Ṣaḥīḥ Al-Bukhārī* from ‘Āmir bin Al-‘Āṣ that the Messenger of Allāh ﷺ said:

«إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ، فَلَهُ أَجْرَانِ، وَإِذَا اجْتَهَدَ فَأَخْطَأَ، فَلَهُ أَجْرٌ»

«If the judge does his best, studies the case and reaches the right conclusion, he will have two rewards. If he does his best, studies the case and reaches the wrong conclusion, he will have one reward.»^[2]

This *Ḥadīth* refutes the idea of Iyās, who thought that if he did his best, studied the case and reached the wrong conclusion, he would go to Hell. And Allāh knows best.

Similar to story in the Qur’ān is the report recorded by Imām Aḥmad in his *Musnad* from Abu Hurayrah, who said that the Messenger of Allāh ﷺ said:

«بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَانِ لَهُمَا، إِذْ جَاءَ الذُّبُّ فَأَخَذَ أَحَدَ الْابْنَيْنِ فَتَحَاكَمَتَا إِلَى دَاوُدَ، فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا فَدَعَاهُمَا سُلَيْمَانُ فَقَالَ: هَاتُوا السُّكَيْنَ أَشَقُّهُ»

[1] *Tahdhīb Tārīkh Dimashq* 3:184; *Ibn Abi Ḥātim* 8:2458.

[2] *Fath Al-Bārī* 13:330.

يَتَيْنَا: فَقَالَتِ الصُّغْرَى: يَرْحَمُكَ اللهُ هُوَ ابْنُهَا لَا تَشْفُهُ، فَقَضَى بِهِ لِلصُّغْرَى

«There were two women who each had a son. The wolf came and took one of the children, and they referred their dispute to Dāwud. He ruled that the (remaining) child belonged to the older woman. They left, then Sulaymān called them and said, "Give me a sword and I will divide him between the two of you." The younger woman said, "May Allāh have mercy on you! He is her child, do not cut him up!" So he ruled that the child belonged to the younger woman».^[1]

This was also recorded by Al-Bukhāri and Muslim in their *Ṣaḥīḥs*.^[2] An-Nasā'ī also devoted a chapter to this in the Book of Judgements.^[3]

﴿وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ﴾

«And We subjected the mountains and the birds to glorify Our praises along with Dāwud.»

This refers to the beauty of his voice when he recited his Book, Az-Zabūr. When he recited it in a beautiful manner, the birds would stop and hover in the air, and would repeat after him, and the mountains would respond and echo his words. The Prophet ﷺ passed by Abu Mūsā Al-Ash'ari while he was reciting Qur'ān at night, and he had a very beautiful voice, he stopped and listened to his recitation, and said:

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

«This man has been given one of the wind instruments (nice voices) of the family of Dāwud.»

He said: "O Messenger of Allāh, if I had known that you were listening, I would have done my best for you."^[4]

﴿وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحِصِنَكُمْ مِنْ بَأْسِكُمْ﴾

«And We taught him the making of metal coats of mail, to protect you in your fighting.»

[1] Aḥmad 2:322.

[2] Al-Bukhāri 6769; Muslim 1720.

[3] An-Nasā'ī in *Al-Kubrā* 5958.

[4] *Faṭḥ Al-Bāri* 8:711.

meaning, the manufacture of chain-armor. Qatādah said that before that, they used to wear plated armor; he was the first one to make rings of chain-armor.¹¹ This is like the *Āyah*:

﴿وَأَلْنَا لَهُ الْحَدِيدَ ﴿١٠﴾ أَنْ آتَمَلَ سَبِيحَتٍ وَقَدَّرَ فِي السَّرِّ ﴿١١﴾﴾

﴿And We made the iron soft for him. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor."﴾ [34:10-11],

meaning, do not make the pegs so loose that the rings (of chain mail) will shake, or make it so tight that they will not be able to move at all. Allāh says:

﴿لِنُحِصِّنَكُمْ فِيْنَ بَأْسِكُمْ﴾

﴿to protect you in your fighting.﴾ meaning, in your battles.

﴿فَهَلْ أَنْتُمْ شَاكِرُونَ﴾

﴿Are you then grateful?﴾ means, 'Allāh blessed you when He inspired His servant Dāwud and taught him that for your sake.'

The Power of Sulaymān is unparalleled

﴿وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً﴾

﴿And to Sulaymān (We subjected) the wind strongly raging,﴾ means, 'We subjugated the strong wind to Sulaymān.'

﴿تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا﴾

﴿running by his command towards the land which We had blessed.﴾

meaning, the land of Ash-Shām (Greater Syria).

﴿وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ﴾

﴿And of everything We are the All-Knower.﴾

He had a mat made of wood on which he would place all the equipment of his kingship; horses, camels, tents and troops, then he would command the wind to carry it, and he would go underneath it and it would carry him aloft, shading him and protecting him from the heat, until it reached wherever he

¹¹ Aṭ-Ṭabari 18:480.

wanted to go in the land. Then it would come down and deposit his equipment and entourage. Allāh says:

﴿نَسَخْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رِيحًا حَيْثُ أَصَابَ ﴿٣٦﴾﴾

﴿So, We subjected to him the wind; it blew gently by his order whithersoever he willed.﴾ [38:36]

﴿عُدُّهَا شَهْرٌ وَرَوَّاحُهَا شَهْرٌ﴾

﴿its morning was a month's (journey), and its afternoon was a month's﴾ [34:12]

﴿وَمِنَ الشَّيْطَانِ مَن يَفْضُونَ لَهُ﴾

﴿And of the Shayāṭīn were some who dived for him,﴾

means, they dived into the water to retrieve pearls, jewels, etc., for him.

﴿وَبَعَلْتَنَّهُمْ مِّمَّا كَانُوا يَعْلَمُونَ﴾

﴿and did other work besides that;﴾ This is like the Āyah:

﴿وَالشَّيْطَانِ كُلِّ نَجَّارٍ وَعَرَّاصٍ ﴿٣٧﴾ وَالْآخِثِينَ فِي الْأَسْفَادِ ﴿٣٨﴾﴾

﴿And also the Shayāṭīn, every kind of builder and diver. And also others bound in fetters.﴾ [38:37-38].

﴿وَكُنَّا لَهُمْ حَافِظِينَ﴾

﴿and it was We Who guarded them.﴾

means, Allāh protected him lest any of these Shayāṭīn did him any harm. All of them were subject to his control and domination, and none of them would have dared to approach him. He was in charge of them and if he wanted, he could set free or detain whomever among them he wished. Allāh says:

﴿وَالْآخِثِينَ فِي الْأَسْفَادِ ﴿٣٨﴾﴾

﴿And also others bound in fetters.﴾ [38:38]

﴿وَالْوَيْلَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾ فَاسْتَجَبْنَا لَهُ فَكَفَفْنَا

مَا يَدُ مِنْ ضُرِّهِ وَأَعْتَيْنَاهُ أَهْلَهُ وَوَنَلَّحْنَاهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَعِندَنَا وَذَكَرْنَا لِلْعَالَمِينَ ﴿٨٤﴾﴾

﴿83. And (remember) Ayyūb, when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful

of all those who show mercy."﴾

﴿84. So We answered his call, and We removed the distress that was on him, and We restored his family to him, and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.﴾

The Prophet Ayyūb

Allāh tells us about Ayyūb (Job), and the trials that struck him, affecting his wealth, children and physical health. He had plenty of livestock, cattle and crops, many children and beautiful houses, and he was tested in these things, losing every thing he had. Then he was tested with regard to his body, and he was left alone on the edge of the city and there was no one who treated him with compassion apart from his wife, who took care of him. It was said that it reached the stage where she was in need, so she started to serve people (to earn money) for his sake. The Prophet ﷺ said:

«أَشَدُّ النَّاسِ بَلَاءَ الْأَنْبِيَاءِ، ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمْثَلُ فَأَلْأَمْثَلُ»

«The people who are tested the most severely are the Prophets, then the righteous, then the next best and the next best».^[1]

According to another *Hadīth*:

«يَبْتَلَى الرَّجُلَ عَلَى قَدْرِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ زِيدَ فِي بَلَايِهِ»

«A man will be tested according to his level of religious commitment; the stronger his religious commitment, the more severe will be his test.»^[2]

The Prophet of Allāh, Ayyūb, upon him be peace, had the utmost patience, and he is the best example of that. Yazīd bin Maysarah said: "When Allāh tested Ayyūb, upon him be peace, with the loss of his family, wealth and children, and he had nothing left, he started to focus upon the remembrance of Allāh, and he said: 'I praise You, the Lord of lords, Who bestowed His kindness upon me and gave me wealth and children, and there was no corner of my heart that was not filled with attachment to these worldly things, then You took

[1] At-Ṭabarāni 24:245, 246.

[2] Aḥmad 1:180.

all of that away from me and You emptied my heart, and there is nothing to stand between me and You. If my enemy Iblīs knew of this, he would be jealous of me.' When Iblīs heard of this, he became upset. And Ayyūb, upon him be peace, said: 'O Lord, You gave me wealth and children, and there was no one standing at my door complaining of some wrong I had done to him. You know that. I used to have a bed prepared for me, but I forsook it and said to myself: You were not created to lie on a comfortable bed. I only forsook that for Your sake.'^[1] This was recorded by Ibn Abi Ḥātim.

Ibn Abi Ḥātim recorded from Abu Hurayrah that the Prophet ﷺ said:

«لَمَّا عَافَى اللهُ أَيُّوبَ أَمْطَرَ عَلَيْهِ جَرَادًا مِنْ ذَهَبٍ، فَجَعَلَ يَأْخُذُ مِنْهُ بِيَدِهِ وَيَجْعَلُهُ فِي ثَوْبِهِ، قَالَ: فَقِيلَ لَهُ: يَا أَيُّوبُ أَمَا تَشْبَعُ؟ قَالَ: يَا رَبِّ وَمَنْ يَشْبَعُ مِنْ رَحْمَتِكَ»

«When Allāh healed Ayyūb, He sent upon him a shower of golden locusts, and he started to pick them up and gather them in his garment. It was said to him, "O Ayyūb, have you not had enough?" He said, "O Lord, who can ever have enough of Your mercy?"^[2] The basis of this Ḥadīth is recorded in the Two Ṣaḥīḥs, as we shall see below.

﴿وَوَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ﴾

﴿and We restored his family to him (that he had lost) and the like thereof along with them﴾

It was reported that Ibn 'Abbās said: "They themselves were restored to him."^[3] This was also narrated by Al-'Awfi from Ibn 'Abbās.^[4] Something similar was also narrated from Ibn Mas'ūd and Mujāhid, and this was the view of Al-Ḥasan and Qatādah.^[5] Mujāhid said: "It was said to him, 'O Ayyūb, your family will be with you in Paradise; if you want, We will bring

[1] Ḥilyat Al-Awliyā' 5:239.

[2] Ibn Abi Ḥātim 8:2461, similar with Al-Bukhāri no. 3391.

[3] Aṭ-Ṭabari 18:506, 507.

[4] Aṭ-Ṭabari 18:506, 507.

[5] Aṭ-Ṭabari 18:506, 507.

سورة الانبياء ٣٢٩

وَمِنَ الشَّيْطَانِ مَن يَفْضُوكَ لَهُ، وَيَعْمَلُونَ عَمَلًا
 دُونَ ذَلِكَ، وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٦﴾ وَأَنْتَ إِذْ
 نَادَى رَبَّهُ، أَيْ مَسَّيَ الضَّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿٨٧﴾
 فَأَسْتَجَبْنَا لَهُ، فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَءَاتَيْنَاهُ أَهْلَهُ
 وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذَكَرْنَا لِلْعَالَمِينَ ﴿٨٨﴾
 وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ
 ﴿٨٩﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ
 ﴿٩٠﴾ وَذَا النُّونِ إِذْ ذَهَبَ مُغْتَضِبًا فَظَنَّ أَن لَّنْ نَقْدِرَ عَلَيْهِ
 فَنَادَى فِي الظُّلُمَاتِ أَن لَّا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي
 كُنْتُ مِنَ الظَّالِمِينَ ﴿٩١﴾ فَأَسْتَجَبْنَا لَهُ، وَجَعَلْنَاهُ
 مِنَ الْعَمَةِ وَكَذَلِكَ نُنشِئُ الْمُؤْمِنِينَ ﴿٩٢﴾ وَزَكَرِيَّا
 إِذْ نَادَى رَبَّهُ، رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ
 ﴿٩٣﴾ فَأَسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَاهَا
 لَهُ، زَوْجَهُ، إِنَّهُمْ كَانُوا يُسْئِرُونَ فِي الْخَيْرَاتِ
 وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٤﴾

them back to you, or if you want, We will leave them for you in Paradise and will compensate you with others like them.' He said, 'No, leave them for me in Paradise.' So they were left for him in Paradise, and he was compensated with others like them in this world."

﴿رَحْمَةً مِنَّا﴾

﴿as a mercy from Ourselves﴾ means, 'We did that to him as a mercy from Allāh towards him.'

﴿وَذَكَرْنَا لِلْعَالَمِينَ﴾

﴿and a Reminder for all those who worship Us﴾

means, 'We made him an example lest those who are beset by trials think that We do that to them because We do not care for them, so that they may take him as an example of patience in accepting the decrees of Allāh and bearing the trials with which He tests His servants as He wills.' And Allāh has the utmost wisdom with regard to that.

﴿وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ

مِنَ الصَّالِحِينَ ﴿٨٩﴾

﴿85. And (remember) Ismā'il, Idrīs and Dhul-Kifl: All were from among the patient.﴾

﴿86. And We admitted them to Our mercy. Verily, they were of the righteous.﴾

Ismā'īl, Idrīs and Dhul-Kifl

Ismā'īl was the son of Ibrāhīm Al-Khalīl, peace be upon them both. He has already been mentioned in *Sūrah Maryam*, where mention was also made of Idrīs. From the context and the fact that Dhul-Kifl is mentioned alongside Prophets, it appears that he was also a Prophet. Others say that he was a righteous man, a just king and a fair judge. Ibn Jarīr refrained from making any decisive comment.^[1] And Allāh knows best.

﴿وَدَا التُّورِينَ إِذْ ذَهَبَ مُغْتَضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾ فَاسْتَجَبْنَا لَهُ وَوَجَّعْنَاهُ مِنْ أَلْفٍ وَكَذَلِكَ نُصَيِّبُ الْمُؤْمِنِينَ ﴿٨٨﴾﴾

﴿87. And (remember) Dhun-Nūn, when he went off in anger, and imagined that We shall not punish him! But he cried through the darknesses (Zulumāt) (saying): "There is no God but You, Glorified be You! Truly, I have been of the Zālimīn wrongdoers."﴾

﴿88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers.﴾

Yūnus

This story is mentioned here, and in *Sūrat Aṣ-Ṣāffāt* and *Sūrah Nūn*. Yūnus bin Mattā, upon him be peace, was sent by Allāh to the people of Nineveh, which was a town in the area of Mawṣil [in northern Iraq]. He called them to Allāh, but they rejected him and persisted in their disbelief. So he left them in anger, threatening them with punishment after three [days]. When they realized that he was telling the truth and that a Prophet never lies, they went out to the desert with their children and cattle and flocks. They separated the mothers from their children, then they beseeched Allāh and pleaded to Him, with the camels and their young groaning, the cows and their calves mooing, and the sheep and their lambs bleating, so Allāh spared them from the punishment. Allāh says:

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يَبُوءُونَ لَنَا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ

[1] Aṭ-Ṭabari 18:507.

﴿ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاكُمْ إِنَّ حِينًا ﴾

﴿Was there any town that believed (after seeing the punishment), and its faith saved it? Except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while﴾ [10:98].

Yūnus, meanwhile, went and traveled with some people on a ship, which was tossed about on the sea. The people were afraid that they would drown, so they cast lots to choose a man whom they would throw overboard. The lot fell to Yūnus, but they refused to throw him overboard. This happened a second and a third time. Allāh says:

﴿ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴾

﴿Then he (agreed to) cast lots, and he was among the losers.﴾
[37:141]

meaning, the draw went against him, so Yūnus stood up, removed his garment and cast himself into the sea. Then Allāh sent from the Green Sea – according to what Ibn Mas‘ūd said – a large fish which cleaved the oceans until it came and swallowed Yūnus when he threw himself into the sea. Allāh inspired that large fish not to devour his flesh or break his bones, (as if He said) Yūnus is not food for you, rather your belly is a prison for him.

﴿ وَرَأَى النُّونَ ﴾

﴿And (remember) Dhun-Nūn.﴾ Here Nūn refers to the fish; it is correct for it to be attributed to him here.

﴿ إِذْ ذَهَبَ مُغْضِبًا ﴾

﴿when he went off in anger.﴾ Ad-Daḥḥāk said: “Anger towards his people.”^[1]

﴿ فَظَنَّ أَنْ لَنْ نَعْدِرَ عَلَيْهِ ﴾

﴿and imagined that We shall not punish him!﴾

meaning, constrict him in the belly of the fish. Something

[1] Aṭ-Ṭabari 18:511.

similar to this was reported from Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk and others.^[1] This was the view favored by Ibn Jarīr, and he quoted as evidence for that the Āyah:

﴿وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُغْنِ بِمَا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

﴿and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease﴾ [65:7].

﴿فَكَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

﴿But he cried through the depths of darkness (saying): "There is no God but You, Glorified be You! Truly, I have been of the wrongdoers."﴾

Ibn Mas'ūd said regarding the 'depths of darkness': "The darkness of the belly of the fish, the darkness of the sea and the darkness of the night."^[2] This was also narrated from Ibn 'Abbās, 'Amr bin Maymūn, Sa'īd bin Jubayr, Muḥammad bin Ka'b, Ad-Ḍaḥḥāk, Al-Ḥasan and Qatādah.^[3] Sālim bin Abu Al-Ja'd said: "The darkness of the fish in the belly of another fish in the darkness of the sea."^[4] Ibn Mas'ūd, Ibn 'Abbās and others said: "This was because the fish took him through the sea, cleaving it until it reached the bottom of the sea. Yūnus heard the rocks at the bottom of the sea uttering glorification of Allāh, at which point he said:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

﴿There is no God but You, Glorified be You! Truly, I have been of the wrongdoers﴾^[5]

'Awf Al-A'rābi said: "When Yūnus found himself in the belly of the fish, he thought that he had died. Then he moved his legs. When he moved his legs, he prostrated where he was, then he

[1] Aḷ-Ṭabari 18:514, 515.

[2] Al-Qurṭubi 11:333.

[3] Aḷ-Ṭabari 18:516, 517.

[4] Aḷ-Ṭabari 18:517.

[5] Ibn Abi Shaybah 11:541; 13:578.

called out: 'O Lord, I have taken a place of worship to You in a place which no other person has reached.' ^[1]

﴿فَأَسْتَجِبْنَا لَهُ وَجَعَلْنَاهُ مِنَ الْغَمْرِ﴾

﴿So 'We answered his call, and delivered him from the distress.﴾

means, 'We brought him forth from the belly of the fish and from that darkness.'

﴿وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾

﴿And thus We do deliver the believers.﴾

means, when they are in difficulty and they call upon Us and repent to Us, especially if they call upon Us with these words at the time of distress.

The leader of the Prophets ﷺ encouraged us to call upon Allāh with these words. Imām Aḥmad recorded that Sa'd bin Abi Waqqās, may Allāh be pleased with him, said: "I passed by 'Uthmān bin 'Affān, may Allāh be pleased with him, in the *Masjid*, and greeted him. He stared at me but did not return my *Salām*. I went to 'Umar bin Al-Khaṭṭāb and said: 'O Commander of the faithful, has something happened in Islām?' I said that twice. He said, 'No, why do you ask?' I said, 'I passed by 'Uthmān a short while ago in the *Masjid* and greeted him, and he stared at me but he did not return my *Salām*.' 'Umar sent for 'Uthmān and asked him, 'Why did you not return your brother's *Salām*?' He said, 'That is not true.' Sa'd said, 'Yes it is.' It reached the point where they both swore oaths. Then 'Uthmān remembered and said, 'Yes, you are right, I seek the forgiveness of Allāh and I repent to Him. You passed by me a short while ago but I was preoccupied with thoughts of something I had heard from the Messenger of Allāh ﷺ, which I never think of but a veil comes down over my eyes and my heart.' Sa'd said: 'And I will tell you what it was. The Messenger of Allāh ﷺ told us the first part of the supplication then a bedouin came and kept him busy, then the Messenger of Allāh ﷺ got up and I followed him. When I felt worried that he would enter his house, I stamped my feet.

[1] Aṭ-Ṭabari 18:518.

I turned to the Messenger of Allāh ﷺ, who said,

«مَنْ هَذَا، أَبُو إِشْحَاقَ؟»

«Who is this? Abu Ishāq?» I said, “Yes, O Messenger of Allāh.” He said,

«فَمَهْ»

«What is the matter?» I said, “Nothing, by Allāh, except that you told us the first part of the supplication, then this bedouin came and kept you busy.” He said,

«نَعَمْ دَعْوَةُ ذِي التَّوْنِ إِذْ هُوَ فِي بَطْنِ الْحُوتِ»

«Yes, the supplication of Dhun-Nūn when he was in the belly of the fish :

«لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ»

«There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.»

«فَإِنَّهُ لَمْ يَدْعُ بِهَا مُسْلِمٌ رَبَّهُ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ لَهُ»

No Muslim ever prays to his Lord with these words for anything, but He will answer his prayer.»^[1]

It was also recorded by At-Tirmidhi, and by An-Nasā'ī in *Al-Yawm wal-Laylah*.^[2]

Ibn Abi Ḥātim recorded that Sa'd said that the Messenger of Allāh ﷺ said:

«مَنْ دَعَا بِدَعَاءِ يُوسُفَ اسْتَجِيبَ لَهُ»

«Whoever offers supplication in the words of the supplication of Yūnus, will be answered.»

Abu Sa'īd said: “He was referring to:

«وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ»

«And thus We do deliver the believers.»^[3]

[1] Aḥmad 1 :170.

[2] *Tuḥfat Al-Aḥwadhī* 9 :479, An-Nasā'ī in *Al-Kubrā* 6 :168.

[3] *Al-Ḥākim* 2 :584.

﴿وَرَكِبْنَا إِذِ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾ فَاسْتَجَبْنَا لَهُ
وَوَقَبْنَا لَهُ وَيْحُونَ وَأَصْلَحْنَا لَهُ وَزَوَّجْنَاهُ بِمَنْ يَرْضَى وَأَخْبَرْنَا فِي الْأَخْبَارِ
وَيَدْعُونَكَ رَجْعًا وَرَهْبًا وَكَانُوا لَنَا خَشِيعِينَ ﴿٩٠﴾﴾

﴿89. And (remember) Zakariyyā, when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."﴾

﴿90. So We answered his call, and We bestowed upon him Yahyā, and cured his wife for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and they were Khāshī'in before Us.﴾

Zakariyyā and Yahyā

Allāh tells us of His servant Zakariyyā, who asked Allāh to grant him a son who would be a Prophet after him. The story has already been given in detail at the beginning of *Sūrah Maryam* and also in *Sūrah 'Imrān*. Here an abbreviated version is given.

﴿إِذِ نَادَى رَبَّهُ﴾

﴿when he cried to his Lord﴾ means, in secret, hiding it from his people.

﴿رَبِّ لَا تَذَرْنِي فَرْدًا﴾

﴿O My Lord! Leave me not single,﴾ means, with no child and no heir to stand among the people after me.

﴿وَأَنْتَ خَيْرُ الْوَارِثِينَ﴾

﴿though You are the Best of the inheritors.﴾

This is a supplication and form of praise befitting the topic. Allāh says:

﴿فَاسْتَجَبْنَا لَهُ وَوَقَبْنَا لَهُ وَيْحُونَ وَأَصْلَحْنَا لَهُ وَزَوَّجْنَاهُ﴾

﴿So We answered his call, and We bestowed upon him Yahyā, and cured his wife for him.﴾

Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr said: "She was barren and never had a child, then she gave birth."^[1]

[1] Aṭ-Ṭabari 18:520.

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ﴾

﴿Verily, they used to hasten on to do good deeds.﴾

means, acts of worship and acts of obedience towards Allāh.

﴿وَيَدْعُونَكَ رَبًّا وَرَهْبًا﴾

﴿and they used to call on Us with hope and fear,﴾

Ath-Thawri said, "Hoping for that (reward) which is with Us and fearing that (punishment) which is with Us."^[1]

﴿وَكَانُوا لَنَا غَنِيصِينَ﴾

﴿and they were Khāshi'in before Us.﴾ 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that this means, sincerely believing in that which was revealed by Allāh.^[2] Mujāhid said: "Truly believing."^[3] Abu Al-Āliyah said: "Fearing."^[4] Abu Sinān said: "Khushū' means the fear which should never leave our hearts." It was also reported from Mujāhid that the Khāshi'in are those who are humble." Al-Ḥasan, Qatādah and Ad-Daḥḥāk said, "The Khāshi'in are those who humble themselves before Allāh."^[5] All of these suggestions are close in meaning.

﴿وَالَّذِي أَحْصَاكَ فَزَجَّهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَمَلْنَاهَا وَإِنَّا نَابِئُ

﴿لِلْعَالَمِينَ﴾

﴿91. And she who guarded her chastity, We breathed into her through Our Rūḥ, and We made her and her son a sign for nations.﴾

'Īsā and Maryam the True Believer

Here Allāh mentions the story of Maryam and her son 'Īsā, just after mentioning Zakariyyā and his son Yaḥyā, may peace be upon them all. He mentions the story of Zakariyyā first, followed by the story of Maryam because the one is connected to the other. The former is the story of a child being born to

[1] *Tafsīr Ath-Thawri* 204.

[2] *Aṭ-Ṭabari* 16:2.

[3] *Aṭ-Ṭabari* 16:2.

[4] *Aṭ-Ṭabari* 16:2.

[5] *Al-Kashshāf* 3:133, *Al-Baghawi* 3:267, *Ibn Abi Shaybah* 13:580.

an old man of advanced years, from an old woman who had been barren and had never given birth when she was younger. Then Allāh mentions the story of Maryam which is even more wondrous, for in this case a child was born from a female without (the involvement of) a male. These stories also appear in *Sūrah Āl 'Imrān* and in *Sūrah Maryam*. Here Allāh mentions the story of Zakariyyā and follows it with the story of Maryam, where He says:

﴿وَالَّتِي أَحْصَنَتْ فَرْجَهَا﴾

﴿And she who guarded her chastity,﴾ means, Maryam (peace be upon her). This is like the *Āyah* in *Sūrah At-Tahrim*:

﴿وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا﴾

﴿And Maryam, the daughter of 'Imrān who guarded her chastity. And We breathed into it [her garment] through Our Rūh﴾ [66:12].

﴿وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ﴾

﴿and We made her and her son a sign for the nations.﴾

means, evidence that Allāh is able to do all things and that He creates whatever He wills; verily, His command, when He intends a thing, is only that He says to it, "Be" – and it is! This is like the *Āyah*:

﴿وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ﴾

﴿And (We wish) to appoint him as a sign to mankind﴾ [19:21]

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٢١﴾ وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كَلَّ إِلَيْنَا رُجُوعُهُمْ ﴿٢٢﴾ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ ﴿٢٣﴾﴾

﴿92. Truly, this, your Ummah is one, and I am your Lord, therefore worship Me.﴾

﴿93. But they have broken up and differed in their religion among themselves. (And) they all shall return to Us.﴾

﴿94. So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him (in his Book of deeds).﴾

Mankind is One Ummah

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً﴾

﴿Truly, this, your Ummah is one,﴾

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam said, "Your religion is one religion."^[1] Al-Ḥasan Al-Baṣri said: "In this *Āyah*, Allāh explains to them what they should avoid and what they should do." Then He said:

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً﴾

﴿Truly, this, your Ummah is one religion,﴾ "Meaning, your path is one path. Certainly this is your *Sharī'ah* (Divine Law) which I have clearly explained you." So Allāh says:

﴿وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾

﴿and I am your Lord, therefore worship Me.﴾ This is like the *Āyah*:

﴿يَأْتِيَا الرُّسُلَ كُلًّا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾

﴿O (you) Messengers! Eat of the *Ṭayyibāt* (good things) and do righteous deeds.﴾ Until His saying,

﴿وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾

﴿And I am your Lord, so have *Taqwā* of Me.﴾ [23:51-52]

The Messenger of Allāh ﷺ said:

«نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ أَوْلَادُ عِلَاتٍ دِيْنَا وَاحِدٌ»

«We Prophets are brothers from different mothers and our religion is one.»^[2]

What is meant here is that they all worshipped Allāh Alone with no partner or associate, although the Laws of each Messenger may have differed, as Allāh says:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾

﴿To each among you, We have prescribed a Law and a clear way﴾ [5:48]

[1] Aṭ-Ṭabari 18:523.

[2] *Fath Al-Bāri* 6:550.

﴿وَنَقَطَواْ أَمْرَهُمْ بَيْنَهُمْ﴾

﴿But they have broken up and differed in their religion among themselves.﴾

meaning, the nations were divided over their Messengers; some of them believed in them and some rejected them. Allāh says:

﴿كُلُّ الْإِنسَانِ رَاجِعُونَ﴾

﴿(And) they all shall return to Us.﴾ meaning, 'on the Day of Resurrection, when We will requite each person according to his deeds. If they are good, then he will be rewarded and if they are evil then he will be punished.' Allāh says:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾

﴿So whoever does righteous good deeds while he is a believer,﴾ meaning, his heart believes and his deeds are righteous.

﴿فَلَا يَكْفُرُاَن لِّإِسْمِهِ﴾

﴿his efforts will not be rejected.﴾ This is like the Āyah:

﴿إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾

﴿certainly We shall not make the reward of anyone who does his deeds in the most perfect manner to be lost.﴾ [18:30]

which means, his efforts will not be wasted; they will be appreciated and not even a speck of dust's weight of injustice will be done. Allāh says:

﴿وَأَنَّا لَهُ كَاتِبُونَ﴾

﴿Verily, We record it for him.﴾ means, all his deeds are recorded and nothing of them at all is lost.

﴿وَحَرَّمْ عَلَ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ﴾ ﴿١٥﴾ حَقَّتْ إِذَا فُيْحَتْ يَأْجُوجُ وَمَأْجُوجُ
وَهُمْ بَيْنَ كُلِّ حَدْبٍ يَنْسِلُونَ ﴿١٦﴾ وَأَقْرَبَ الْعُدُ الْحَقُّ فَإِذَا هِيَ شَخِصَةٌ أَبْصُرُ
الَّذِينَ كَفَرُوا يَتَوْلَوْنَا قَدَّ كُنَّا فِي عَقْلِهِمْ مِنْ هَذَا بَلَّ كُنَّا ظَلِيلِينَ ﴿١٧﴾

﴿95. And a ban is laid on every town which We have destroyed that they shall not return.﴾

﴿96. Until, when Ya'jūj and Ma'jūj (Gog and Magog people)

are let loose, and they swoop down from every Ḥadab.﴾

﴿97. And the true promise shall draw near. Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of this – nay, but we were wrongdoers."﴾

Those who have been destroyed, will never return to this World

﴿وَسَكَرُمُ عَلَىٰ قَرْيَتَيْهِ﴾

﴿And a ban is laid on every town﴾ Ibn 'Abbās said, "it is enforced", i.e., it has been decreed that the people of each township that has been destroyed will never return to this world before the Day of Resurrection, as is reported clearly [through other narrations] from Ibn 'Abbās, Abu Ja'far Al-Bāqir, Qatādah and others.^[1]

Ya'jūj and Ma'jūj

﴿حَتَّىٰ إِذَا فُجِئَتْ يَأْجُوجُ وَمَأْجُوجُ﴾

﴿Until, when Ya'jūj and Ma'jūj are let loose,﴾

We have already mentioned that they are from the progeny of Ādam, upon him be peace; they are also descents of Nūh through his son Yāfith (Japheth), who was the father of the Turks, Turk referring to the group of them who were left behind the barrier which was built by Dhul-Qarnayn. Allāh says:

﴿هَذَا رَحْمَةٌ مِن رَّبِّي إِذَا جَاءَ وَعَدُ رَبِّي حَقًّا ۗ وَكَانَ وَعْدُ رَبِّي حَقًّا ۗ وَرَكَعًا بَعْضُهُمْ لِبَعْضٍ يَمْوجُ
فِي بَعْضٍ﴾

﴿This is a mercy from my Lord, but when the promise of my Lord comes, He shall level it down to the ground. And the promise of my Lord is ever true. And on that Day, We shall leave them to surge like waves on one another...﴾[18:98-99].

And in this Āyah, Allāh says:

﴿حَتَّىٰ إِذَا فُجِئَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِمَّن كَانُوا يَسْتَلُونَ﴾

[1] Al-Baghawi 3:268, Aṭ-Ṭabari 18:525, Ar-Rāzi 22:191.

﴿Until, when Ya'jūj and Ma'jūj are let loose, and they swoop down from every Ḥadab.﴾

meaning, they will come forth quickly to spread corruption. A Ḥadab is a raised portion of land. This was the view of Ibn 'Abbās, Ikrimah, Abu Sālih, Ath-Thawri and others.^[1] This is how their emergence is described, as if the listener can see it.

﴿وَلَا يَنْتَظِرُكَ مِثْلَ خَيْرٍ﴾

﴿And none can inform you like Him Who is the All-Knower.﴾
[35:14].

This is information given by the One Who knows what has happened and what is yet to come, the One Who knows the unseen in the heavens and on earth. There is no god except Him.

Ibn Jarīr narrated that 'Ubaydullāh bin Abi Yazīd said, "Ibn 'Abbās saw some young boys playing and pouncing on one another, and said, this is how Ya'jūj and Ma'jūj will emerge."^[2] Their emergence has been described in numerous Ḥadīths of the Prophet ﷺ.

The First Ḥadīth

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said:

"I heard the Messenger of Allāh ﷺ say:

«تُفْتَحُ يَأْجُوجُ وَمَاجُوجُ، فَيَخْرُجُونَ عَلَى النَّاسِ، كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾ فَيَغْشَوْنَ النَّاسَ وَيَتَحَارُّوا الْمُسْلِمُونَ عَنْهُمْ إِلَى مَدَائِنِهِمْ وَحُصُونِهِمْ، وَيَضْمُونَ إِلَيْهِمْ مَوَاشِيَهُمْ، وَيَسْرُبُونَ مِثَاءَ الْأَرْضِ، حَتَّى إِنْ بَغَضَهُمْ لَيَمُرُّ بِالنَّهْرِ فَيَسْرُبُونَ مَا فِيهِ حَتَّى يَتْرُكُوهُ يَابِسًا، حَتَّى إِنْ مَن بَعْدَهُمْ لَيَمُرُّ بِذَلِكَ النَّهْرِ فَيَقُولُ: قَدْ كَانَ هَهُنَا مَاءٌ مَرَّةً، حَتَّى إِذَا لَمْ يَبْقَ مِنَ النَّاسِ أَحَدٌ إِلَّا أَحَدٌ فِي حِصْنٍ أَوْ مَدِينَةٍ، قَالَ قَابِلُهُمْ: هَؤُلَاءِ أَهْلُ الْأَرْضِ قَدْ فَرَعْنَا مِنْهُمْ بَيْتِي أَهْلُ السَّمَاءِ، قَالَ: ثُمَّ يَهْرُ أَخْذُهُمْ حَرْبَتُهُ، ثُمَّ يَرْمِي بِهَا إِلَى السَّمَاءِ فَتَرْجِعُ إِلَيْهِ مُخْضَبَةً دَمًا لِلْبَلَاءِ وَالْفِتْنَةِ، فَيَتَنَا هُمْ عَلَى ذَلِكَ، بَعَثَ اللَّهُ عَزَّ وَجَلَّ دُودًا فِي أَعْنَاقِهِمْ كَتَنَفِ الْجَرَادِ الَّذِي يَخْرُجُ فِي أَعْنَاقِهِ، فَيُضْبِحُونَ مَوْتَى لَا يُسْمَعُ لَهُمْ حِسٌّ، فَيَقُولُ الْمُسْلِمُونَ:

[1] At-Ṭabari 18:532.

[2] At-Ṭabari 18:528.

أَلَا رَجُلٌ يَشْرِي لَنَا نَفْسَهُ فَيَنْظُرَ مَا فَعَلَ هَذَا الْعَدُوُّ؟ قَالَ: فَيَتَجَرَّدُ رَجُلٌ مِنْهُمْ مُخْتَبِئًا نَفْسَهُ، قَدْ أَوْطَنَهَا عَلَى أَنَّهُ مَقْتُولٌ، فَيَنْزِلُ فَيَجِدُهُمْ مَوْتَى، بَعْضُهُمْ عَلَى بَعْضٍ، فَيَتَادَى: يَا مَعْشَرَ الْمُسْلِمِينَ، أَلَا أُبَشِّرُوا إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ كَفَاكُمْ عَدُوَّكُمْ، فَيَخْرُجُونَ مِنْ مَدَائِنِهِمْ وَحُصُونِهِمْ، وَيُسْرِحُونَ مَوَاشِيَهُمْ، فَمَا يَكُونُ لَهُمْ رَغِي إِلَّا لِحَوْمِهِمْ، فَتَشْكُرُ عَنْهُمْ كَأَحْسَنِ مَا شَكَرْتَ عَنْ شَيْءٍ مِنَ النَّبَاتِ أَصَابَتْهُ قَطْرَةٌ

‘Ya’jūj and Ma’jūj will be let loose and will emerge upon mankind, as Allāh says: «and they swoop down from every Hadab.»

They will overwhelm the people, and the Muslims will retreat to their cities and strongholds, bringing their flocks with them. They [Ya’jūj and Ma’jūj] will drink all the water of the land until some of them will pass a river and drink it dry, then those who come after them will pass by that place and will say, "There used to be water here once." Then there will be no one left except those who are in their strongholds and cities. Then one of them will say, "We have defeated the people of the earth; now the people of heaven are left." One of them will shake his spear and hurl it into the sky, and it will come back stained with blood, as a test and a trial for them. While this is happening, Allāh will send a worm in their necks, like the worm that is found in date-stones or in the nostrils of sheep, and they will die and their clamor will cease. Then the Muslims will say, "Who will volunteer to find out what the enemy is doing?" One of them will step forward and volunteer, knowing that he will likely be killed. He will go down and will find them dead, lying on top of one another. Then he will call out, "O Muslims! Rejoice that Allāh has sufficed you against your enemy!" Then they will come out of their cities and strongholds, and will let their flocks out to graze, but they will have nothing to graze upon except the flesh of these people (Ya’jūj and Ma’jūj), but it will fill them better than any vegetation they have ever eaten before.^[1] It was also recorded by Ibn Mājah.^[2]

[1] Aḥmad 3:77.

[2] Ibn Mājah 2:1363.

The Second Ḥadīth

Imām Aḥmad also recorded from An-Nawwās bin Sam‘ān Al-Kilābi that the Messenger of Allāh ﷺ mentioned the Dajjāl one morning. “Sometimes he described him as insignificant and sometimes he described him as so significant that we felt as if he were in the cluster of palm trees.^[1] He said:

«عَبْرَ الدَّجَالِ أَخَوْفِي عَلَيْكُمْ. فَإِنْ يَخْرُجَ وَأَنَا فِيكُمْ، فَأَنَا حَجِيجُهُ دُونَكُمْ، وَإِنْ يَخْرُجَ وَلَسْتُ فِيكُمْ، فَكُلُّ أَمْرِي حَجِيجُ نَفْسِي، وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ، وَإِنَّهُ شَابٌّ جَعْدٌ قَطَطٌ، عَيْنُهُ طَائِفَةٌ، وَإِنَّهُ يَخْرُجُ خَلَّةَ بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاثَ يَمِينًا وَشِمَالًا، يَا عِبَادَ اللَّهِ اتَّبِعُوا»

«There are other things that I fear for you more than the Dajjāl. If he emerges while I am among you, I will deal with him for you. If he emerges when I am not among you, then each man will have to deal with him for himself, and Allāh will take care of each Muslim on my behalf. He (the Dajjāl) will be a young man with short, curly hair and a floating eye. He will emerge in a place between Syria and Iraq and will spread mischief right and left. O servants of Allāh, be steadfast!»

We said, ‘O Messenger of Allāh, how long will he remain on earth?’ He said,

«أَرْبَعُونَ يَوْمًا، يَوْمٌ كَسَنَةِ، وَيَوْمٌ كَشَهْرِ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ»

«Forty days: one day like a year, one day like a month, one day like a week, and the rest of the days like your days.»

We said, ‘O Messenger of Allāh, on that day which will be like a year, will the prayers of one day and one night be sufficient?’ He said,

«لَا، أَقْدُرُوا لَهُ قَدْرَهُ»

[1] When that happened, he could see it in our faces. We asked him about that and said, ‘O Messenger of Allāh, you mentioned the Dajjāl this morning and spoke as if he was insignificant, and now you have described him as so significant that we feel as though he is in the cluster of palm trees’. (This portion is not found in Ibn Kathir’s original manuscript, but is available in the Ḥadīth collection of Aḥmad).

«No, but you will have to compute it according to its due proportion (and pray accordingly).»

We said, 'O Messenger of Allāh, how fast will he move across the land?' He said,

«كَالْغَيْثِ اسْتَدْبِرَتْهُ الرِّيحُ»

«Like a cloud driven by the wind.»

He said,

«فَيَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالْأَرْضَ فَتَنْبُتُ، وَتَرْوِحُ عَلَيْهِمْ سَارِحَتَهُمْ، وَهِيَ أَطْوَلُ مَا كَانَتْ دُرَى، وَأَمَدُهُ خَوَاصِرَ، وَأَسْبَعُهُ ضُرُوعًا، وَيَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَتَتَّبِعُهُ أَمْوَالُهُمْ فَيُضِجُونَ مُنْجِلِينَ، لَيْسَ لَهُمْ مِنْ أَمْوَالِهِمْ شَيْءٌ، وَيَمُرُّ بِالْحَرَبِيَّةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكَ، فَتَتَّبِعُهُ كُنُوزُهَا كَيْعَاسِيبِ النَّحْلِ - قَالَ: - وَيَأْمُرُ بِرَجُلٍ فَيَقْتُلُ، فَيَضْرِبُهُ بِالسِّيفِ فَيَقْطَعُهُ جَزَلَتَيْنِ رَمِيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ فَيَقْبَلُ إِلَيْهِ، يَتَهَلَّلُ وَجْهَهُ، فَيَتَّبِعُهُ هُمْ عَلَى ذَلِكَ، إِذْ بَعَثَ اللَّهُ عَزَّ وَجَلَّ الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ، وَاصْعًا يَدْيِهِ عَلَى أُجْنِحَةِ مَلَائِكِينَ، فَيَتَّبِعُهُ فَيَذْرِكُهُ فَيَقْتُلُهُ عِنْدَ بَابِ لُدَّ الشَّرْقِيِّ - قَالَ: - فَيَتَّبِعُهُ هُمْ كَذَلِكَ، إِذْ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ أَنِّي قَدْ أَخْرَجْتُ عِبَادًا مِنْ عِبَادِي، لَا يَدَانِ لَكَ بِقَتَالِهِمْ، فَحَرِّزْ عِبَادِي إِلَى الطُّورِ، فَيَتَّبِعُ اللَّهُ عَزَّ وَجَلَّ يَأْجُوجَ وَمَأْجُوجَ، كَمَا قَالَ تَعَالَى: ﴿وَهُمْ مِنْ كُلِّ حَدْبٍ يَنْسِلُونَ﴾»

«He will come to a people and call them [to his way] and they will respond to him. He will issue a command to the sky and it will rain, and to the earth and it will bring forth vegetation, then their livestock will come to them in the evening with their humps very high and their udders full of milk and their flanks wide and fat. Then he will come to another people and call them [to his way] and they will refuse, and their wealth will leave with him, and they will be faced with drought, with none of their wealth left. Then he will walk through the wasteland and will say to it, "Bring forth your treasure," and its treasure will come forth like a swarm of bees. Then he will issue commands that a man be killed, and he will strike him with a sword and cut him into two pieces, and (put these pieces as far apart) as

the distance between an archer and his target. Then he will call him, and the man will come to him with his face shining. At that point Allāh will send the Messiah 'Īsā bin Maryam, who will come down to the white minaret in the eastern side of Damascus, wearing two garments lightly dyed with saffron and with his hands resting on the wings of two angels. He will search for him (the Dajjāl) until he catches up with him at the eastern gate of Ludd, where he will kill him. Then Allāh will reveal to 'Īsā ibn Maryam the words: "I have brought forth from amongst My creatures people against whom none will be able to fight. Take My servants safely to the Mount (Ṭūr)." Then Allāh will send Ya'jūj and Ma'jūj, as Allāh says: ﴿and they swoop down from every Ḥadab.﴾»

فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللَّهُ عَلَيْهِمْ نَعْفًا فِي رِقَابِهِمْ فَيُضِضُّهُنَّ فَرُوسِي كَمَوْتِ نَفْسٍ وَاحِدَةٍ، فَيَهْبِطُ عِيسَى وَأَصْحَابُهُ فَلَا يَجِدُونَ فِي الْأَرْضِ بَيْتًا إِلَّا قَدْ مَلَأَهُ زَهْمُهُمْ وَنَسْتُهُمْ، فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللَّهُ عَلَيْهِمْ طَيْرًا كَأَغْنَاقِ الْبُحْتِ، فَتَحْمِلُهُمْ فَتَطْرُقُهُمْ حَيْثُ شَاءَ اللَّهُ»

«'Īsā and his companions will beseech Allāh, and Allāh will send against them insects which will attack their necks, and in the morning they will all perish as one. Then 'Īsā and his companions will come down and they will not find a single spot on earth that is free from their putrefaction and stench. Then 'Īsā and his companions will again beseech Allāh, and He will send birds with necks like those of Bactrian camels, and they will carry them and throw them wherever Allāh wills.»

Ibn Jābir said: "Atā' bin Yazīd As-Saksaki told me, from Ka'b or someone else: 'They will throw them into *Al-Mahbal*.' Ibn Jābir said: "I said, 'O Abu Yazīd, and where is *Al-Mahbal*?' He said, "In the east (where the sun rises)." He said: .

«وَيُرْسِلُ اللَّهُ مَطَرًا لَا يَكُنُ مِنْهُ بَيْتٌ مَدْرٍ وَلَا وَبَرٍ أَرْبَعِينَ يَوْمًا، فَيَغْشَى الْأَرْضَ حَتَّى يَتْرُكَهَا كَالرَّلْفَةِ، وَيُقَالُ لِلْأَرْضِ: أَنْتِ بِي تَمْرِكِ وَرُدِّي بَرَكَتِكَ، قَالَ: فَيَوْمَئِذٍ يَأْكُلُ النَّقْرُ مِنَ الرُّمَانَةِ فَيَسْتَظِلُّونَ بِقُحْفِهَا، وَيَبَارِكُ فِي الرَّسْلِ حَتَّى إِذَا اللَّفْحَةُ مِنَ الْإِبِلِ لَتَخْفِي الْفِتَامَ مِنَ النَّاسِ، وَاللَّفْحَةُ مِنَ الْبَقْرِ تَخْفِي الْفَجِذَ، وَالشَّاةُ مِنَ الْغَنَمِ تَخْفِي أَهْلَ الْبَيْتِ، قَالَ: فَيَبْتَسِمُ هُمْ عَلَى ذَلِكَ، إِذْ بَعَثَ اللَّهُ عَزَّ وَجَلَّ رِيحًا طَيِّبَةً،

فَتَأْخُذُهُمْ تَحْتَ أَبَاطِهِمْ فَتَقْبِضُ رُوحَ كُلِّ مُسْلِمٍ - أَوْ قَالَ: كُلِّ مُؤْمِنٍ - وَيَبْقَى شِرَارُ النَّاسِ، يَتَهَارَجُونَ تَهَارِجَ الْحُمْرِ، وَعَلَيْهِمْ تَقَوْمُ السَّاعَةِ»

«Then Allāh will send rain which no house of clay or (tent) of camel's hair will be able to keep out, for forty days, and the earth will be washed until it looks like a mirror. Then it will be said to the earth: bring forth your fruit and restore your blessing. On that day a group of people will be able to eat from one pomegranate and seek shade under its skin, and everything will be blessed. A milch-camel will give so much milk that it will be sufficient for a whole group of people, and a milch-cow will give so much milk that it will be sufficient for a whole clan, and a sheep will be sufficient for an entire household. At that time Allāh will send a pleasant wind which will reach beneath their armpits and will take the soul of every Muslim - or every believer - and there will be left only the most evil of people who will commit fornication like mules, and then the Hour will come upon them.»^[1]

This was also recorded by Muslim^[2] but not by Al-Bukhāri. It was also recorded by the Sunan compilers, with different chains of narrators. At-Tirmidhi said, "It is Ḥasan Ṣaḥīḥ."^[3]

The Third Ḥadīth

Imām Aḥmad recorded from Ibn Ḥarmalah, from his maternal aunt who said: "The Messenger of Allāh ﷺ gave a *Khutbah*, and he had a bandage on his finger where he had been stung by a scorpion. He said:

«إِنَّكُمْ تَقُولُونَ: لَا عَدُوَّ لَكُمْ، وَإِنَّكُمْ لَا تَزَالُونَ تَقَاتِلُونَ عَدُوًّا، حَتَّى يَأْتِيَ بِأَجُوجَ وَمَأْجُوجَ: عِرَاصَ الْجُجُودِ، صِفَارَ الْعُيُودِ، صُهْبَ السَّمَابِ، مِنْ كُلِّ حَدَبٍ يَسْلُونَ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمَطْرَقَةُ»

«You say that you have no enemy, but you will keep fighting your enemies until Ya'jūj and Ma'jūj come, with their wide

[1] Aḥmad 5:181.

[2] Muslim 4:2250.

[3] Abu Dāwud 4:496, Tuḥfat Al-Aḥwadhi 6:499, An-Nasā'i in Al-Kubrā 6:235, Ibn Mājah 2:1356.

faces, small eyes and reddish hair, pouring down from every mound with their faces looking like burnished shields.»^[1]

Ibn Abi Ḥātim recorded a Ḥadīth of Muḥammad bin ‘Amr from Khālīd bin ‘Abdullāh bin Ḥarmalah Al-Mudlaji, from his paternal aunt, from the Prophet ﷺ, and he mentioned something similar.^[2]

It was confirmed by Ḥadīths that ‘Īsā bin Maryam will perform Ḥajj to the *Al-Bayt Al-‘Atīq* (i.e., the *Ka’bah*). Imām Aḥmad recorded that Abu Sa‘īd said: “The Messenger of Allāh ﷺ said:

«لِيُحَجِّرَنَّ هَذَا الْبَيْتَ وَلِيَعْتَمِرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ»

«He will certainly come to this House and perform Ḥajj and ‘Umrah, after the emergence of Ya’jūj and Ma’jūj.»

This was recorded by Al-Bukhāri.^[3]

«وَأَقْدَرَبَ أَلْوَعْدُ الْحَقِّ»

«And the true promise (Day of Resurrection) shall draw near.»

the Day of Resurrection, when these terrors and earthquakes and this chaos will come to pass. The Hour has drawn nigh and when it comes to pass, the disbelievers will say: “This is a difficult Day.” Allāh says:

«فَإِذَا هُمْ شَخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا»

«Then, you shall see the eyes of the disbelievers fixedly staring in horror.»

because of the horror of the tremendous events that they are witnessing.

«يَوَيْلَنَا»

«Woe to us!» means, they will say, ‘Woe to us!’

«مَدَّ كُنَّا فِي عَفْوَهِ مِنَّا»

«We were indeed heedless of this» means, in the world.

[1] Aḥmad 5:271. There is a deficiency in its chain. It may be supported by other narrations.

[2] Ibn Abi Ḥātim 8:2468.

[3] Aḥmad 3:27, Al-Bukhāri 1593.

سُورَةُ الْأَنْبِيَاءِ

٣٣٠

الَّذِينَ كَفَرُوا

وَالَّذِي أَحْصَيْنَتْ فَزَحْمًا فَتَفَخَّنَا فِيهَا مِنْ رُوحِنَا
 وَجَعَلْنَاهَا وَأَبْنَاهَا آيَةً لِلْعَالَمِينَ ﴿٩٨﴾ إِنَّ هَذَا رُوحٌ
 أَمْتَكُمْ أُمَّةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٩﴾
 وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُفْلًا لِيَسْأَرُ جَعُولُونَ ﴿١٠٠﴾
 فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ
 لِسَعْيِهِ وَإِنَّا لَهُ كَنُزُوبٌ ﴿١٠١﴾ وَحَرِّمْنَا عَلَىٰ قَرْبِيهِ
 أَهْلَ كُنُهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿١٠٢﴾ حَقَّقْ إِذَا فُيِّحَتْ
 يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿١٠٣﴾
 وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْتَصِرُ الَّذِينَ
 كَفَرُوا وَيُوبَلِنَا فَذَكُّكَ نَافِي عَقْلِهِ مِنْ هَذَا بَلِّ كُنَّا
 ظَالِمِينَ ﴿١٠٤﴾ إِنَّكُمْ وَمَنْ تَعْبُدُونَ مِنْ دُونِ
 اللَّهِ حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿١٠٥﴾ لَوْ كَانَتْ
 هَتُولَاءِ إِلَهَةٌ مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿١٠٦﴾
 لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٧﴾ إِنَّ الَّذِينَ
 سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠٨﴾

﴿بَلِّ كُنَّا ظَالِمِينَ﴾

﴿nay, but we were wrongdoers.﴾ they will admit their wrongdoing at the time when that will not help them at all.

﴿إِنَّكُمْ وَمَنْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ﴾ لَوْ كَانَتْ هَتُولَاءِ إِلَهَةٌ مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿١٠٦﴾ لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٧﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠٨﴾ لَا يَسْمَعُونَ حَيْثُ هُمْ وَمَنْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ﴿١٠٩﴾ لَا يَحْزَنُهُمْ تَلَفُؤُهُمْ الْأَكْبَرُ

وَنَلَقْنَهُمْ أَلْمَظِيكَةَ هَذَا يَوْمَكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١١٠﴾

﴿98. Certainly you and that which you are worshipping now besides Allāh, are (but) fuel (Ḥaṣab) for Hell! (Surely) you will enter it.﴾

﴿99. Had these been gods, they would not have entered there (Hell), and all of them will abide therein forever.﴾

﴿100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not.﴾

﴿101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell).﴾

﴿102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.﴾

﴿103. The greatest terror will not grieve them, and the angels will meet them, (with the greeting :) "This is your Day which you were promised."﴾

The Idolators and their gods are Fuel for Hell

Allāh says to the people of Makkah, the idolators of the Quraysh and those who followed their religion of idol worship:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

﴿Certainly you and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell!﴾.

Ibn 'Abbās said: "Kindling."^[1]

This is like the Āyah:

﴿وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ﴾

﴿whose fuel is men and stones﴾ [66:6].

According to another report, Ibn 'Abbās said:

﴿حَصَبُ جَهَنَّمَ﴾

﴿Ḥaṣab for Hell﴾ means firewood in (the dialect of the people of) *Zanjiyyah*.^[2] Mujāhid, Ṭkrimah and Qatādah said: "Its fuel." Ad-Daḥḥāk said: "The fuel of Hell means that which is thrown into it."^[3] This was also the view of others.^[4]

﴿أَنْتَرُ لَهَا وَرِدُونَ﴾

﴿(Surely) you will enter it.﴾ means, you will go into it.

﴿لَوْ كَانَتْ هَذِهِ آلهَةً مَا رَرَدُوهُمْ﴾

﴿Had these been gods, they would not have entered there,﴾

means, if these idols and false gods which you worshipped instead of Allāh, had really been gods, they would not have entered the Hellfire.

[1] Al-Qurṭubi 11:343.

[2] *Zanj*, in modern Arabic refers to any black people. It is defined in *Lisān Al-'Arab* and *Aṣ-Ṣiḥāḥ* as a people of [ancient] Sudan, its plural is *Zunūj*, which is also the name of a tribe of *Qaḥṭāni* 'Arabs.

[3] Aṭ-Ṭabari 18:536.

[4] Aṭ-Ṭabari 18:536.

﴿وَكُلٌّ فِيهَا خَالِدُونَ﴾

﴿and all of them will abide therein forever.﴾ means, the worshippers and the objects of their worship will all abide therein forever.

﴿لَهُمْ فِيهَا زَوِيرٌ﴾

﴿Therein they will be breathing out with deep sighs and roaring﴾

This is like the Āyah:

﴿لَهُمْ فِيهَا زَوِيرٌ وَشَهِيقٌ﴾

﴿they will have (in the Fire), Zafīr and Shahīq﴾ [11:106].

Zafīr refers to their exhalation, and Shahīq refers to their inhalation.

﴿وَهُمْ فِيهَا لَا يَسْمَعُونَ﴾

﴿and therein they will hear not.﴾

The State of the Blessed

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ﴾

﴿Verily, those for whom the good has preceded from Us,﴾

Ikrimah said, "Mercy." Others said it means being blessed.

﴿أُولَٰئِكَ عَنَّا مُبْعَدُونَ﴾

﴿they will be removed far therefrom.﴾^[11]

When Allāh mentions the people of Hell and their punishment for their associating others in worship with Allāh, He follows that with a description of the blessed who believed in Allāh and His Messengers. These are the ones for whom the blessing has preceded from Allāh, and they did righteous deeds in the world, as Allāh says:

﴿لِلَّذِينَ أَحْسَنُوا لِمَسْئَةٍ وَيَسَّادَةً﴾

﴿For those who have done good is the best reward and even more﴾ [10:26]

^[11] Aṭ-Ṭabari 18:451.

﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾

﴿Is there any reward for good other than good?﴾ [55:60]

Just as they did good in this world, Allāh will make their final destiny and their reward good; He will save them from punishment and give them a great reward.

﴿أُولَئِكَ عَنْهَا مُبْعَدُونَ ﴿١٦١﴾ لَا يَسْمَعُونَ حَسِيسَهَا﴾

﴿they will be removed far therefrom. They shall not hear the slightest sound of it,﴾

means, they will not feel its heat in their bodies.

﴿وَهُمْ فِي مَا أَشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ﴾

﴿while they abide in that which their own selves desire.﴾

means, they will be safe from that which they fear, and they will have all that they love and desire. It was said that this was revealed to point out an exception in the case of those who are worshipped instead of Allāh, and to exclude 'Uzayr and the Messiah from their number. Ḥajjāj bin Muḥammad Al-A'war reported from Ibn Jurayj, and 'Uthmān bin 'Atā' reported from Ibn 'Abbās:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَرِدُونَ﴾

﴿Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell! (Surely) you will enter it.﴾

Then He made an exception and said:

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ﴾

﴿Verily, those for whom the good has preceded from Us.﴾

It was said that this referred to the angels and 'Īsā, and others who are worshipped instead of Allāh. This was the view of 'Ikrimah, Al-Ḥasan and Ibn Jurayj. Muḥammad bin Ishāq bin Yasār said in his book of *Sīrah*:

“According to what I have heard, the Messenger of Allāh ﷺ sat down one day with Al-Walīd bin Al-Mughīrah in the *Masjid*, and An-Naḍr bin Al-Ḥārith came and sat down with them. There were also other men of Quraysh in the *Masjid*. The Messenger of Allāh ﷺ spoke, then An-Naḍr bin Al-Ḥārith

came up to him and the Messenger of Allāh ﷺ spoke to him until he defeated him in argument. Then he recited to him and to them,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَرِدُونَ ﴿٧٧﴾﴾

«Certainly you and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell! (Surely) you will enter it.» Until His Statement,

﴿وَهُمْ فِيهَا لَا يَسْمَعُونَ﴾

«and therein they will hear not.»

Then the Messenger of Allāh ﷺ got up and went to sit with 'Abdullāh bin Al-Zab'ari As-Sahmi. Al-Walīd bin Al-Mughīrah said to 'Abdullāh bin Al-Zab'ari, "By Allāh, An-Naḍr bin Al-Ḥārith could not match the son of 'Abd Al-Muṭṭalib in argument. Muḥammad claims that we and these gods that we worship are fuel for Hell." 'Abdullāh bin Az-Zab'ari said: "By Allāh, if I meet with him I will defeat him in argument. Ask Muḥammad whether everyone that is worshipped instead of Allāh will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship 'Uzayr, and the Christians worship Al-Masīḥ, 'Īsā bin Maryam." Al-Walīd and those who were sitting with him were amazed at what 'Abdullāh bin Az-Zab'ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allāh ﷺ, who said:

﴿كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِن دُونِ اللَّهِ، فَهُوَ مَعَ مَنْ عَبَدَهُ، إِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَنْ أَمَرَهُمْ بِعِبَادَتِهِ﴾

«Everyone who likes to be worshipped instead of Allāh will be with the ones who worshipped him, for indeed they are worshipping the Shayṭān and whoever told them to worship him.»

Then Allāh revealed the words:

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنَّا مُّعَذَّبُونَ ﴿٧٨﴾ لَا يَسْمَعُونَ حَيْثُ سَبَّوْا وَهُمْ فِي مَا أَشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿٧٩﴾﴾

«Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). They shall not hear the

slightest sound of it (Hell), while they abide in that which their own selves desire. ﴿

It was revealed about the mention of 'Īsā, 'Uzayr and rabbis and monks who were also worshipped, who had spent their lives in devotion towards Allāh, but the misguided people who came after them took them as lords instead of Allāh. Concerning the notion of worshipping the angels as daughters of Allāh, the following words were revealed:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا مَبْهُوتَاتٍ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢١﴾﴾

﴿And they say: "The Most Gracious has begotten children." Glory to Him! They are but honored slaves﴾. Until His saying,

﴿وَمَنْ يُّدُلْ مِنْهُمْ إِيَّتِي مِن دُونِي، فَذَلِكُمْ نَجْرِي بِهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الْفَٰكِلِينَ ﴿٢٢﴾﴾

﴿And if any of them should say: "Verily, I am a god besides Him," such a one We should recompense with Hell. Thus We recompense the wrongdoers.﴾ [21:26-29].

Concerning 'Īsā bin Maryam, the fact that he is worshipped alongside Allāh, and the amazement of Al-Walīd and the others who were present at the argument [of 'Abdullāh bin Az-Zab'ari], the following words were revealed:

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنهُ يَصْتُمُونَ ﴿٦٧﴾ وَقَالُوا ءَأَلٰهِنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خٰصِمُونَ ﴿٦٨﴾ إِنَّ هُوَ إِلَّا عَبْدٌ أَعْتَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرٰوِيلَ ﴿٦٩﴾ وَلَوْ نَشَاءُ لَجْعَلْنَا مِنْكَ مَلٰئِكَةً فِي الْاَرْضِ يَخْفٰوْنَ ﴿٧٠﴾ وَإِنَّهُ لَوَيْلٌ لِّلصّٰعَةِ فَلَا تَمْتَرْ بِهَا ﴿٧١﴾﴾

﴿And when the son of Maryam is quoted as an example, behold, your people cry aloud (laugh out at the example). And say: "Are our gods better or is he?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He was not more than a slave. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he shall be a known sign for the Hour. Therefore have no doubt concerning it.﴾ [43:57-61]

meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour,

﴿لَا تَمَرَّتْ بِهَا وَأَتَّبِعُونَ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

﴿Therefore have no doubt concerning it. And follow Me (Allāh)!
This is the straight path﴾ [43:63].^[1]

What Ibn Az-Zab'ari said was a serious mistake, because the Āyah was addressed to the people of Makkah concerning their worship of idols which were inanimate and could not think. It was a rebuke for their worship of them, so Allāh said:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

﴿Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell!﴾

How could this be applied to Al-Masīḥ, 'Uzayr and others who did righteous deeds and did not accept the worship of those who worshipped them?

﴿لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ﴾

﴿The greatest terror will not grieve them,﴾

It was said that this means death, as was narrated by 'Abdur-Razzāq from Yahyā bin Rabī'ah from 'Atā.' Or it was said that the greatest terror refers to the blast of the Trumpet, as Al-'Awfi said narrating from Ibn 'Abbās^[2] and Abu Sinān, Sa'īd bin Sinān Ash-Shaybāni. This was the view favored by Ibn Jarīr in his Tafsīr.

﴿وَنَلْقَاهُمْ الْمَلٰٓئِكَةُ هٰذَا يَوْمِكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ﴾

﴿and the angels will meet them, (with the greeting:) "This is your Day which you were promised".﴾

meaning, the angels will greet them on the Day of Resurrection when they emerge from their graves with the words:

﴿هٰذَا يَوْمِكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ﴾

﴿"This is your Day which you were promised".﴾

meaning, hope for the best.

﴿يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّبٍ لِّلْكُنُوبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ يُوسِئُهُمْ وَعَدَا عَلَيْنَا

[1] Ibn Hishām 1 :384.

[2] Aṭ-Ṭabari 18 :542.

إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

﴿104. And (remember) the Day when We shall roll up the heaven like a Sijill for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.﴾

The Heavens will be rolled up on the Day of Resurrection

Allāh says: this will happen on the Day of Resurrection:

﴿يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكِتَابِ﴾

﴿And (remember) the Day when We shall roll up the heaven like a Sijill for books.﴾

This is like the Āyah:

﴿وَمَا قَدَرُوا اللَّهَ حَتَّى قَدَرَهُ. وَالْأَرْضُ جَمِيعًا بِيَمِينِهِ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَ اللَّهِ وَعَمَّا تُشْرِكُونَ﴾

﴿They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!﴾ [39:67]

Al-Bukhāri recorded that Nāfi' reported from Ibn 'Umar that the Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرْضَ وَالسَّمَوَاتِ بِيَمِينِهِ»

«On the Day of Resurrection, Allāh will seize the earth and the heavens will be in His Right Hand.»

This was recorded by Al-Bukhāri, may Allāh have mercy on him.^[1]

﴿كَطَيِّ السِّجِلِّ لِلْكِتَابِ﴾

﴿like a Sijill rolled up for books.﴾ What is meant by Sijill is book. As-Suddi said concerning this Āyah: "As-Sijill is an angel who is entrusted with the records; when a person dies, his Book (of deeds) is taken up to As-Sijill, and he rolls it up and puts it

[1] *Fath Al-Bāri*, 13:404.

away until the Day of Resurrection." But the correct view as narrated from Ibn 'Abbās is that *As-Sijill* refers to the record (of deeds).^[1] This was also reported from him by 'Ali bin Abi Ṭalḥah and Al-'Awfi.^[2] This was also stated by Mujāhid, Qatādah and others.^[3] This was the view favored by Ibn Jarīr, because this usage is well-known in the (Arabic) language. Based on the above, the meaning is: the Day when the heaven will be rolled up like a scroll. This is like the *Āyah*:

﴿قَلَّمَا أَسْلَمَا وَتَلَّهُمُ لِلْحَيِّينَ﴾

﴿Then, when they had both submitted themselves (to the will of Allāh), and he had laid him prostrate on his forehead.﴾
[37:103]

There are many more linguistic examples in this respect. Allāh knows best.

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾

﴿As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.﴾

means, this will inevitably come to pass on the Day when Allāh creates His creation anew. As He created them in the first place, He is surely able to re-create them. This must inevitably come to pass because it is one of the things that Allāh has promised, and He does not break His promise. He is able to do that.

Because He says:

﴿إِنَّا كُنَّا فَاعِلِينَ﴾

﴿Truly, We shall do it.﴾ Imām Aḥmad recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ stood among us exhorting us, and said:

«إِنَّكُمْ مَخْشُورُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ حُفَاةَ عُرَاةٍ غُرْلًا، كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ
وَعَدَا عَلَيْنَا، إِنَّا كُنَّا فَاعِلِينَ»

«You will be gathered before Allāh barefoot, naked and uncircumcised.

[1] Aṭ-Ṭabari 18:543.

[2] Aṭ-Ṭabari 18:543.

[3] Aṭ-Ṭabari 18:543.

سُورَةُ الزُّمَرِ
٣٣١
سُورَةُ الزُّمَرِ

لَا يَسْمَعُونَ حَيِّسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ
خَالِدُونَ ﴿١٠٦﴾ لَا يَخْرُجُ مِنْهُمُ الْفَرْخُ الْأَكْبَرُ وَنَلَقْنَاهُمْ
الْمَلَائِكَةَ هَذَا قَوْلُكَ الَّذِي كُنْتُمْ تُوعَدُونَ
﴿١٠٧﴾ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ لِلْكِتَابِ كَمَا
بَدَأْنَا أَوَّلَ خَلْقٍ تُعِيدُهُ، وَعَدَّ عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ
﴿١٠٨﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ
يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٩﴾ إِنَّ فِي هَذَا لَبَلَاغًا
لِقَوْمٍ عَابِدِينَ ﴿١١٠﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ
﴿١١١﴾ قُلْ إِنَّمَا يُوحِي إِلَيْكَ أَنَّمَا اللَّهُكُمْ إِنَّهُ وَجِدٌ
فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١١٢﴾ فَإِنْ تَوَلَّوْا فَقُلْ هَذَا مِنْكُمْ
عَلَى سَوَاءٍ وَإِنْ أَدْرَى أَقْرَبُ أَمْ بَعِيدٌ مَا تُوعَدُونَ ﴿١١٣﴾
إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ
﴿١١٤﴾ وَإِنْ أَدْرَى لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَنْعٌ إِلَى حِينٍ ﴿١١٥﴾ قُلْ
رَبِّ أَحْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١١٦﴾

سُورَةُ الزُّمَرِ

As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.»^[1]

And he mentioned the entire *Hadith*. It was also recorded in the Two *Shahih*s, and Al-Bukhārī mentioned it in his *Tafsir* of this *Āyah*.^[2]

﴿١٠٦﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ
بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا
عِبَادِيَ الصَّالِحُونَ ﴿١٠٧﴾ إِنَّ فِي
هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿١٠٨﴾
وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً
لِّلْعَالَمِينَ ﴿١٠٩﴾

﴿105. And indeed We have written in Az-Zabūr after Adh-Dhikr that My righteous servants

shall inherit the land.﴾

﴿106. Verily, in this there is a plain Message for people who worship Allāh.﴾

﴿107. And We have sent you (O Muḥammad ﷺ) not but as a mercy for the 'Ālamīn.﴾

The Earth will be inherited by the Righteous

Allāh tells us of His decree for His righteous servants who are the blessed in this world and in the Hereafter, those who will inherit the earth in this world and in the Hereafter. As Allāh says:

[1] Aḥmad 1:235.

[2] *Fath Al-Bārī* 8:292, *Muslim* 4:2194.

﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَالْقَدْرُ لَيْلَةٌ الْقَدْرُ الَّذِي يُنزَّلُ فِيهِ الْوَحْيُ الْكَرِيمُ ﴿٢﴾﴾

¶Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for those who have Taqwā. ﴿ [7:128]

﴿يَا قَوْمِ إِنَّا كُنَّا بِلِقَاءِ رَبِّنَا عَلَىٰ حَقٍّ وَمَا كُنَّا بِهِ بَالِغِينَ ﴿١﴾﴾

¶Verily, We will indeed make victorious Our Messengers and those who believe in His world's life and on the Day when the witnesses will stand forth. ﴿ [40:51]

﴿وَمَا كُنَّا بِمُرْسِلِي الْمَلَائِكَةِ لِنُعَذِّبَهُمْ فَإِن كَانُوا مِنكُم مِّن قَوْمٍ يَدْعُونَ إِلَىٰ التَّوْبَةِ فَوَلِّوهُمْ وُجُوهَهُمْ وَبَارِكُوا فِيهِمْ إِنَّ حَسْبَ رَبِّنَا الْعِلْمَ ﴿١﴾﴾

﴿وَمَا كُنَّا بِمُرْسِلِي الْمَلَائِكَةِ لِنُعَذِّبَهُمْ فَإِن كَانُوا مِنكُم مِّن قَوْمٍ يَدْعُونَ إِلَىٰ التَّوْبَةِ فَوَلِّوهُمْ وُجُوهَهُمْ وَبَارِكُوا فِيهِمْ إِنَّ حَسْبَ رَبِّنَا الْعِلْمَ ﴿١﴾﴾

¶Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them ﴿ [24:55].

Allah tells us that this is recorded in the Books of Divine Laws

and Decrees, and that it will inevitably come to pass. Allah says:

﴿وَمَا كُنَّا بِمُرْسِلِي الْمَلَائِكَةِ لِنُعَذِّبَهُمْ فَإِن كَانُوا مِنكُم مِّن قَوْمٍ يَدْعُونَ إِلَىٰ التَّوْبَةِ فَوَلِّوهُمْ وُجُوهَهُمْ وَبَارِكُوا فِيهِمْ إِنَّ حَسْبَ رَبِّنَا الْعِلْمَ ﴿١﴾﴾

¶And indeed We have written in Az-Zabur after Adh-Dhikr ﴿

Al-A'mash said: "I asked Sa'īd bin Jubayr about the Ayah:

﴿وَمَا كُنَّا بِمُرْسِلِي الْمَلَائِكَةِ لِنُعَذِّبَهُمْ فَإِن كَانُوا مِنكُم مِّن قَوْمٍ يَدْعُونَ إِلَىٰ التَّوْبَةِ فَوَلِّوهُمْ وُجُوهَهُمْ وَبَارِكُوا فِيهِمْ إِنَّ حَسْبَ رَبِّنَا الْعِلْمَ ﴿١﴾﴾

¶And indeed We have written in Az-Zabur after Adh-Dhikr ﴿

He said: 'Az-Zabur means the Tawrah, the Injil and the Qur'an.'^[1] Mujāhid said, "Az-Zabur means the Book."^[2] Ibn 'Abbās, Ash-Sha'bi, Al-Hasan, Qatadah and others said, "Az-Zabur is that which was revealed to Dawūd, and Adh-Dhikr is the Tawrah." Mujāhid said: "Az-Zabur means the Books which came after Adh-Dhikr, and Adh-Dhikr is the Mother of the Book (Umm Al-Kitāb) which is with Allah."^[3] This was also the

[1] Al-Tabari 18:547.

[2] Al-Tabari 18:547.

[3] Al-Tabari 18:547.

view of Zayd bin Aslam: "It is the First Book." Ath-Thawri said: "It is *Al-Lawḥ Al-Mahfūz*."

﴿أَنْتَ الْآرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ﴾

﴿that My righteous servants shall inherit the land.﴾

Mujāhid said, narrating from Ibn 'Abbās, "This means, the land of Paradise."^[1] This was also the view of Abu 'Āliyah, Mujāhid, Sa'īd bin Jubayr, Ash-Sha'bi, Qatādah, As-Suddi, Abu Ṣāliḥ, Ar-Rabī' bin Anas and Ath-Thawri (may Allāh have mercy on them).^[2]

﴿إِنَّ فِي هَذَا بَلَدًا لِقَوْمٍ عَابِدِينَ﴾

﴿Verily, in this (the Qur'ān) there is a plain Message for people who worship Allāh.﴾

means, 'in this Qur'ān which We have revealed to Our servant Muḥammad ﷺ, there is a plain Message which is beneficial and is sufficient for a people who worship Allāh.' This refers to those who worship Allāh in the manner which He has prescribed and which He loves and is pleased with, and they would rather obey Allāh than follow the *Shayṭān* or their own desires.

Muḥammad ﷺ is a Mercy to the Worlds

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

﴿And We have sent you not but as a mercy for the 'Ālamīn.﴾

Here Allāh tells us that He has made Muḥammad ﷺ a mercy to the 'Ālamīn, i.e., He sent him as a mercy for all of them [peoples], so whoever accepts this mercy and gives thanks for this blessing, will be happy in this world and in the Hereafter. But whoever rejects it and denies it, will lose out in this world and in the Hereafter, as Allāh says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كَفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ۗ لِيَجْزِيَ اللَّهُ جَهَنَّمَ بِمَا بَدَّلُوا بَرَكَاتِي ۖ كِبْرًا ۗ وَبِئْسَ الْقَرَارُ﴾

﴿Have you not seen those who have changed the blessings of

[1] At-Ṭabari 18:549.

[2] At-Ṭabari 18:549, 550.

Allāh into disbelief, and caused their people to dwell in the house of destruction? Hell, in which they will burn, – and what an evil place to settle in! ﴿ [14:28-29]

And Allāh says, describing the Qur'ān:

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَرَحْمَةً ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ ﴿٤٤﴾﴾

﴿Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away."﴾ [41:44]

Muslim reports in his *Ṣaḥīḥ*: Ibn Abi 'Umar told us, Marwān Al-Fazāri told us, from Yazid bin Kisān, from Ibn Abi Hāzim that Abu Hurayrah said that it was said, "O Messenger of Allāh, pray against the idolators." He said:

﴿إِنِّي لَمْ أُنْعَثْ لَعْنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً﴾

«I was not sent as a curse, rather I was sent as a mercy.»

This was recorded by Muslim.^[1]

Imām Aḥmad recorded that 'Amr bin Abi Qurrah Al-Kindi said: "Hudhayfah was in Al-Madā'in and he was mentioning things that the Messenger of Allāh ﷺ had said. Hudhayfah came to Salmān and Salmān said: 'O Hudhayfah, the Messenger of Allāh ﷺ [would sometimes be angry and would speak accordingly, and would sometimes be pleased and would speak accordingly. I know that the Messenger of Allāh ﷺ] addressed us and said:

﴿إِنَّمَا رَجُلٌ مِنْ أُمَّتِي سَبَّيْتُهُ [سَبًّا] فِي غَضَبِي أَوْ لَعَنْتُهُ لَعْنَةً، فَإِنَّمَا أَنَا رَجُلٌ مِنْ وَٰلِدِ آدَمَ أَغْضَبُ كَمَا تَغْضَبُونَ، إِنَّمَا بَعَثَنِي اللَّهُ رَحْمَةً لِّلْعَالَمِينَ فَاجْعَلْهَا صَلَاةً عَلَيْهِ يَوْمَ الْيَوْمِ﴾

«Any man of my Ummah whom I have insulted or cursed when I was angry – for I am a man from among the sons of Ādam, and I get angry just as you do. But Allāh has sent me as a Mercy to the Worlds, so I will make that [my anger] into

[1] Muslim 4 :2006.

blessings for him on the Day of Resurrection.”^[1]

This was also recorded by Abu Dāwud from Aḥmad bin Yūnus from Zā'idah.^[2]

It may be asked: what kind of mercy do those who disbelieve in him get? The answer is what Abu Ja'far bin Jarir recorded from Ibn 'Abbās concerning the *Ayah*:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾^[3]

﴿And We have sent you not but as a mercy for the 'Ālamīn.﴾

He said, “Whoever believes in Allāh and the Last Day, mercy will be decreed for him in this world and in the Hereafter; whoever does not believe in Allāh and His Messenger, will be protected from that which happened to the nations of earthquakes and stoning.”^[3]

﴿قُلْ إِنَّمَا يُرِيتُكُمْ عَلَى سَوَاءٍ وَإِنِ أَدْرَىٰ أَرَبِيْبٌ أَمْ بَعِيْدٌ مَّا تُوعَدُونَ﴾^[108] إِنَّهُ يَعْلَمُ الْجَهْرَ
مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ﴾^[109] وَإِنِ أَدْرَىٰ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَّبِعُ إِلَىٰ حِينٍ﴾^[110] قُلْ
رَبِّ أُنْكِرْ بِالْحَقِّ رَبَّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾^[111]

﴿108. Say: "It is revealed to me that your God is only one God. Will you then be Muslims?"﴾

﴿109. But if they turn away say: "I give you a notice to be known to us all alike. And I know not whether that which you are promised is near or far."﴾

﴿110. "Verily, He knows that which is spoken aloud and He knows that which you conceal."﴾

﴿111. "And I know not, perhaps it may be a trial for you, and an enjoyment for a while."﴾

﴿112. He said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!"﴾

[1] Aḥmad 5:437.

[2] Abu Dāwud 5:45. There is a similar Ḥadīth recorded by Muslim, no. 2601.

[3] Aṭ-Ṭabari 18:552.

The main Objective of Revelation is that Allāh be worshipped

Allāh commands His Messenger ﷺ to say to the idoators:

﴿إِنَّمَا يُرْمَىٰ إِلَٰهَآ أَنَا إِلَٰهُكُمْ إِلَٰهٌ وَحِدٌ قَهَلْ أَنْتُمْ مُسْلِمُونَ﴾

﴿"It is revealed to me that your God is only one God. Will you then be Muslims?"﴾

meaning, will you then follow that and submit to it?

﴿فَإِن تَوَلَّوْا﴾

﴿But if they turn away﴾ means, if they ignore that to which you call them.

﴿فَقُلْ ءَاذَنُكُمْ عَلَىٰ سَوَآءٍ﴾

﴿say: "I give you a notice to be known to us all alike..."﴾

meaning, 'I declare that I am in a state of war with you as you are in a state of war with me. I have nothing to do with you just as you have nothing to do with me.' This is like the Āyah:

﴿رَآءِ كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِنَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّنَّا تَعْمَلُونَ﴾

﴿١١﴾

﴿And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾ [10:41]

﴿وَإِنَّمَا تَخَافُونَ مِن قَوْمٍ خِيَانَةٌ فَانذِرْهُمْ عَلَىٰ سَوَآءٍ﴾

﴿If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them)﴾ [8:58]

which means: so that both you and they will know that the treaty is null and void. Similarly, Allāh says here:

﴿فَإِن تَوَلَّوْا فَقُلْ ءَاذَنُكُمْ عَلَىٰ سَوَآءٍ﴾

﴿But if they turn away say: "I give you a notice to be known to us all alike..."﴾

meaning, 'I have already informed you that I have nothing to do with you and you have nothing to do with me.'

No one knows when the Hour will come

﴿وَلَنْ أَدْرِيٓ أَرَبَعِيذٌ مَّا تُوعَدُونَ﴾

﴿And I know not whether that which you are promised (i.e., the Day of Resurrection) is near or far.﴾

meaning: 'it will inevitably come to pass, but I have no knowledge of whether it is near or far.'

﴿إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ﴾

﴿Verily, He (Allāh) knows that which is spoken aloud (openly) and He knows that which you conceal.﴾

Allāh knows the Unseen in its entirety; He knows what His creatures do openly and what they do secretly. He knows what is visible and what is concealed; He knows what is secret and hidden. He knows what His creatures do openly and in secret, and He will requite them for that, for both minor and major actions.

﴿وَلَنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكَ وَسَعۜءٌ لَّكَ إِلَىٰ عِبَادِ اللَّهِ﴾

﴿And I know not, perhaps it may be a trial for you, and an enjoyment for a while.﴾

meaning, 'I do not know, perhaps it is a trial for you, and an enjoyment for a while.' Ibn Jarīr said: 'perhaps that is being delayed for you as a test for you, and enjoyment for an allotted time.'^[1] This was narrated by 'Awn from Ibn 'Abbās. And Allāh knows best.

﴿قُلْ رَبِّ انصُرْ بِالْحَقِّ﴾

﴿He said: "My Lord! Judge You in truth!﴾

means, judge between us and our people who disbelieve in the truth. Qatādah said: "The Prophets (peace be upon them) used to say:

﴿رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ﴾

﴿"Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."﴾ [7:89],

[1] Aṭ-Ṭabari 18:554.

and the Messenger of Allāh ﷺ was commanded to say this too."^[1]

It was reported from Mālik from Zayd bin Aslam that when the Messenger of Allāh ﷺ witnessed any fighting, he would say:

﴿رَبِّ أَنْكَرْ بِالْحَقِّ﴾

﴿"My Lord! Judge You in truth!"﴾

﴿رَبَّنَا الرَّحْمَنُ أَلْسْتَعَانُ عَلَ مَا نَصِفُونَ﴾

﴿Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!﴾

means, 'against the various lies and fabrications that you utter, some of which are worse than others; Allāh is the One Whose Help we seek against that.'

This is the end of the *Tafsīr* of *Sūrat Al-Anbiyā'*. To Allāh be praise and blessings.

[1] Al-Qurṭubi 11:351.

The Tafsīr of Sūrat Al-Ḥajj

(Chapter - 22)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يَأْتِيهَا النَّاسُ انْقِعَارًا رِيبًا زَلْزَلَةً السَّاعَةِ شَفْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلُّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾﴾

﴿1. O mankind! Have Taqwā of your Lord! Verily, the earthquake of the Hour is a terrible thing.﴾

﴿2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunk, but Allāh's torment is severe.﴾

The Hour

Allāh commands His servants to have Taqwā of Him, He informs them of the terrors of the Day of Resurrection which will come to them with its earthquakes and other horrors, as He says:

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾﴾

﴿When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens.﴾ [99:1-2]

﴿وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿٢﴾﴾

﴿And the earth and the mountains shall be removed from their places, and crushed with a single crushing. Then on that Day shall the (Great) Event befall.﴾ [69:14-15] And;

﴿إِذَا رُجَّتِ الْأَرْضُ رَجًا ﴿١﴾ وَوُسَّتِ الْجِبَالُ بَسًا ﴿٢﴾﴾

﴿When the earth will be shaken with a terrible shake. And the mountains will be powdered to dust.﴾ [56:4-5]

It was said that this earthquake will come at the end of the life span of this world, at the outset of the Hour.

Ibn Jarīr recorded that 'Alqamah commented on Allāh's saying,

﴿إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾

﴿Verily, the earthquake of the Hour (of Judgement) is a terrible thing.﴾

"Before the Hour."^[1] Others said that this refers to the terror, fear, earthquakes and chaos that will happen on the Day of Resurrection, in the arena (of Judgement), after the resurrection from the graves. This was the view favored by Ibn Jarīr, who took the following *Hādīths* as evidence:

Imām Aḥmad recorded that 'Imrān bin Ḥuṣayn said that when the Messenger of Allāh ﷺ was on one of his journeys and some of his Companions had fallen behind, he raised his voice and recited these two *Āyāt*:

﴿يَتَأْتِيهَا النَّاسُ أَنْتَقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلُّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَهُمْ يَسْكَرُونَ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾﴾

﴿O mankind! Have Taqwā of your Lord! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but Allāh's torment is severe.﴾

When his Companions heard that, they hastened to catch up with him, because they knew that he wanted to say something. When they reached him, he said:

«تَذْرُونَ أَيُّ يَوْمٍ ذَاكَ، ذَاكَ يَوْمٌ يُنَادِي آدَمَ عَلَيْهِ السَّلَامُ، فَيُنَادِيهِ رَبُّهُ عَزَّ وَجَلَّ، فَيَقُولُ: يَا آدَمُ ابْعَثْ بَعَثَكَ إِلَى النَّارِ، فَيَقُولُ: يَا رَبِّ وَمَا بَعَثَ النَّارِ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةٌ وَتَسْعُونَ فِي النَّارِ، وَوَاحِدٌ فِي الْجَنَّةِ»

[1] Aṭ-Ṭabari 18:557.

«Do you know what Day that is? That is the Day when Ādam will be called. His Lord will call him and will say: "O Ādam, send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire?" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise."»

His Companions were filled with despair and stopped smiling. When he saw that, he said:

«أَبشِرُوا وَاعْمَلُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّكُمْ لَمَعَ خَلْقَتَيْنِ مَا كَانَتْ مَعَ شَيْءٍ
فَطُّ إِلَّا كَثْرَتَاهُ يَا جُوجُ وَمَأْجُوجُ، وَمَنْ مَلَكَ مِنْ بَنِي آدَمَ وَبَنِي إِبْلِيسَ»

«Be of good cheer and strive hard; for by the One in Whose Hand is the soul of Muḥammad, you will be counted with two creations who are of immense numbers, Ya'jūj and Ma'jūj, and those who have already died of the progeny of Ādam and the progeny of Iblīs.»

Then they felt happier, and he said:

«اعْمَلُوا وَأَبشِرُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي
جَنْبِ الْبُعْبُعِ أَوْ الرُّقْمَةِ فِي ذِرَاعِ الدَّائِيَةِ»

«Strive hard and be of good cheer, for by the One in Whose Hand is the soul of Muḥammad, in comparison to mankind you are like a mole on the flank of a camel or a mark on the foreleg of a beast.»^[1]

This was also recorded by At-Tirmidhi and by An-Nasā'ī in the Book of *Tafsīr* in their *Sunans*. At-Tirmidhi said, "It is *Ḥasan Saḥīḥ*."^[2]

Another Version of this Ḥadīth

At-Tirmidhi recorded from 'Imrān bin Ḥuṣayn that when the words,

﴿يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ﴾

«O mankind! Have Taqwā of your Lord.» Until His saying,

﴿وَلَكِنَّ عَذَابَ آفْوٍ شَدِيدٍ﴾

[1] Aḥmad 4:435.

[2] *Tuḥfat Al-Aḥwadhi* 9:12, An-Nasā'ī in *Al-Kubrā* 6:410.

﴿but Allāh's torment is severe.﴾

were revealed, the Prophet ﷺ was on a journey, and he said:

«أَتَذَرُونَ أَيَّ يَوْمٍ ذَلِكَ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: - ذَلِكَ يَوْمٌ يَقُولُ اللَّهُ لِآدَمَ: ابْعَثْ بَعَثَ النَّارِ، قَالَ: يَا رَبِّ وَمَا بَعَثَ النَّارِ؟ قَالَ: تِسْعِمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ»

«Do you know what Day that is?» They said, "Allāh and His Messenger know best." «He said: That is the Day on which Allāh will say to Ādam, "Send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire?" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.»

The Muslims started to weep, then the Messenger of Allāh ﷺ said:

«قَارِبُوا وَسَدُّدُوا، فَإِنَّهَا لَمْ تَكُنْ نُبُوءَةً قَطُّ إِلَّا كَانَ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ، قَالَ: فَيُؤَخَذُ الْعَدَدُ مِنَ الْجَاهِلِيَّةِ، فَإِنْ نَمَّتْ، وَإِلَّا كُمِلَتْ مِنَ الْمُتَأَفِّقِينَ، وَمَا مَثَلُكُمْ وَمَثَلُ الْأُمَمِ إِلَّا كَمَثَلِ الرَّقْمَةِ فِي ذِرَاعِ الدَّائِيَّةِ، أَوْ كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ»

«Be close in your rank and be straight forward, for there was never any Prophet but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. A parable of yours in comparison to the other nations is that, you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.»

Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ»

«I hope that you will be a quarter of the people of Paradise.»

They said, "Allāhu Akbar!" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

«I hope that you will be a third of the people of Paradise.»

They said, "Allāhu Akbar!" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ»

«I hope that you will be half of the people of Paradise.»

They said, "Allāhu Akbar!"

Then he [the narrator] said, "I do not know if he said two-thirds or not."^[1]

This was also recorded by Imām Aḥmad.^[2] Then At-Tirmidhi also said, "This is a *Ḥasan Ṣaḥīḥ Ḥadīth*."

In his *Tafsīr*, under this *Āyah*, Al-Bukhārī recorded that Abu Saʿīd said, "The Prophet ﷺ said:

«يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا آدَمُ، قِيْلُوكُمْ: لَيْتِكُمْ رَبَّنَا وَسَعْدَيْكُم، فَيُنَادِي بِصَوْتٍ: إِنَّ اللَّهَ بِأَمْرِكَ أَنْ تُخْرَجَ مِنْ دُرَّتِكَ بَعَثًا إِلَى النَّارِ، قَالَ: يَا رَبِّ وَمَا بَعَثَ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ - أَرَاهُ قَالَ - تِسْعِمِائَةٍ وَتِسْعَةَ وَتِسْعُونَ، فَحِيثُ تَضَعُ الْحَامِلُ حَمْلَهَا وَيَسِيبُ الْوَلِيدُ ﴿وَرَى النَّاسَ سُكْرَى وَمَا هُمْ بِسُكْرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾»

«On the Day of Resurrection, Allāh will say: "O Ādam." He will say, "At Your service, O Lord." Then a voice will call out: "Allāh commands you to send forth from your progeny those who are destined for the Fire." He will say, "O Lord, who is destined for the Fire?" He will say, "From every thousand" - I think he said - "nine hundred and ninety-nine." At that time every pregnant female will drop her load and children will turn grey. ﴿and you shall see mankind as in a drunken state, yet they will not be drunken, but Allāh's torment is severe.﴾»

That will be so difficult for mankind to bear that their faces will change. The Prophet ﷺ said:

«مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعِمِائَةٍ وَتِسْعَةَ وَتِسْعُونَ، وَمِنْكُمْ وَاحِدٌ، أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَنْبِ الثَّوْرِ الْأَبْيَضِ، أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَنْبِ الثَّوْرِ الْأَسْوَدِ، وَإِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا. ثُمَّ قَالَ: ثَلَاثُ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا. ثُمَّ قَالَ: شَطْرُ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا،»

«Nine hundred and ninety-nine from Ya'jūj and Ma'jūj, and one from you. Among mankind you are like a black hair on the

[1] *Tuhfat Al-Aḥwadhī* 9 :9 .

[2] *Aḥmad* 4 :432 .

side of a white bull, or a white hair on the side of a black bull. I hope that you will be one quarter of the people of Paradise.» We said “Allāhu Akbar!” Then he said, «A third of the people of Paradise.» We said, “Allāhu Akbar!” Then he said, «One half of the people of Paradise.» We said: ‘Allāhu Akbar!’^[1]

Al-Bukhāri also recorded this elsewhere.^[2] It was also recorded by Muslim, and An-Nasā’i in his *Tafsīr*.^[3]

The *Hādīths* and reports about the terrors of the Day of Resurrection are very many, and this is not the place to quote them all.

﴿إِنَّ زَلْزَلَةَ السَّاعَةِ شَرٌّ عَظِيمٌ﴾

﴿Verily, the earthquake of the Hour is a terrible thing.﴾

means, a serious matter, a terrifying crisis, a horrendous event. This earthquake is what will happen to people when they are filled with terror, as Allāh says:

﴿هَنَالِكِ ابْنِي الْمُؤْمِنِينَ زَلْزَلُوا زَلْزَالًا شَدِيدًا﴾

﴿There, the believers were tried and shaken with a mighty shaking.﴾ [33:11].

Then Allāh says:

﴿يَوْمَ تَرُودُهَا نَدَاهُ كُلُّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ﴾

﴿The Day you shall see it, every nursing mother will forget her nursing.﴾

means, she will be distracted by the horror of what she is seeing, which will make her forget the one who is the dearest of all to her and to whom she shows the most compassion. Her shock will make her neglect her infant at the very moment of breastfeeding, Allāh says,

﴿كُلُّ مَرْضِعَةٍ﴾

﴿every nursing mother﴾, and He did not say a mother who has an infant of breastfeeding age.

[1] *Fath Al-Bāri* 8:295.

[2] *Fath Al-Bāri* 6:440.

[3] Muslim 1:201, An-Nasā’i in *Al-Kubrā* 6:409.

عَذَابُ

۳۳۲

عَذَابُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَتَّيِّهَا النَّاسُ اتَّقُوا رَبَّ كَمَا إِتَّ زَلْزَلَةَ السَّاعَةِ شَوْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوُنَّهَا تُنْهَضُونَ كَأَنَّهُمْ يُرْسِلُونَ غَمًّا أَرْضَعْتَ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَوَاهِمٌ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كَذِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾ يَتَّيِّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْتُم مِّن تَرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنَبِّئَنَّ لَكُمْ وَنُفِّرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلِّغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّن يَتُوفَّي وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَائِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِن كُلِّ رَوْحٍ بِهِجٍ ﴿٥﴾

﴿عَمَّا أَرْضَعَتْ﴾

﴿her nursing﴾ means, her nursing infant that has not yet been weaned.

﴿وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا﴾

﴿and every pregnant one will drop her load,﴾ means, before the pregnancy has reached full term, because of the intensity of the horror.

﴿وَرَى النَّاسَ سُكَرَىٰ﴾

﴿and you shall see mankind as in a drunken state,﴾

means, because of the severity of their situation, when they will lose their minds, so that whoever sees

them, will think, that they are drunk,

﴿وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾

﴿yet they will not be drunken, but Allāh's torment is severe.﴾

﴿وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كَذِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾﴾

﴿3. And among mankind is he who disputes about Allāh, without knowledge, and follows every rebellious Shayṭān.﴾

﴿4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.﴾

Condemnation of the Followers of the *Shayṭān*

Allāh condemns those who deny the Resurrection and who deny that Allāh is able to restore life to the dead, those who turn away from that which Allāh has revealed to His Prophets and, in their views – denial and disbelief – follow every rebellious *Shayṭān* among men and *Jinn*. This is the state of the followers of innovation and misguidance, who turn away from the truth and follow falsehood, following the words of the leaders of misguidance who call people to follow innovation and their own desires and opinions. Allāh says concerning them and their like,

﴿وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ﴾

﴿And among mankind is he who disputes about Allāh, without knowledge,﴾

meaning, without sound knowledge.

﴿وَتَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٤﴾ كَتَبَ عَلَيْهِ﴾

﴿and follows every rebellious *Shayṭān*. For him it is decreed.﴾

Mujāhid said, "This refers to that *Shayṭān*."^[1] meaning that is a matter written in the decree.

﴿أَنَّهُ مَن قَوْلُهُ﴾

﴿that whosoever follows him,﴾ and imitates him,

﴿فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ﴾

﴿he will mislead him, and will drive him to the torment of the Fire.﴾

means, he will mislead him in this world, and in the Hereafter he will drive him to the torment of the Fire, which is unbearably hot, painful and agonizing. As-Suddi reported that Abu Mālik said, "This *Āyah* was revealed about An-Naḍr bin Al-Ḥārith."^[2] This was also the view of Ibn Jurayj.^[3]

[1] *Al-Muḥarrar Al-Wajīz* 4 : 107 .

[2] *Ad-Durr Al-Manthūr* 6 : 8 .

[3] *Aṭ-Ṭabari* 18 : 566 .

﴿يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّن رَّبِّبِنَّا خَلَقْتُم مِّن تُّرَابٍ ثُمَّ مِّن نُطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّفَةٍ وَغَيْرِ مُخَلَّفَةٍ لِّيُبَيِّنَ لَكُمْ وَيُقِرَّ فِي الْأَنْعَامِ مَا نَشَأُ إِنَّكَ أَحْسَنُ تَسْمَى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يَبُوءُكَ وَمِنْكُمْ مَّن يُرَدُّ إِلَيْنَا أَرْدًا أَلْسُنًا لِّكَيْلَا يَعْلَمَ مِنْ بَعْدِ عَلِيمٍ مُّبِينًا وَنَرَى الْأَرْضَ هَامِدَةً فَإِنَّا أَنزَلْنَا عَلَيْهَا الْمَاءَ فَهُمْ يَحْيَى وَأَنْبَتَتْ مِنْ كُلِّ رَوْحٍ بِهِجٍ ﴿٥٥﴾ ذَلِكَ بِأَنَّ اللَّهَ هُوَ لَقِيٌّ وَأَنََّّهُ يُبِي السَّاعَةَ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٦﴾ وَإِنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٥٧﴾﴾

﴿5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you from dust, then from a Nutfah, then from a clot then from a little lump of flesh – some formed and some unformed – that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth Hāmidatan, but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).﴾

﴿6. That is because Allāh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is able to do all things.﴾

﴿7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allāh will resurrect those who are in the graves.﴾

Evidence of the Resurrection in the creation of Man and of Plants

When Allāh speaks of disbelief in the Resurrection, He also mentions the evidence of His power and ability to resurrect that is evident from the way He initiates creation. Allāh says:

﴿يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّن رَّبِّبِنَّا﴾

﴿O mankind! If you are in doubt about the Resurrection,﴾

which means the time when souls and bodies will be raised up on the Day of Resurrection,

﴿فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ﴾

﴿then verily, We have created you from dust,﴾

meaning, 'you were originally created from dust', which is what Ādam, peace be upon him, was created from.

﴿ثُمَّ مِنْ نُطْفَةٍ﴾

﴿then from a Nutfah,﴾ [32:8] meaning, then He made his offspring from semen of despised water.

The Development of the Nutfah and Embryo in the Womb

﴿ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ﴾

﴿then from a clot then from a little lump of flesh﴾

if the Nutfah establishes itself in the woman's womb, it stays like that for forty days, then more material is added to it and it changes into a red clot, by the leave of Allāh, and it remains like that for forty days. Then it changes and becomes a lump of flesh, like a piece of meat with no form or shape. Then it starts to take on a form and shape, developing a head, arms, chest, stomach, thighs, legs, feet and all its members. Sometimes a woman miscarries before the fetus is formed and sometimes she miscarries after it has formed. As Allāh says:

﴿ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ﴾

﴿then from a little lump of flesh - some formed and some unformed﴾ meaning, as you see.

﴿لِنَسَبِنَ لَكُمْ وَيُقَرِّئُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَّا أَجَلًا مُسَمًّى﴾

﴿that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term,﴾

meaning that sometimes the fetus remains in the womb and is not miscarried.

﴿مُخَلَّفَةٌ وَغَيْرُ مُخَلَّفَةٍ﴾

«some formed and some unformed,» Mujāhid said, “This means the miscarried fetus, formed or unformed. When forty days have passed of it being a lump of flesh, then Allāh sends an angel to it who breathes the soul into it and forms it as Allāh wills, handsome or ugly, male or female. He then writes its provision, its allotted length of life and whether it is to be one of the blessed or the wretched.”

It was recorded in the Two Ṣaḥīḥs that Ibn Mas‘ūd said, “The Messenger of Allāh ﷺ, who is the true and truly inspired one, told us:

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ الْمَلَكَ فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ وَعَمَلَهُ وَأَجَلَهُ، وَشَقِيًّا أَوْ سَعِيدًا، ثُمَّ يُنْفِخُ فِيهِ الرُّوحَ»

«Every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a lump of flesh for another forty days. Then Allāh sends an angel to write four words: He writes his provision, his deeds, his life span, and whether he will be blessed or wretched. Then he blows the soul into him.»^[1]

Man's Development from Infancy to Old Age

His saying;

﴿ثُمَّ نُخْرِجُكُمْ طِفْلًا﴾

«then We bring you out as infants,»

means, weak in his body, hearing, sight, senses, stamina and mind. Then Allāh gives him strength, gradually and causes his parents to treat him with tender kindness night and day. Allāh says:

﴿ثُمَّ نَسَلِّمُوا أَشَدَّكُمْ﴾

«then (give you growth) that you may reach your age of full strength.»

[1] Fath Al-Bāri 6:418, Muslim 4:2036.

meaning, his strength increases until he reaches the vitality and handsomeness of youth.

﴿وَمِنْكُمْ مَنْ يُوْتُوْا﴾

﴿And among you there is he who dies,﴾

means, when he is young and strong.

﴿وَمِنْكُمْ مَنْ يُرَدُّ اِلَّا اَنْزَلَ الْمُرِّيْ﴾

﴿and among you there is he who is brought back to the miserable old age,﴾

meaning advanced old age with its weakness in mind and body, in steady decline in comprehension, and disability to grasp. As Allāh says:

﴿لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عَلْمٍ شَيْئًا﴾

﴿so that he knows nothing after having known.﴾

﴿اِنَّهٗ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيْمُ الْقَدِيْرُ ﴿٥٤﴾﴾

﴿Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.﴾ [30:54]

Another Parable of the Resurrection from Plants

﴿وَتَرَى الْاَرْضَ حَامِيْدَةً﴾

﴿And you see the earth Hāmidatan,﴾

This is another sign of the power of Allāh to bring the dead back to life, just as He brings the dead, barren earth back to life, the lifeless earth in which nothing grows. Qatādah said, "(This means) the eroded, dusty earth." As-Suddi said, "Dead."

﴿فَاِذَا اَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَاُنْبَتَتْ مِنْ كُلِّ رَوْحٍ يَبُوْجِجُ﴾

﴿but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).﴾

When Allāh sends the rain upon it, it is stirred to life, that is,

vegetation begins to grow and it comes alive after it was dead. Then it rises after the soil had settled, then it puts forth its different kinds of fruit and crops with all their varied colours, tastes, fragrances, shapes and benefits. Allāh says:

﴿وَأَنْبَتَ مِنْ كُلِّ نَوْعٍ بَهِيجٌ﴾

﴿and puts forth every lovely kind (of growth).﴾

meaning, beautiful in appearance and with delightful fragrances.

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ﴾

﴿That is because Allāh: He is the Truth,﴾

means, the Creator, the Controller, the One Who does as He wills.

﴿وَأَنَّهُ يُحْيِي الْمَوْتَى﴾

﴿and it is He Who gives life to the dead,﴾

means, just as He gives life to the dead earth and brings forth from it all these kinds of vegetation.

﴿إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is able to do all things.﴾ [41:39]

﴿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!﴾ [36:82].

﴿وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا﴾

﴿And surely, the Hour is coming, there is no doubt about it;﴾

meaning, it will inevitably come to pass.

﴿وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ﴾

﴿and certainly, Allāh will resurrect those who are in the graves.﴾

means, He will bring them back to life after they have become dust; He will create them anew after they have become nothing.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ الْمَوْتَى وَأَنَّهُ عَلَّ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٨﴾ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٧٩﴾ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٨٠﴾ ثَانِي عَطْفِهِ، لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا حِزْبٌ يُؤَيِّدُهِ، وَيُذَيِّقُهُ، يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ﴿٨١﴾ ذَلِكَ بِمَا قَدَّمْتَ يَدَكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلْمٍ لِلْعَبِيدِ ﴿٨٢﴾ وَمِنَ النَّاسِ مَنْ يُعْبِدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ، وَإِنْ أَصَابَهُ فِتْنَةٌ أُنْقَلَبَ عَلَى وَجْهِهِ، خَيْرَ الدُّنْيَا وَالْآخِرَةِ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿٨٣﴾ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْصُرُهُ، وَمَا لَا يَنْفَعُهُ، ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿٨٤﴾ يَدْعُوا لِمَنْ ضَرَّهُ أَقْرَبُ مِنْ نَفْعِهِ، لَيْسَ الْمَوْلَى وَلَيْسَ الْعَشِيرُ ﴿٨٥﴾ إِنْ اللَّهُ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، إِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٨٦﴾ مَنْ كَانَتْ يَظُنُّ أَنَّ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَ كَيْدَهُ، مَا يَعْطِطُ ﴿٨٧﴾

﴿وَصَرََبَ لَنَا مَثَلًا وَتَوَى خَلْقَهُ قَالَ مَن يُعِي الْعَظْمَ وَهِيَ رَمِيمٌ﴾ ﴿٧٨﴾ قُلْ بِحَبِيبِهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾ ﴿٧٩﴾ الَّذِي جَعَلَ لَكَ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَشْتَمَتْهُ تُؤَيَّدُونَ﴾ ﴿٨٠﴾

﴿And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle therewith.﴾ [36:78-80].

And there are many similar Āyāt.

﴿وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ﴾ ﴿٨٠﴾ ثَانِي عَطْفِهِ، لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا حِزْبٌ يُؤَيِّدُهِ، وَيُذَيِّقُهُ، يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ﴿٨١﴾ ذَلِكَ بِمَا قَدَّمْتَ يَدَكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلْمٍ لِلْعَبِيدِ ﴿٨٢﴾

﴿8. And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh).﴾

﴿9. Bending his neck in pride, and leading (others) too (far) astray from the path of Allāh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning.﴾

﴿10. That is because of what your hands have sent forth, and verily, Allāh is not unjust to servants.﴾

Clarifying the State of the Leaders of the Innovators and Those Who lead People astray

Allāh has already told us about the ignorant imitators who are led astray:

﴿رَوَى النَّاسَ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَتَتَّبِعُ كُلَّ شَيْطَانٍ مُرِيدٍ﴾

﴿And among mankind is he who disputes about Allāh, without knowledge, and follows every rebellious Shayṭān.﴾

And here He tells us about those who call others to misguidance, the leaders of disbelief and innovation:

﴿رَوَى النَّاسَ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ﴾

﴿And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh).﴾

meaning, with no correct rational thought, and no clear transmitted text; what they say is based only on their opinions and whims.

Allāh's saying,

﴿ثَانٍ عَطِيفٍ﴾

﴿Bending his neck in pride,﴾ Ibn 'Abbās and others said, "Too proud to follow the truth when he is called to it."^[1]

Mujāhid, Qatādah and Mālik said, narrating from Zayd bin Aslam:

﴿ثَانٍ عَطِيفٍ﴾

﴿Bending his neck in pride,﴾ means, twisting his neck, i.e., turning away from the truth to which he is called, bending his neck out of pride and arrogance. This is like the Āyāt:

﴿وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ فَقَالَ رَبِّكِيءُ﴾

﴿And in Mūsā, when We sent him to Fir'awn with a manifest authority. But (Fir'awn) turned away along with his hosts﴾ [51:38-39],

﴿وَإِنَّا قِيلَ لَهُمْ تَمَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُتَبَدِّلِينَ ﴿٣٩﴾ بَصُدُونِ عَنْكَ

﴿سُدُّوهُ﴾

[1] Aṭ-Ṭabari 18:573.

«And when it is said to them: "Come to what Allāh has sent down and to the Messenger," you see the hypocrites turn away from you with aversion.» [4:61],

﴿وَإِذَا قِيلَ لَهُمْ مَأَلُوا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا لُؤْمًا وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٦١﴾﴾

«And when it is said to them: "Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you," they twist their heads, and you would see them turning away their faces in pride.» [63:5],

And Luqmān said to his son:

﴿وَلَا تُصَيِّرْ خَدَّكَ لِلنَّاسِ﴾

«And turn not your face away from men with pride» [31:18]

meaning, do not turn away from them in an arrogant manner. And Allāh says:

﴿وَإِذَا تَنَزَّلَتْ عَلَيْهِ آيَاتُنَا رَأَىٰ مُسْتَكْبِرًا﴾

«And when Our verses are recited to him, he turns away in pride» [31:7].

﴿لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ﴾

«and leading (others) too (far) astray from the path of Allāh.»

This either refers to those who are stubborn, or it means that the person who does this has been created like this so that he will be one of those who lead others astray from the path of Allāh. Then Allāh says:

﴿لَهُ فِي الدُّنْيَا حِزْبٌ﴾

«For him there is disgrace in this worldly life,»

meaning, humiliation and shame, such as when he is too arrogant to heed the signs of Allāh, so Allāh will send humiliation upon him in this world and will punish him in this world, before he reaches the Hereafter, because this world is all he cares about and all he knows.

﴿وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ﴿٦٢﴾ ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ﴾

«and on the Day of Resurrection We shall make him taste the

torment of burning. That is because of what your hands have sent forth,﴾

means, this will be said to him by way of rebuke.

﴿وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

﴿and verily, Allāh is not unjust to the servants.﴾

This is like the Āyah:

﴿خُذُوهُ فَاعْتِلُوهُ إِنَّ سَوْءَ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِن عَذَابِ الْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ هَذَا مَا كُنْتُمْ بِمُتَمَرِّينَ ﴿٥٠﴾﴾

﴿(It will be said:) "Seize him and drag him into the midst of blazing Fire, Then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!"﴾ [44:47-50]

﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ. وَإِنْ أَصَابَتْهُ فِتْنَةٌ أُنْقَلَبَ عَلَىٰ وَجْهِهِ. خَيْرَ الدُّنْيَا وَالْآخِرَةِ ذَلِكَ هُوَ الخَطْرَانِ الْعَمِيمُ ﴿١١﴾ يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَمَا لَا يَنْفَعُهُمْ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾ يَدْعُوا لَمَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ. لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ﴿١٣﴾﴾

﴿11. And among mankind is he who worships Allāh as it were upon the edge: if good befalls him, he is content therewith; but if a Fitnah strikes him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.﴾

﴿12. He calls besides Allāh unto that which can neither harm him nor profit him. That is a straying far away.﴾

﴿13. He calls unto him whose harm is nearer than his profit; certainly an evil Mawlā and certainly an evil 'Ashūr!﴾

The meaning of worshipping Allāh as it were upon the edge

Mujāhid, Qatādah and others said:

﴿عَلَىٰ حَرْفٍ﴾

﴿upon the edge﴾ means, in doubt.^[1] Others said that it meant

[1] Aṭ-Ṭabari 18:576.

on the edge, such as on the edge or side of a mountain, i.e., (this person) enters Islām on the edge, and if he finds what he likes he will continue, otherwise he will leave. Al-Bukhāri recorded that Ibn ‘Abbās said:

﴿وَمِنَ النَّاسِ مَن يَبْعُدُ اللَّهُ عَلَىٰ حَرْفٍ﴾

﴿And among mankind is he who worships Allāh as it were upon the edge.﴾

“People would come to Al-Madīnah [to declare their Islām] and if their wives gave birth to sons and their mares gave birth to foals, they would say, ‘This is a good religion,’ but if their wives and their mares did not give birth, they would say, ‘This is a bad religion.’”^[1]

Al-‘Awfi reported that Ibn ‘Abbās said, “One of them would come to Al-Madīnah, which was a land that was infected with a contagious disease. If he remained healthy there, and his mare foaled and his wife gave birth to a boy, he would be content, and would say, ‘I have not experienced anything but good since I started to follow this religion.’”

﴿وَأَن أَصَابَهُ فِتْنَةٌ﴾

﴿but if a Fitnah strikes him﴾, *Fitnah* here means affliction, i.e., if the disease of Al-Madīnah befalls him, and his wife gives birth to a babe girl and charity is delayed in coming to him, the *Shayṭān* comes to him and says: ‘By Allāh, since you started to follow this religion of yours, you have experienced nothing but bad things,’ and this is the *Fitnah*.^[2] This was also mentioned by Qatādah, Aḍ-Ḍaḥḥāk, Ibn Jurayj and others among the Salaf when explaining this *Āyah*.^[3] Mujāhid said, concerning the *Āyah*:

﴿أَنفَلَبَ عَلَىٰ وَجْهِهِ﴾

﴿he turns back on his face.﴾ “(This means), he becomes an apostate and a disbeliever.”^[4]

[1] *Faḥ Al-Bārī* 8 :296.

[2] *Aṭ-Ṭabari* 18 :575.

[3] *Aṭ-Ṭabari* 18 :576.

[4] *Aṭ-Ṭabari* 18 :576.

﴿خَيْرَ الدُّنْيَا وَالْآخِرَةِ﴾

﴿He loses both this world and the Hereafter.﴾

means, he does not gain anything in this world. As for the Hereafter, he has disbelieved in Allāh the Almighty, so he will be utterly doomed and humiliated. So Allāh says:

﴿ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ﴾

﴿That is the evident loss.﴾, i.e., the greatest loss and the losing deal.

﴿يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْصُرُهُمْ وَمَا لَا يَنْفَعُهُمْ﴾

﴿He calls besides Allāh unto that which can neither harm him nor profit him.﴾

means, the idols, rivals, and false gods which he calls upon for help, support and provision – they can neither benefit him nor harm him.

﴿ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ﴾

﴿That is a straying far away.﴾

﴿يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ﴾

﴿He calls unto him whose harm is nearer than his profit;﴾

means, he is more likely to harm him than benefit him in this world, and in the Hereafter he will most certainly cause him harm.

﴿لَيْسَ الْمَوْلَىٰ وَلَا نِسَ الْعَشِيرِ﴾

﴿certainly an evil Mawlā and certainly an evil 'Ashīr!﴾

Mujāhid said, "This means the idols."^[1] The meaning is: "How evil a friend is this one upon whom he calls instead of Allāh as a helper and supporter."

﴿وَلَيْسَ الْعَشِيرِ﴾

﴿and certainly an evil 'Ashīr!﴾ means the one with whom one mixes and spends one's time.

[1] At-Ṭabari 18:579.

﴿إِنَّ اللَّهَ يَدْعِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

﴿14. Truly, Allāh will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow. Verily, Allāh does what He wills.﴾

The Reward of the Righteous

The mention of the misguided who are doomed is followed by mention of the righteous who are blessed. They are those who believe firmly in their hearts and confirm their faith by their actions, doing all kinds of righteous deeds and avoiding evil actions. Because of this, they will inherit dwellings in the lofty ranks of the gardens of Paradise. So Allāh tells us that He sends those astray and guides these, and says:

﴿إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

﴿Verily, Allāh does what He wills.﴾

﴿مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَفْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا يَغِيظُ﴾ ﴿١٥﴾ وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ يُبَيِّنُ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ﴾ ﴿١٦﴾

﴿15. Whoever thinks that Allāh will not help him in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!﴾

﴿16. Thus have We sent it down as clear Āyāt, and surely, Allāh guides whom He wills.﴾

Allāh will definitely help His Messenger ﷺ

Ibn 'Abbās said, "Whoever thinks that Allāh will not help Muḥammad ﷺ in this world and the Hereafter, let him stretch out a rope

﴿إِلَى السَّمَاءِ﴾

﴿to the ceiling﴾ to the ceiling in his house,

﴿ثُمَّ لِيَقْتُلْ﴾

﴿and let him strangle himself.﴾ let him hang himself with it.”^[1] This was also the view of Mujāhid, ‘Ikrimah, ‘Aṭā’, Abu Al-Jawzā’, Qatādah and others.^[2] The meaning is: whoever thinks that Allāh will not support Muḥammad ﷺ and His Book and His Religion, let him go and kill himself if it annoys him so much. For Allāh will most certainly help and support him. Allāh says:

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَرَبِّمُ الْآخِرَةِ ۗ﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.﴾ [40:51].

Allāh says here:

﴿فَلْيَنْظُرْ هَلْ يُذْهِبَ كَيْدَهُ مَا يَغِيظُ﴾

﴿Then let him see whether his plan will remove that whereat he rages!﴾

As-Suddi said, “Meaning, in the case of Muḥammad ﷺ”^[3] ‘Aṭā’ Al-Khurāsāni said, “Let him see whether that will cure the rage he feels in his heart.”

﴿وَكَذَلِكَ أَنْزَلْنَاهُ﴾

﴿Thus have We sent it down﴾ the Qur’ān.

﴿ءَايَاتٍ بَيِّنَاتٍ﴾

﴿as clear Āyāt,﴾ clear in its wording and its meaning, evidence from Allāh to mankind.

﴿وَأَنَّ اللَّهَ يَهْدِيَ مَن يُرِيدُ﴾

﴿and surely, Allāh guides whom He wills.﴾

He sends astray whomsoever He wills and He guides whomsoever He wills, and He has complete wisdom and definitive proof in doing so.

[1] Aṭ-Ṭabari 18:581.

[2] Aṭ-Ṭabari 18:580-583.

[3] Ar-Rāzi 13:15.

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

﴿He cannot be questioned about what He does, while they will be questioned.﴾ [21:23].

Because of His wisdom, mercy, justice, knowledge, dominion and might, no one can overturn His ruling, and He is swift in bringing to account.

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّالِحِينَ وَالصَّابِرِينَ وَالْمُجْرِمِينَ وَالَّذِينَ اشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

17. Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majūs, and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection. Verily, Allāh is over all things a Witness.﴿

Allāh will judge between the Sects on the Day of Resurrection

Allāh tells us about the followers of these various religions, the believers (Muslims) and others such as the Jews and Sabians. We have already seen a definition of them in Sūrat Al-Baqarah^[1] and have noted how people differ over who they are. There are also the Christians, Majūs and others who worship others alongside Allāh. Allāh will

﴿يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ﴾

﴿judge between them on the Day of Resurrection﴾

with justice; He will admit those who believed in Him to Paradise and will send those who disbelieved in Him to Hell, for He is a Witness over their deeds, and He knows all that they say and all that they do in secret, and conceal in their breast.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَئِيفَ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ﴾

[1] Sūrat Al-Baqarah 2:62.

﴿18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawabb, and many of mankind prostrate themselves to Allāh. But there are many (men) on whom the punishment is justified. And whomsoever Allāh disgraces, none can honor him. Verily, Allāh does what He wills.﴾

Everything prostrates to Allāh

Allāh tells us that He alone, with no partner or associate, is deserving of worship. Everything prostrates to His might, willingly or unwillingly, and everything prostrates in a manner that befits its nature, as Allāh says:

﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِن نَّوْمِهِ يَنْفَعُوا يَلْجَأُونَ إِلَىٰ ظِلِّهِ عَنِ الْبَرِّ وَالْحَمَلِ سَجْدًا لِلَّهِ رُكُوعًا دَائِرُونَ﴾

﴿Have they not observed things that Allāh has created: (how) their shadows incline to the right and to the left, making prostration unto Allāh, and they are lowly?﴾ [16:48].

And Allāh says here:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ﴾

﴿See you not that whoever is in the heavens and whoever is on the earth prostrate themselves to Him﴾

means, the angels in the regions of the heavens, and all the living creatures, men, *Jinn*, animals and birds.

﴿وَلَا يَسْبُحُ إِلَّا بِحَمْدِهِ﴾

﴿and there is not a thing but glorifies His praise﴾ [17:44].

﴿وَالشَّمْسُ وَالْقَمَرُ وَالنَّجْمُ﴾

﴿and the sun, and the moon, and the stars,﴾

These are mentioned by name, because they are worshipped instead of Allāh, so Allāh explains that they too prostrate to their Creator and that they are subjected to Him.

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ﴾

﴿Prostrate yourselves not to the sun nor to the moon, but

prostrate yourselves to Allāh Who created them ﴿41:37﴾.

In the Two *Ṣaḥīḥs* it was recorded that Abu Dharr said, "The Messenger of Allāh ﷺ said to me,

«أَتَذَرِي أَيْنَ تَذْمَبُ هَذِهِ الشَّمْسُ؟»

«Do you know where this sun goes?»

I said, 'Allāh and His Messenger know best.' He said,

«فَإِنَّمَا تَذْمَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ نَسْتَأْمُرُ قَبِيضَكَ أَنْ يَقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ»

«It goes (sets) and prostrates beneath the Throne, then it awaits the command. Soon it will be told, "Go back the way whence you came."»^[1]

Ibn 'Abbās said, "A man came and said, 'O Messenger of Allāh, I saw myself in a dream last night, as if I was praying behind a tree. I prostrated, and the tree prostrated when I did, and I heard it saying, "O Allāh, write down a reward for me for that, and remove a sin from me for that, store it with You for me and accept it from me as You accepted from Your servant Dāwud.'" Ibn 'Abbās said, "The Messenger of Allāh ﷺ recited an *Āyah* mentioning a prostration, then he prostrated, and I heard him saying the same words that the man had told him the tree said." This was recorded by At-Tirmidhi, Ibn Mājah, and Ibn Hibbān in his *Ṣaḥīḥ*.^[2]

﴿وَالدَّوَابُّ﴾

﴿Ad-Dawābb﴾ means all the animals. It was reported in a *Ḥadīth* recorded by Imām Aḥmad that the Messenger of Allāh ﷺ forbade using the backs of animals as platforms for speaking, for, perhaps the one who was being ridden was better and remembered Allāh more than the one who was riding.^[3]

﴿وَكَثِيرٌ مِّنَ الْنَّاسِ﴾

﴿and many of mankind﴾ means, they prostrate willingly,

[1] *Faḥḥ Al-Bāri* 6:342, Muslim 1:138.

[2] *Tuḥfat Al-Aḥwadhī* 3:181, Ibn Mājah 1:334, Ibn Hibbān 4:191.

[3] Aḥmad 3:441.

submitting themselves to Allāh of their own free will.

﴿وَكَبِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ﴾

﴿But there are many (men) on whom the punishment is justified.﴾

means, those who refuse prostration, are stubborn and arrogant.

﴿وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ﴾

﴿And whomsoever Allāh disgraces, none can honor him. Verily, Allāh does what He wills.﴾

It was recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«إِذَا قَرَأَ ابْنُ آدَمَ السُّجْدَةَ اغْتَرَزَ الشَّيْطَانُ بَيْكِي، يَقُولُ: يَا وَيْلَهُ أَمَرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأَمَرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِي النَّارُ»

«When the son of Ādam recites the Āyāt containing the prostration, the Shayṭān withdraws weeping and says, "Ah! Woe (to me)! the son of Ādam was commanded to prostrate and he prostrated, so Paradise is his; I was commanded to prostrate and I refused, so I am doomed to Hell."» This was recorded by Muslim.^[1]

In his book *Al-Marāsīl*, Abu Dāwud recorded that Khālid bin Ma'dān, may Allāh have mercy upon him, reported that Allāh's Messenger ﷺ said,

«فُضِّلَتْ سُورَةُ الْحَجِّ عَلَى سَائِرِ الْقُرْآنِ بِسَجْدَتَيْنِ»

«Sūrat Al-Ḥajj has been favored over the rest of the Qur'ān with two prostrations.»^[2]

Al-Ḥāfiẓ Abu Bakr Al-Ismā'īli recorded from Abu Al-Jahm that 'Umar did the two prostrations of [Sūrat] Al-Ḥajj when he was in Al-Jābiyah, and he said, "This Sūrah has been favored with two prostrations."^[3]

[1] Muslim 1:87.

[2] *Al-Marāsīl*, 78. Aḥmad 17413. There are a number of narrations similar to this, the wording here represents the most authentic of them.

[3] Al-Bayhaqi 2:317.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٢٢٤

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِيَ مَنِ يَشَاءُ
 ﴿١٩﴾ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّالِحِينَ وَالنَّصْرَى
 وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ
 يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٢٠﴾ أَلَمْ تَرَ أَنَّ اللَّهَ
 يَسْجُدُ لَهُ مِنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ
 وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ
 وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ
 إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿٢١﴾ هَذَانِ خَصْمَانِ اخْتَصَمُوا
 فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ
 مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿٢٢﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ
 وَالْجُلُودُ ﴿٢٣﴾ وَلَهُمْ مَقْنِعٌ مِنْ حَدِيدٍ ﴿٢٤﴾ كُلَّمَا أَرَادُوا
 أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ
 ﴿٢٥﴾ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ
 أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٦﴾

﴿هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ
 فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ
 مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمْ
 الْحَمِيمُ ﴿٢١﴾ يُصْهَرُ بِهِ مَا فِي
 بُطُونِهِمْ وَالْجُلُودُ ﴿٢٢﴾ وَلَهُمْ
 مَقْنِعٌ مِنْ حَدِيدٍ ﴿٢٣﴾ كُلَّمَا
 أَرَادُوا أَنْ
 يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا
 وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٤﴾﴾

﴿19. These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.﴾

﴿20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.﴾

﴿21. And for them are hooked rods of iron.﴾

﴿22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"﴾

The Reason for Revelation

It was recorded in the Two *Ṣaḥīḥs* that Abu Dharr swore that this *Āyah* -

﴿هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾

﴿These two opponents dispute with each other about their Lord;﴾

was revealed concerning Ḥamzah and his two companions, and 'Utbah and his two companions, on the day of Badr when

they came forward to engage in single combat. This is the wording of Al-Bukhāri in his *Tafsir* of this *Āyah*.^[1] Then Al-Bukhāri recorded that 'Ali bin Abi Ṭālib said, "I will be the first one to kneel down before the Most Merciful so that the dispute may be settled on the Day of Resurrection." Qays (sub-narrator) said, "Concerning them the *Āyah* was revealed:

﴿هَذَانِ خَصِمَانِ اِتَّخَصَمَا فِي رَبِّهِمْ﴾

﴿These two opponents dispute with each other about their Lord;﴾

He (Qays) said, "They are the ones who came forward (for single combat) on the day of Badr: 'Ali, Hamzah and 'Ubaydah vs., Shaybah bin Rabī'ah, 'Utbah bin Rabī'ah and Al-Walīd bin 'Utbah." This was reported only by Al-Bukhāri.^[2]

Ibn Abi Najīḥ reported that Mujāhid commented on this *Āyah*, "Such as the disbeliever and the believer disputing about the Resurrection." According to one report Mujāhid and 'Aṭā' commented on this *Āyah*, "This refers to the believers and the disbelievers."

The view of Mujāhid and 'Aṭā' that this refers to the disbelievers and the believers, includes all opinions, the story of Badr as well as the others. For the believers want to support the religion of Allāh, while the disbelievers want to extinguish the light of faith and to defeat the truth and cause falsehood to prevail. This was the view favored by Ibn Jarīr, and it is good.

The Punishment of the Disbelievers

﴿فَالَّذِينَ كَفَرُوا نُظِمَتْ لَهُمْ نِيبَاتٌ مِّنْ نَّارٍ﴾

﴿then as for those who disbelieved, garments of fire will be cut out for them,﴾

meaning, pieces of fire will be prepared for them. Sa'īd bin Jubayr said: "Of copper, for it is the hottest of things when it is heated."^[3]

[1] *Fath Al-Bāri* 8:297, *Muslim* 4:2323.

[2] *Fath Al-Bāri* 8:297.

[3] *Aṭ-Ṭabari*, 18:590.

﴿يُصَبُّ مِنْ فَوْقِ رُؤُوسِهِمُ الْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾﴾

﴿boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.﴾

meaning, when the boiling water –which is water that has been heated to the ultimate degree- is poured down over their heads.

Ibn Jarīr recorded from Abu Hurayrah that the Prophet ﷺ said:

«إِنَّ الْحَمِيمَ لَيُصَبُّ عَلَى رُؤُوسِهِمْ فَيَنْفُذُ الْجُمُجَمَةَ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ، فَيَسَلُ مَا فِي جَوْفِهِ حَتَّى يَتَلَعَّ قَدَمَيْهِ، وَهُوَ الصَّهْرُ، ثُمَّ يَعَادُ كَمَا كَانَ»

«The boiling water will be poured over their heads and will penetrate their skulls until it reaches what is inside, and what is inside will melt until it reaches their feet. This is the melting, then he will be restored to the state he was before.»^[1]

It was also recorded by At-Tirmidhi, who said it is Ḥasan Ṣaḥīḥ.^[2] This was also recorded by Ibn Abi Ḥātim, who then recorded that ‘Abdullāh bin As-Sariy said, “The angel will come to him, carrying the vessel with a pair of tongs because of its heat. When he brings it near to his face, he will shy away from it. He will raise a hammer that he is carrying and will strike his head with it, and his brains will spill out, then he will pour the brains back into his head. This is what Allāh says in the Āyah:

﴿يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾﴾

﴿With it will melt what is within their bellies, as well as (their) skins.﴾^[3]

﴿وَلَهُمْ مَقْنَعٌ مِنْ حَدِيدٍ ﴿٢١﴾﴾

﴿And for them are hooked rods of iron.﴾

[1] At-Ṭabari 18:591.

[2] Tuḥfat Al-Aḥwadhī 7:301.

[3] Ad-Durr Al-Manthūr 6:21.

Ibn 'Abbās said, "They will be struck with them, and with each blow, a limb will be severed, and they will cry out for oblivion."^[1]

﴿كَلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا﴾

﴿Every time they seek to get away therefrom, from anguish, they will be driven back therein,﴾

Al-A'mash reported from Abu Zibiyān that Salmān said, "The fire of Hell is black and dark; its flames and coals do not glow or shine." Then he recited:

﴿كَلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا﴾

﴿Every time they seek to get away therefrom, from anguish, they will be driven back therein,﴾

﴿وَذُوقُوا عَذَابَ الْحَرِيقِ﴾

﴿"Taste the torment of burning!"﴾ This is like the *Āyah*:

﴿وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهَا تَكْفُرُونَ﴾

﴿and it will be said to them: "Taste you the torment of the Fire which you used to deny."﴾ [32:20].

The meaning is that they will be humiliated by words and actions.

﴿إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُجْرَوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَأُكُلُوا فِيهَا فَاكِهَةً وَيَسْلُوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ لؤلؤٍ وَهَدْيًا مِسْكًا وَيَسْلُوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ لؤلؤٍ وَهَدْيًا مِسْكًا وَيَسْلُوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ لؤلؤٍ وَهَدْيًا مِسْكًا﴾

﴿23. Truly, Allāh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.﴾

﴿24. And they are guided unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises.﴾

[1] At-Ṭabari 18:593.

The Reward of the Believers

When Allāh tells us about the state of the people of Hell – we seek refuge with Allāh from that state of punishment, vengeance, burning and chains – and the garments of fire that have been prepared for them, He then tells us about the state of the people of Paradise – we ask Allāh by His grace and kindness to admit us therein. He tells us:

﴿إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿Truly, Allāh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow﴾

means, these rivers flow throughout its regions, beneath its trees and palaces, and its inhabitants direct them to go wherever they want.

﴿يُحْكَمُونَ فِيهَا﴾

﴿wherein they will be adorned﴾ – with jewelry –

﴿مِنْ أَكْوَافِرٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا﴾

﴿with bracelets of gold and pearls﴾ means, on their arms, as the Prophet ﷺ said in the agreed-upon *Hadīth*:

«تَبْلُغُ الْجَلِيَّةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ»

«The jewelry of the believer [in Paradise] will reach as far as his Wudū' reached.»^[1]

﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

﴿and their garments therein will be of silk﴾

in contrast to the garments of fire worn by the inhabitants of Hell, the people of Paradise will have garments of silk, *Sundus* and *Istabraq*^[2] fine green silk and gold embroidery, as Allāh says:

﴿عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَنَهُمُ رَبُّهُمْ سُكَّارًا طَهُورًا ﴿٢١﴾ إِنَّ

هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا ﴿٢٢﴾﴾

﴿Their garments will be of green Sundus, and Istabraq. They

[1] *Fath Al-Bāri* 10:398, Muslim 1:219.

[2] See the *Tafsīr* of Sūrat Al-Kahf 19:31, and Sūrat Al-Insān 76:21-22.

will be adorned with bracelets of silver, and their Lord will give them a pure drink. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted." ﴿ [76:21-22].

In the *Ṣaḥīḥ*, it says:

«لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيَابَجَ فِي الدُّنْيَا، فَإِنَّهُ مَنْ لَبَسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ»

«Do not wear fine silk or gold embroidery in this world, for whoever wears them in this world, will not wear them in the Hereafter.»^[1]

‘Abdullāh bin Az-Zubayr said, “Those who do not wear silk in the Hereafter are those who will not enter Paradise. Allāh says:

﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

﴿and their garments therein will be of silk﴾^[2]

﴿وَهُدًوًا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ﴾

﴿And they are guided unto goodly speech.﴾

This is like the *Āyāt*:

﴿وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ يُحَيَّتُهُمْ فِيهَا سَلَامٌ﴾

﴿And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow – to dwell therein forever, with the permission of their Lord. Their greeting therein will be: “Salām (peace!)” ﴿ [14:23]

﴿وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾﴾

﴿And angels shall enter unto them from every gate (saying): “Salāmun ‘Alaykum (peace be upon you!)”, for you persevered in patience! Excellent indeed is the final home!” ﴿ [13:23-24],

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْيِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَامًا ﴿٢٦﴾﴾

﴿No evil vain talk will they hear therein, nor any sinful speech.

[1] Muslim 3:1642 and 1638.

[2] An-Nasā’ī in *Al-Kubrā* 5:465.

But only the saying of, "Peace! Peace! (Salāman! Salāman!)." ﴿
[56:25-26]

They will be guided to a place in which they will hear good speech.

﴿وَلَقَدْ كُنَّا فِيهَا صِغَرًا وَكَلِمَاتًا مُتَعَاتِلًا﴾

﴿Therein they shall be met with greetings and the word of peace and respect.﴾ [25:75],

unlike the scorn which will be heaped upon the people of Hell by way of rebuke, when they are told:

﴿ذُوقُوا عَذَابَ الْحَرِيقِ﴾

﴿'Taste the torment of burning!'﴾

﴿وَعُدُّوا إِلَىٰ صِرَاطِ الْمُسْتَقِيمِ﴾

﴿and they are guided to the path of Him Who is Worthy of all praises.﴾

to a place in which they will give praise to their Lord for all His kindness, blessings and favors towards them, as it says in the *Ṣaḥīḥ Ḥadīth*:

﴿إِنَّهُمْ يُلْهَمُونَ السَّبِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ النَّفْسَ﴾

«They will be inspired with words of glorification and praise, just as they are inspired with breath.»^[1]

Some scholars of *Tafsīr* said that the *Āyah*,

﴿وَعُدُّوا إِلَىٰ الطَّيِّبِ مِنَ الْقَوْلِ﴾

﴿And they are guided unto goodly speech﴾

refers to the Qur'ān; and it was said that it means *Lā ilāha illallāh* or words of remembrance prescribed in Islām. And the *Āyah*:

﴿وَعُدُّوا إِلَىٰ صِرَاطِ الْمُسْتَقِيمِ﴾

﴿and they are guided to the path of Him Who is Worthy of all praises.﴾

means, the straight path in this world. These interpretations do not contradict that mentioned above. And Allāh knows best.

[1] Muslim 4 :2180, 2181.

﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً
الْمَنَکِفُ فِيهِ وَالْبَادِ وَمَن يَرِدْ فِيهِ بِالْهَکْمِ يُظَلَمِ نُذُوقُهُ مِن عَذَابِ الْبَیْرِ ۗ﴾

﴿25. Verily, those who disbelieved and hinder (men) from the path of Allāh, and from Al-Masjid Al-Ḥarām which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.﴾

A Warning to Those Who hinder Others from the Path of Allāh and from Al-Masjid Al-Ḥarām and Who seek to do Evil Actions therein

Allāh rebukes the disbelievers for preventing the believers from coming to Al-Masjid Al-Ḥarām and performing their rites and rituals there, claiming that they were its guardians,

﴿وَمَا كَانُوا أَوْلِيَاءَهُ ۗ إِن أَوْلِيَائُوهُ إِلَّا الْمُشْرِكُونَ﴾

﴿and they are not its guardians. None can be its guardians except those who have Taqwā﴾ [8:34].

In this Āyah there is proof that it was revealed in Al-Madīnah, as Allāh says in Sūrat Al-Baqarah:

﴿يَسْتَأْذِنُكَ عَنِ الْقَهْرِ الْحَرَامِ قِتَالٍ فِيهِ كَبِيرٌ وَصَدُّ عَن سَبِيلِ اللَّهِ وَكُفْرًا بِهِ.
وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجِ أَهْلِهِ مِنهُ أَكْبَرُ عِنْدَ اللَّهِ﴾

﴿They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Ḥarām, and to drive out its inhabitants﴾ [2:217]

And Allāh says here:

﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ﴾

﴿Verily, those who disbelieved and hinder (men) from the path of Allāh, and from Al-Masjid Al-Ḥarām﴾

meaning, not only are they disbelievers, but they also hinder people from the path of Allāh and from Al-Masjid Al-Ḥarām. They prevent the believers who want to go there from reaching

it, although the believers have more right than anyone else to go there. The structure of this phrase is like that to be found in the *Āyah*:

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

◀Those who believed, and whose hearts find rest in the remembrance of Allāh, verily, in the remembrance of Allāh do hearts find rest.▶ [13:28]

Not only are they believers, but their hearts also find rest in the remembrance of Allāh.

The Issue of renting Houses in Makkah

﴿الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ﴾

◀which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there▶

meaning that they prevent people from reaching *Al-Masjid Al-Harām*, which Allāh has made equally accessible to all in *Sharī'ah*, with no differentiation between those who live there and those who live far away from it.

﴿سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ﴾

◀the dweller in it and the visitor from the country are equal there,▶

Part of this equality is that everyone has equal access to all parts of the city and can live there, as 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās concerning the *Āyah*:

﴿سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ﴾

◀the dweller in it and the visitor from the country are equal there,▶

He [Ibn 'Abbās] said: "Both the people of Makkah and others can stay in *Al-Masjid Al-Harām*."^[1]

﴿سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ﴾

◀the dweller in it and the visitor from the country are equal there,▶

[1] Aṭ-Ṭabari 18:596.

Mujāhid said, "The people of Makkah and others are equally allowed to stay there." This was also the view of Abu Ṣāliḥ, 'Abdur-Raḥmān bin Sābiṭ and 'Abdur-Raḥmān bin Zayd bin Aslam. 'Abdur-Razzāq narrated from Ma'mar, from Qatādah who said: "Its own people and others are equal therein."

This is the issue about which Ash-Shāfi'ī and Ishāq bin Rāhwayh differed in the *Masjid* of Al-Khayf, when Aḥmad bin Hanbal was also present. Ash-Shāfi'ī was of the opinion that the various parts of Makkah can be owned, inherited and rented, and he used as evidence the *Ḥadīth* of Usāmah bin Zayd who said, "I said, O Messenger of Allāh, will you go and stay tomorrow in your house in Makkah?" He said,

«وَهَل تَرَكَ لَنَا عَقِيلٌ مِنْ رَبَاعٍ؟»

«Has 'Aqīl left us any property?»

Then he said,

«لَا يَرِثُ الْكَافِرُ الْمُسْلِمَ وَلَا الْمُسْلِمُ الْكَافِرَ»

«A disbeliever does not inherit from a Muslim and a Muslim does not inherit from a disbeliever.»

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.^[1] He also used as evidence the report that 'Umar bin Al-Khaṭṭāb bought a house in Makkah from Safwān bin Umayyah for four thousand *Dīnārs*, and made it into a prison. This was also the view of Tāwūs and 'Amr bin Dīnār. Ishāq bin Rāhwayh was of the opinion that they (houses in Makkah) could not be inherited or rented. This was the view of a number of the Salaf, and Mujāhid and 'Aṭā' said likewise. Ishāq bin Rāhwayh used as evidence the report recorded by Ibn Mājah from 'Alqamah bin Naḍlah who said, "The Messenger of Allāh ﷺ, Abu Bakr and 'Umar died, and nobody claimed any property in Makkah except the grazing animals. Whoever needed to live there would take up residence there, and whoever did not need to live there would let others take up residence there."^[2]

'Abdur-Razzāq recorded that 'Abdullāh bin 'Amr said, "It is not allowed to sell or rent the houses of Makkah." He also said, narrating from Ibn Jurayj: "Aṭā' would not allow people to

[1] Al-Bukhāri no. 6764, Muslim 1614.

[2] Ibn Mājah 3107.

charge rent in the Ḥaram, and he told me that ‘Umar bin Al-Khaṭṭāb did not allow people to put gates on the houses of Makkah because the pilgrims used to stay in their courtyards. The first person to put a gate on his house was Suhayl bin ‘Amr. ‘Umar bin Al-Khaṭṭāb sent for him about that and he said, ‘Listen to me, O Commander of the faithful, I am a man who engages in trade and I want to protect my back.’ He said, ‘Then you may do that.’” ‘Abdur-Razzāq recorded from Mujāhid that ‘Umar bin Al-Khaṭṭāb said, “O people of Makkah, do not put gates on your houses, and let the bedouins stay wherever they want.”^[1] He said: Ma‘mar told us, narrating from someone who heard ‘Aṭā’ say about the Āyah,

﴿سَوَاءَ أَلْمَكِيفُ فِيهِ وَالْبَادُ﴾

﴿the dweller in it and the visitor from the country are equal there,﴾

“They may stay wherever they want.” Ad-Dāraquṭni recorded a saying reported from ‘Abdullāh bin ‘Amr: “Whoever charges rent for the houses of Makkah, consumes fire.”^[2]

Imām Aḥmad took a middle path, according to what his son Ṣāliḥ narrated from him, and he said, “They may be owned and inherited, but they should not be rented, so as to reconcile between all the proofs.” And Allāh knows best.

A Warning to Those Who want to commit Evil Actions in the Ḥaram

﴿وَمَنْ يُرِدْ فِيهِ بِالْحَكَايِمِ يُظَلِّمِ نَفْسَهُ مِنْ عَذَابِ أَلِيمٍ﴾

﴿and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.﴾

﴿يُظَلِّمِ﴾

﴿or to do wrong,﴾ means, he aims deliberately to do wrong, and it is not the matter of misunderstanding. As Ibn Jurayj said narrating from Ibn ‘Abbās, “This means someone whose actions are intentional.”^[3]

[1] Ad-Durr Al-Manthūr 4 :633.

[2] Ad-Dāraquṭni 2 :300.

[3] Aṭ-Ṭabari 18 :601.

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said, "The evil action of *Shirk*."^[1] Al-'Awfi reported that Ibn 'Abbās said: "The evil action is allowing in the *Haram* what Allāh has forbidden, such as mistreating and killing, whereby you do wrong to those who have done you no wrong and you kill those who have not fought you. If a person does this, then he deserves to suffer a painful torment."^[2]

﴿يُظَلِّرُ﴾

﴿or to do wrong,﴾ Mujāhid said, "To do some bad action therein. This is one of the unique features of *Al-Haram*, that the person who is about to do some evil action should be punished if this is his intention, even if he has not yet commenced the action." Ibn Abi Ḥātim recorded in his *Tafsīr* that 'Abdullāh (i.e., Ibn Mas'ūd) commented about the *Āyah*,

﴿وَمَنْ يُرِدْ فِيهِ بِالْحَاكِمِ يُظَلِّرُ﴾

﴿and whoever inclines to evil actions therein or to do wrong,﴾

"If a man intends to do some evil action therein, Allāh will make him taste a painful torment."^[3] This was also recorded by Aḥmad.^[4] I say, [its] chain is *Ṣaḥīḥ* according to the conditions of Al-Bukhāri, and it is more likely *Mawqūf* than *Marfū'*. And Allāh knows best. Sa'īd bin Jubayr said, "Insulting a servant and anything more than that is (counted as) wrongdoing."

Ḥabīb bin Abi Thābit said:

﴿وَمَنْ يُرِدْ فِيهِ بِالْحَاكِمِ يُظَلِّرُ﴾

﴿and whoever inclines to evil actions therein or to do wrong,﴾

"Hoarding (goods) in Makkah." This was also the view of others.

﴿وَمَنْ يُرِدْ فِيهِ بِالْحَاكِمِ يُظَلِّرُ﴾

﴿and whoever inclines to evil actions therein or to do wrong,﴾

[1] Aṭ-Ṭabari 18:600.

[2] Aṭ-Ṭabari 18:600.

[3] Aṭ-Ṭabari 18:601.

[4] Aḥmad 1:428.

Ibn 'Abbās said, "This was revealed about 'Abdullāh bin Unays. The Messenger of Allāh ﷺ sent him with two men, one of whom was a Muhājir and the other from among the Anṣār. They began to boast about their lineages and 'Abdullāh bin Unays got angry and killed the Anṣārī. Then he reverted from Islām (became an apostate) and fled to Makkah. Then these words were revealed concerning him:

﴿وَمَنْ يُرِدْ فِيهِ بِالْحَافِ يُظَلِّمْ﴾

﴿and whoever inclines to evil actions therein or to do wrong,﴾

meaning, whoever flees to Al-Ḥaram to do evil actions, i.e., by leaving Islām." These reports indicate some meanings of the phrase "evil actions", but the meaning is more general than that and includes things which are more serious.^[1] Hence when the owners of the Elephant planned to destroy the House (the Ka'bah), Allāh sent against them birds in flocks,

﴿تَرْبِيبِهِمْ بِحِجَارٍ مِّنْ سِجِّيلٍ ﴿٤﴾ فَمَلَّكَهُمْ كَمَصِّ نَاقِلٍ ﴿٥﴾﴾

﴿Striking them with stones of Sijjil.^[2] And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).﴾ [105:4-5].

means He destroyed them and made them a lesson and a warning for everyone who intends to commit evil actions there. Hence it was reported in a Ḥadīth that the Messenger of Allāh ﷺ said:

«يَغْزُو هَذَا الْبَيْتَ جَيْشٌ حَتَّىٰ إِذَا كَانُوا بَيْنَدَاءَ مِنَ الْأَرْضِ خَسِفَ بِأَوَّلِهِمْ وَأَخِيرِهِمْ»

«This House will be attacked by an army, then when they are in a wide open space, the first of them and the last of them will be swallowed up by the earth.»^[3]

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتَ الْبَيْتِ أَنْ لَا تُشْرِكَ فِي شَيْئًا وَطَهَّرَ بَيْتِي لِلْعَالَمِينَ ﴿١٢٧﴾ وَالْقَابِلِينَ ﴿١٢٨﴾ وَالرُّكَّعِ السُّجُودِ ﴿١٢٩﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ ﴿١٣٠﴾ يَأْتِيكَ مِنْ كُلِّ مَجْزٍ عَبِيدٍ ﴿١٣١﴾﴾

[1] The report is recorded by Ibn Abi Ḥātim. Its chain has some deficiency in it.

[2] See volume five, the explanation of Sūrah Hūd (11:82).

[3] *Faṭḥ Al-Bārī* 4:397.

﴿26. And (remember) when We showed Ibrāhīm the site of the House (saying): "Associate not anything with Me, and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow and make prostration (in prayer);"﴾

﴿27. And proclaim to mankind the Ḥajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every Fajj 'Amīq.﴾

Building of the Ka'bah and the Proclamation of the Ḥajj

This is a rebuke to those among Quraysh who worshipped others than Allāh and joined partners with Him in the place which from the outset had been established on the basis of *Tawhīd* and the worship of Allāh Alone, with no partner or associate. Allāh tells us that He showed Ibrāhīm the site of the 'Atīq House, i.e., He guided him to it, entrusted it to him and granted him permission to build it. Many scholars take this as evidence to support their view that Ibrāhīm was the first one to build the House and that it was not built before his time. It was recorded in the Two *Ṣaḥīḥs* that Abu Dharr said, "I said, 'O Messenger of Allāh, which *Masjid* was the first to be built?' He said,

«الْمَسْجِدُ الْحَرَامُ»

«Al-Masjid Al-Ḥarām.» I said, 'Then which?' He said,

«بَيْتُ الْمَقْدِسِ»

«Bayt Al-Maqdis.» I said, 'How long between them?' He said,

«أَرْبَعُونَ سَنَةً»

«Forty years.»^[1] And Allāh says:

﴿إِنَّ أَوْلَىٰ بَيْتِي وَضِعَ لِلنَّاسِ لَلَّذِي لَكَدَىٰ بِكَعَّةٍ مُّبَارَكًا﴾

﴿Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing﴾ [3:96] until the end of following two *Āyāt*.

Allāh says:

[1] *Fath Al-Bāri* 6 :469, *Muslim* 1 :370.

﴿وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِبِينَ وَالْمُكْسِبِينَ وَالرُّكَّعَ السُّجُودِ﴾

﴿and We commanded Ibrāhīm and Ismā'īl that they should purify My House for those who are circumambulating it, or staying (I'tikāf), or bowing or prostrating themselves.﴾ [2:125]

And Allāh says here:

﴿أَنْ لَا تُشْرِكُوا بِي شَيْئًا﴾

﴿Associate not anything with Me,﴾ meaning, 'Build it in My Name Alone.'

﴿وَطَهِّرْ بَيْتِيَ﴾

﴿and sanctify My House﴾ Qatādah and Mujāhid said, "And purify it from *Shirk*."^[1]

﴿لِلطَّائِبِينَ وَالْقَائِمِينَ وَالرُّكَّعَ السُّجُودِ﴾

﴿for those who circumambulate it, and those who stand up, and those who bow, and make prostration (in prayer)﴾

means, 'and make it purely for those who worship Allāh Alone, with no partner or associate.' What is meant by "those who circumambulate it" is obvious, since this is an act of worship that is done only at the Ka'bah and not at any other spot on earth.

﴿وَالْقَائِمِينَ﴾

﴿and those who stand up﴾ means, in prayer. Allāh says:

﴿وَالرُّكَّعَ السُّجُودِ﴾

﴿and those who bow, and make prostration.﴾

Tawāf and prayer are mentioned together because they are not prescribed together anywhere except in relation to the House. *Tawāf* is done around the *Ka'bah* and prayer is offered facing its direction in the majority of cases, with a few exceptions, such as when one is uncertain of the direction of the *Qiblah*, during battle and when praying optional prayers while traveling. And Allāh knows best.

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ﴾

[1] At-Ṭabari 18 :604 .

﴿And proclaim to mankind the Ḥajj﴾ meaning, ‘announce the pilgrimage to mankind and call them to perform pilgrimage to this House which We have commanded you to build.’ It was said that Ibrāhīm said: “O Lord, how can I convey this to people when my voice will not reach them?” It was said: “Call them and We will convey it.” So Ibrāhīm stood up and said, “O ‘mankind! Your Lord has established a House so come on pilgrimage to it.” It is said that the mountains lowered themselves so that his voice would reach all the regions of the earth, and those who were still in their mothers’ wombs and their fathers’ loins would hear the call. The response came from everyone in the cities, deserts and countryside, and those whom Allāh has decreed will make the pilgrimage, until the Day of Resurrection: “At Your service, O Allāh, at Your service.” This is a summary of the narrations from Ibn ‘Abbās, Mujāhid, ‘Ikrimah, Sa‘īd bin Jubayr^[1] and others among the Salaf. And Allāh knows best. This was recorded by Ibn Jarīr and by Ibn Abi Ḥātim at length.

﴿يَأْتُونَكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ﴾

﴿They will come to you on foot and on every lean camel,﴾

This *Āyah* was used as evidence by those scholars whose view is that *Ḥajj* performed on foot by those who are able, is better than *Ḥajj* performed riding, because the phrase “on foot” is mentioned first, and because it is an indication of their keenness and resolve. Wakī‘ narrated from Abu Al-‘Umays from Abu Ḥalḥalah from Muḥammad bin Ka‘b that Ibn ‘Abbās said, “I do not regret anything except for the fact that I wish I had performed *Ḥajj* on foot, because Allāh says,

﴿يَأْتُونَكَ رِجَالًا﴾

﴿They will come to you on foot﴾.^[2]

But the majority are of the view that performing *Ḥajj* while riding is better, following the example of the Messenger of Allāh ﷺ, because he performed *Ḥajj* riding, although his physical ability was sound.

[1] Aṭ-Ṭabari 18:605, 606, 607.

[2] *Ad-Durr Al-Manthūr* 6:35.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٣٣٥

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ ﴿٦٦﴾
 إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ
 الْكَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ
 وَمَنْ يُرِدْ فِيهِ بِالْحَكَامِ يَظْلَمِ نَفْسَهُ مِنْ عَذَابِ إِلِيمٍ ﴿٦٧﴾
 وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي
 شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ
 السُّجُودِ ﴿٦٨﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَا أُولِي الْأَرْحَامِ
 كُلِّ يَا أَيُّهَا الَّذِينَ آمَنُوا مِنَ كُلِّ فَجٍّ عَمِيقٍ ﴿٦٩﴾ لِيَشْهَدُوا
 مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ
 عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَلَكُلُوا مِنْهَا وَأَطْعَمُوا
 الْبَائِسَ الْفَقِيرَ ﴿٧٠﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا
 نُدُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٧١﴾ ذَلِكَ وَمَنْ
 يُعْظِمِ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ. عِنْدَ رَبِّهِ. وَأَجَلْتَ
 لَكُمْ الْأَنْعَامَ إِلَّا مَا بَيْتَ عَلَىٰكُمْ فَاجْتَنِبُوا
 الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٧٢﴾

﴿يَأْتِينَ مِنْ كُلِّ فَجٍّ﴾

﴿they will come from every Fajj﴾ means every route, as Allāh says:

﴿وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا﴾

﴿and We placed therein Fijāj for them to pass﴾ [21:31].

﴿عَمِيقٍ﴾

﴿'Amīq﴾ means distant. This was the view of Mujāhid, 'Aṭā', As-Suddi, Qatādah, Muqātil bin Ḥayān, Ath-Thawri and others.^[1] This Āyah is like the Āyah in which Allāh tells us how Ibrāhīm prayed for his family,

﴿فَاتَّجَمَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي

إِلَيْهِمْ﴾

﴿So fill some hearts among men with love towards them﴾ [14:37].

There is no one among the Muslims who does not long to see the Ka'bah and perform Ṭawāf, people come to this spot from every corner of the world.

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ
 الْأَنْعَامِ فَلَكُلُوا مِنْهَا وَأَطْعَمُوا الْبَائِسَ الْفَقِيرَ ﴿٧٠﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ
 وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٧١﴾﴾

﴿28. That they may witness things that are of benefit to them,

[1] Aṭ-Ṭabari 18:608.

and mention the Name of Allāh on appointed days, over the beast of cattle that He has provided for them. Then eat thereof and feed therewith the poor having a hard time.﴾

﴿29. Then let them complete their prescribed duties and perform their vows, and circumambulate the 'Atīq House.﴾

Hajj Brings benefits in this World and in the Hereafter

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

﴿That they may witness things that are of benefit to them,﴾

Ibn 'Abbās said, "Benefits in this world and in the Hereafter." Benefits of the Hereafter includes Allāh's pleasure. Material benefits in this world include sacrificial animals and trade."^[1] This was also the view of Mujāhid and others, that the benefits come in this world and in the Hereafter.^[2] This is like the Āyah:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾

﴿There is no sin on you if you seek the bounty of your Lord﴾
[2:198].

﴿وَيَذَكِّرُوا أَسْمَ اللَّهِ فِي أَيَّامٍ مَتْلُومَةٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَيْمَاتِهِ الْأَنْعَامِ﴾

﴿and mention the Name of Allāh on appointed days, over the beast of cattle that He has provided for them (for sacrifice).﴾

Shu'bah and Hushaym narrated from Abu Bishr from Sa'īd from Ibn 'Abbās, "The appointed days are the ten days (of Dhul-Ḥijjah).^[3] Al-Bukhāri narrated this with a disconnected chain in a manner denoting his approval of it.^[4]

Something similar was narrated from Abu Mūsā Al-Ash'ari, Mujāhid, Qatādah, 'Aṭā', Sa'īd bin Jubayr, Al-Ḥasan, Aḍ-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni and Ibrāhīm An-Nakha'i.^[5]

Al-Bukhāri recorded from Ibn 'Abbās that the Prophet ﷺ said:

[1] Aṭ-Ṭabari 18:609.

[2] Aṭ-Ṭabari 18:609.

[3] *Faḥ Al-Bāri* 2:531, Aṭ-Ṭabari 4:208.

[4] *Faḥ Al-Bāri* 2:531.

[5] Aṭ-Ṭabari 18:610, Ar-Rāzi, 23:26.

«مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلَ مِنْهَا فِي هَذِهِ»

«No deeds are more virtuous than deeds done on these days.»

They said, “Not even *Jihād* for the sake of Allāh?” He said,

«وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ يُخْرُجُ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ»

«Not even *Jihād* for the sake of Allāh, unless a man goes out risking himself and his wealth for the sake of Allāh, and does not come back with anything.»^[1]

Imām Aḥmad recorded that Ibn ‘Umar said, “The Messenger of Allāh ﷺ said:

«مَا مِنْ أَيَّامٍ أَعْظَمَ عِنْدَ اللَّهِ وَلَا أَحَبَّ إِلَيْهِ الْعَمَلُ فِيهِنَّ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ فَأَكْثِرُوا فِيهِنَّ مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ»

«There are no days that are greater before Allāh or in which deeds are more beloved to Him than these ten days, so increase your *Tahlīl*, *Takbīr*, and *Tahmīd*^[2] during these days.»^[3]

Al-Bukhārī said, “Ibn ‘Umar and Abu Hurayrah used to go out in the marketplace during the ten days and say *Takbīr*, and the people would say *Takbīr* when they said *Takbīr*.”^[4]

These ten days include the day of ‘*Arafah*. It was recorded in *Ṣaḥīḥ Muslim* that Abu Qatādah said, “The Messenger of Allāh ﷺ was asked about fasting on the day of ‘*Arafah*, and he said,

«أُخْتِيبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الْمَاضِيَةَ وَالْآتِيَةَ»

«I hope by Allāh that it will be an expiation for the previous year and the coming year.»^[5]

These ten days include the day of *An-Naḥr* (Sacrifice), which is the greatest day of *Ḥajj*, and it was recorded in a *Ḥadīth* that it is the most virtuous day to Allāh.^[6]

[1] *Fath Al-Bāri* 2:530.

[2] They are, respectively: saying *Lā ilāha illallāh*; saying: *Allāhu Akbar*; and saying *Al-Ḥamdu Lillāh* or their like.

[3] Aḥmad 2:75.

[4] Al-Bukhārī the Book of *Al-‘Idayn* the chapter of the Virtue of (good) Deeds during the Days of *Tashrīq*.

[5] Muslim 2:819.

[6] Aḥmad 4:350.

﴿عَلَىٰ مَا رَزَقْنَاهُمْ مِنَّا بِهِيمَةً الْأَنْعَامِ﴾

﴿over the beast of cattle that He has provided for them.﴾

means, camels, cattle and sheep, as Allāh explained in Sūrat Al-An'ām:

﴿ثَمَنِيَّةً أَرْوَاحَ﴾

﴿eight pairs﴾ [6:143]

﴿فَكُلُوا مِنهَا وَأَطِمْؤُوا الْبَآئِسَ الْفَقِيرَ﴾

﴿Then eat thereof and feed therewith the poor having a hard time.﴾

It was recorded that when the Messenger of Allāh ﷺ offered his sacrifice, he commanded that part of each animal should be taken and cooked, and he ate some of the meat and drank some of the broth.^[1]

﴿تَكَلَّرُوا بِهَا﴾

﴿Then eat thereof﴾ Hushaym narrated from Husayn, from Mujāhid, "This is like the *Āyāt*:

﴿وَإِذَا حَلَلْتُمْ فَاصْطَادُوا﴾

﴿But when you finish the *lhrām*, you may hunt﴾ [5:2]

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ﴾

﴿Then when the (*Jumu'ah*) *Ṣalāh* (prayer) is ended, you may disperse through the land﴾ [62:10].^[2]

This was the view favored by Ibn Jarīr in his *Tafsīr*.

﴿الْبَآئِسَ الْفَقِيرَ﴾

﴿the poor having a hard time.﴾ 'Ikrimah said, "This means the one who is in desperate need whose poverty is apparent, and the poor person who is too proud to ask others for help."^[3]

Mujāhid said, "The one who does not stretch forth his hand

[1] Aḥmad 1:314.

[2] Aṭ-Ṭabari 18:611.

[3] Aṭ-Ṭabari 18:612.

(to ask for help).”^[1]

﴿ثُمَّ لْيَقْضُوا تَتَمُّهُمْ﴾

﴿Then let them complete their prescribed duties﴾

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said, “This means ending *Ihrām* by shaving one’s head, putting on one’s ordinary clothes, trimming one’s nails and so on.”^[2] This was also reported from him by ‘Aṭā’ and Mujāhid.^[3] This was also the view of ‘Ikrimah and Muḥammad bin Ka’b Al-Quraṣī.^[4]

﴿وَلْيُوفُوا نُذُورَهُمْ﴾

﴿and perform their vows,﴾ ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said, this means any vows made about sacrificing a camel.^[5]

﴿وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

﴿and circumambulate the ‘Atīq House.﴾ Mujāhid said, “This means the *Ṭawāf* which is obligatory on the day of Sacrifice.”^[6] Ibn Abi Ḥātim recorded that Abu Ḥamzah said, “Ibn ‘Abbās said to me: ‘Have you read in *Sūrat Al-Ḥajj* where Allāh says:

﴿وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

﴿and circumambulate the ‘Atīq House.﴾ The end of rituals is the *Ṭawāf* around the ‘Atīq House.”^[7] I say, this is what the Messenger of Allāh ﷺ did. When he came back from Minā on the day of Sacrifice, he began with stoning the *Jamrah*, stoning it with seven pebbles, then he offered his sacrifice and shaved his head, then he departed and circumambulated the House.” In the Two *Ṣaḥīḥs* it was recorded that Ibn ‘Abbās said, “The people were commanded to end their visit to the *Ka’bah* by circumambulating the House, but menstruating

[1] Aṭ-Ṭabari 18:612.

[2] Aṭ-Ṭabari 18:613.

[3] Aṭ-Ṭabari 18:610.

[4] Aṭ-Ṭabari 18:610.

[5] Aṭ-Ṭabari 18:614.

[6] *Ad-Durr Al-Manthūr* 4:643.

[7] Ibn Abi Ḥātim 8:2490.

women are exempt from this.^[1]

﴿بِالْبَيْتِ الْعَتِيقِ﴾

﴿the 'Atīq House﴾ the area from behind Al-Ḥijr,^[2] because this was originally part of the Ka'bah built by Ibrāhīm, but the Quraysh excluded it from the House (when they had to rebuild it) because they were short of funds. The Messenger of Allāh ﷺ included it in his Ṭawāf and said that it is part of the House. He did not acknowledge the two Shāmi corners, because they were not built precisely upon the original foundations of Ibrāhīm. Qatādah narrated that Al-Ḥasan Al-Baṣri commented on the Āyah,

﴿وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

﴿and circumambulate the 'Atīq House.﴾ "Because it is the first House established for mankind."^[3] This was also the view of 'Abdur-Raḥmān bin Zayd bin Aslam.^[4] It was recorded that 'Ikrimah said, "It was called Al-Bayt Al-'Atīq because it survived (U'tīqa) from the flood at the time of Nūḥ." Khuṣayf said, "It was called Al-Bayt Al-'Atīq because it was never conquered by any tyrant."^[5]

﴿ذَلِكَ وَمَنْ يُعِظِمَ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِنْدَ رَبِّهِ. وَأَجَلْتُ لَكُمْ الْأَنْفُسَ إِلَّا مَا يَتْلَنَ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾ حَقَّاهُ اللَّهُ غَيْرَ مُشْرِكِينَ بِهِ. وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا حَرَّمَ السَّمَاءُ فَتَخَطَّفَهُ الطَّيْرُ أَوْ نَهَىٰ بِهِ الرَّيْحُ فِي مَكَانٍ سَجِيٍّ ﴿٣١﴾﴾

﴿30. That and whoever honors the sacred things of Allāh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you. So shun the

[1] *Faḥ Al-Bāri* 3 :684 Muslim 2 :963.

[2] The area near the Ka'bah that is enclosed by a low semi-circular wall.

[3] Al-Qurṭubi 12 :52.

[4] Aḥ-Ṭabari 18 :615.

[5] There are a few narrations reported from the Salaf saying that the meaning of 'Atīq is "Ancient", and it is commonly translated that way. However, Ibn Kathīr's view is the common and most popularly reported view.

Rijs of the idols, and shun false speech.﴾

﴿31. *Hunafā' Lillāh, not associating partners unto Him; and whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds caught him in midair, or the wind had thrown him to a far off place.﴾*

The Reward for avoiding Sin

Allāh says: This is what We have commanded you to do in the rituals (of *Hajj*), and this is the great reward that the person who does that will gain.'

﴿وَمَنْ يُعْظِمِ حُرْمَتِ اللَّهِ﴾

﴿*whoever honors the sacred things of Allāh.﴾*

means, whoever avoids disobeying Him and does not transgress that which is sacred, and regards committing sin as a very serious matter,

﴿فَهُوَ خَيْرٌ لَّهُ عِنْدَ رَبِّهِ.﴾

﴿*then that is better for him with his Lord.﴾*

means, he will attain much good and a great reward for doing that. Just as the one who does acts of obedience will earn a great reward, so too, the one who avoids sin will earn a great reward.

Cattle are Lawful

﴿وَأُحِلَّتْ لَكُمْ الْبَهِيمَةُ إِلَّا مَا يُتْلَى عَلَيْكُمْ﴾

﴿*The cattle are lawful to you, except those (that will be) mentioned to you.﴾*

means, 'We have made permissible for you all the *An'ām* (cattle etc.),' and Allāh has not instituted things like *Bahīrah* or a *Sā'ibah* or a *Wasīlah* or a *Hām*.^[1]

﴿إِلَّا مَا يُتْلَى عَلَيْكُمْ﴾

﴿*except those mentioned to you.﴾* the prohibition of *Al-Maytah*,^[2] blood, the flesh of swine, and that on which Allāh's Name has

[1] See the *Tafsīr* of Sūrat *Al-Mā'idah* [5:3].

[2] See the *Tafsīr* of Sūrat *Al-Mā'idah* [5:3].

not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on *An-Nuṣub*.^[1] This was the view of Ibn Jarīr, who recorded it from Qatādah.^[2]

The Command to shun *Shirk* and Lying

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾

﴿So shun the Rijis of the idols, and shun false speech.﴾

From this it is clear what *Ar-Rijs* means, i.e., avoid the abomination, which means idols. *Shirk* is mentioned in conjunction with false speech, as in the *Āyah*:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُرْسَلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ﴾ [7:33]

﴿Say: “(But) the things that my Lord has indeed forbidden are *Al-Fawāḥish* (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge”﴾ [7:33]

This includes bearing false witness. In the Two *Ṣaḥīḥs* it was reported from Abu Bakrah that the Messenger of Allāh ﷺ said:

«أَلَا أُتَيْتُمْ بِأَخْبَرِ الْكِبَائِرِ؟»

«Shall I not tell you about the worst of major sins?»

We said, “Yes, O Messenger of Allāh.” He said:

«الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ»

«Associating others with Allāh, disobeying one's parents.»

[1] See the *Tafsīr* of *Sūrat Al-Mā'idah* [5:3].

[2] *Aṭ-Ṭabari* 18:618.

He was reclining, then he sat up and said:

أَلَا وَقَوْلُ الزُّورِ، أَلَا وَمَشَاهِدَةُ الزُّورِ»

«and indeed giving false statements, and indeed bearing false witness...»

and he kept on repeating it until we wished that he would stop.»^[1]

Imām Aḥmad recorded that Khuraym bin Fātik Al-Asadi said, “The Messenger of Allāh ﷺ prayed Aṣ-Ṣubḥ (Al-Fajr), and when he had finished, he stood up and said:

«عَدَلَتْ شَهَادَةُ الزُّورِ الْإِشْرَاقَ بِاللَّهِ عَزَّ وَجَلَّ»

«Bearing false witness is on a par with the association of others with Allāh.»

Then he recited this Āyah:

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ ﴿٣١﴾﴾

﴿So shun the Rijs of the idols, and shun lying speech. Ḥunafā' Lillāh, not associating partners unto Him;﴾^[2]

﴿حُنَفَاءَ لِلَّهِ﴾

﴿Ḥunafā' Lillāh﴾ means, sincerely submitting to Him Alone, shunning falsehood and seeking the truth. Allāh says:

﴿غَيْرَ مُشْرِكِينَ بِدِينِهِ﴾

﴿not associating partners unto Him;﴾ Then Allāh gives a likeness of the idolator in his misguidance and being doomed and being far away from true guidance, and says:

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ﴾

﴿and whoever assigns partners to Allāh, it is as if he had fallen from the sky,﴾

meaning,

﴿فَتَخَطَّفَهُ الطَّيْرُ﴾

[1] Faḥ Al-Bāri 10:419, Muslim 1:91.

[2] Aḥmad 4:321.

﴿the birds caught him in midair,﴾

﴿أَوْ نَهَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيحٍ﴾

﴿or the wind had thrown him to a far off place.﴾

means, remote and desolate, dangerous for anyone who lands there. Hence it says in the *Hadith* of Al-Barā':

«إِنَّ الْكَافِرَ إِذَا تَوَفَّتْهُ مَلَائِكَةُ الْمَوْتِ وَصَعِدُوا بِرُوحِهِ إِلَى السَّمَاءِ، فَلَا تُفْتَحُ لَهُ أَبْوَابُ السَّمَاءِ بَلْ تُطْرَحُ رُوحُهُ طَرْحًا مِنْ هُنَاكَ»

«When the angels of death take the soul of the disbeliever in death, they take his soul up to the heaven, but the gates of heaven are not opened for him; on the contrary, his soul is thrown down from there.»^[1]

Then he recited this *Āyah*. The *Hadith* has already been quoted in our explanation of *Sūrah Ibrāhīm*.^[2] Allāh gives another parable of the idolators in *Sūrat Al-An'ām*, where He says:

﴿قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَنْ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْتَنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ لَهُمْ أَصْحَابٌ يَدْعُونَهُمْ إِلَى الْهُدَى افْتِنًا قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿Say: "Shall we invoke others besides Allāh, that can do us neither good nor can harm us, and shall we turn back on our heels after Allāh has guided us? - like one whom the *Shayāṭīn* have made to go astray in the land in confusion, his companions calling him to guidance (saying): 'Come to us.'" Say: "Verily, Allāh's guidance is the only guidance."﴾ [6:71]

﴿ذَلِكَ وَمَنْ يُعْظِمِ شَعْبَكُمْ اللَّهُ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ جِئْتُم بِهَا إِلَىٰ الْبَيْتِ الْمَقْبُورِ ﴿٣٣﴾﴾

﴿32. Thus it is, and whosoever honors the *Sha'a'ir* of Allāh, then it is truly from the *Taqwā* of the hearts.﴾

﴿33. In them are benefits for you for an appointed term, and afterwards they are brought for sacrifice to the 'Atīq House.﴾

[1] Aḥmad 4:287.

[2] See volume five, the *Tafsir* of *Sūrah Ibrāhīm* 14:27.

Explanation of the Udhiyyah and the Sha'ā'ir of Allāh

﴿وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ﴾

﴿and whosoever honors the Sha'ā'ir of Allāh,﴾ means, His commands.

﴿فَأَنهَا مِنْ تَقْوَى الْقُلُوبِ﴾

﴿then it is truly from the Taqwā of the hearts.﴾

This also includes obeying His commands in the best way when it comes to offering sacrifices, as Al-Ḥakam said narrating from Miqsam, from Ibn 'Abbās: "Honoring them means choosing fat, healthy animals (for sacrifice)."^[1] Abu Umāmah bin Sahl said: "We used to fatten the *Udhiyyah* in Al-Madīnah, and the Muslims used to fatten them." This was recorded by Al-Bukhārī.^[2] In *Sunan Ibn Mājah*, it was recorded from Abu Rāfi' that the Messenger of Allāh ﷺ sacrificed two castrated, fat, horned rams.^[3] Abu Dāwud and Ibn Mājah recorded from Jābir: "The Messenger of Allāh ﷺ sacrificed two castrated, fat, horned rams."^[4] It was ﷺ said, "The Messenger of Allāh ﷺ commanded us to examine their eyes and ears, and not to sacrifice the *Muqābilah*, the *Mudābirah*, the *Sharqā*, nor the *Kharqā*." This was recorded by Aḥmad and the *Sunan* compilers, and At-Tirmidhi graded it *Ṣaḥīḥ*.^[5] As for the *Muqābilah*, it is the one whose ear is cut at the front, *Mudābirah* is the one whose ear is cut at the back, the *Shurqā* is the one whose ear is split, as Ash-Shāfi'ī said. The *Kharqā*' is the one whose ear is pierced with a hole. And Allāh knows best. It was recorded that Al-Barā' said, "The Messenger of Allāh ﷺ said:

[1] Aṭ-Ṭabari 18:621.

[2] *Fath Al-Bāri* 10:11.

[3] Aḥmad 6:8 - he is the only one who reported this version as was stated by the author in *Jāmi' Al-Masānid was-Sunan* 14:21.

[4] Abu Dāwud 3:231, Ibn Mājah 2:1043.

[5] Aḥmad 1:108, Abu Dāwud 3:237, *Tuḥfat Al-Aḥwadhī* 5:82, An-Nasā'ī 7:217, Ibn Mājah 2:1050.

«أَرْبَعٌ لَا تَجُوزُ فِي الْأَصْحَابِي: الْعَوْرَاءُ الْبَيِّنُ عَوْرَتَهَا، وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا، وَالْكَسِيرَةُ الَّتِي لَا تُنْفِي»

«Four are not permitted for sacrifice: those that are obviously one-eyed, those that are obviously sick, those that are obviously lame and those that have broken bones, which no one would choose.»

This was recorded by Ahmad and the Sunan compilers, and At-Tirmidhi graded it *Ṣaḥīḥ*.^[1]

The Benefits of the Sacrificial Camels

«لَكَ فِيهَا مَنَفِعٌ»

«In them are benefits for you» meaning, in the *Budn* (sacrificial camels) you find benefits such as their milk their wool and hair, and their use for riding.

«لَكَ فِيهَا مَنَفِعٌ إِنْ أَمَلْتُ سَعَى»

«In them are benefits for you for an appointed term,»

Miqsam reported that Ibn 'Abbās said: "Until you decide to offer them as a sacrifice."^[2] It was recorded in the Two *Ṣaḥīḥs* from Anas that the Messenger of Allāh ﷺ saw a man driving his sacrificial camel and said,

«ارْكَبْهَا»

«Ride it.» The man said, "It is a sacrificial camel." He said,

«ارْكَبْهَا وَيْحَكَ»

«Ride it, woe to you!» the second or third time.^[3]

According to a report recorded by Muslim from Jābir, the Messenger of Allāh ﷺ said:

[1] Ahmad 4:284, Abu Dāwud 2802, At-Tirmidhi 1497, An-Nasā'i 7:215, Ibn Mājah 3144.

[2] At-Ṭabari 18:623.

[3] *Faḥ Al-Bāri* 5:450, Muslim 2:960.

سُورَةُ الْحَجِّ ۝ ٣٣٦

حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ. وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنْ
السَّمَاءِ فَتَخَطَفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيبٍ ﴿٣٤﴾
ذَلِكَ وَمَنْ يُعْظِمِ شَعِيرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ
لَكَرْفِيهَا مَنْفَعٌ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحْلَاهَا إِلَىٰ الْبَيْتِ
الْعَتِيقِ ﴿٣٥﴾ وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ
اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةٍ الْأَنْعَامِ فَالْتَضِعُوا لَهَا وَحِدًا
فَلَهُ أَسْلِمُوا وَيُبَشِّرَ الْمُحْسِنِينَ ﴿٣٦﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
قُلُوبُهُمْ وَالصَّانِدِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا
رَزَقْنَهُمْ يُنْفِقُونَ ﴿٣٧﴾ وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ
اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجِلَتْ
جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا
لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٨﴾ لَنْ نَبَالَ اللَّهُ لُحُومَهَا وَلَا دِمَائَهَا
وَلَنْ يَكُن بِنَالِهِ النُّقُوبُ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكْفِرُوا
اللَّهُ عَلَىٰ مَا هَدَيْتُمْكُمْ وَيُبَشِّرَ الْمُحْسِنِينَ ﴿٣٩﴾ إِنَّ اللَّهَ
يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٤٠﴾

«ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أَلْجَيْتَ
إِلَيْهَا»

«Ride it gently according to your needs.»^[1]

﴿ثُمَّ مَحْلَاهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ﴾

﴿and afterwards they are brought for sacrifice to the 'Atiq House.﴾
meaning, they are eventually brought to the 'Atiq House - which is the Ka'bah - as Allāh says:

﴿مَدْيًا بَلِغَ الْكَعْبَةِ﴾

﴿an offering, brought to the Ka'bah﴾ [5:95]

﴿وَالَّذَىٰ مَعَكُمْ أَوْ بَلِغَ مَحَلَّهُ﴾

﴿and detained the Hady, from reaching their place of sacrifice﴾ [48:25]

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَالْتَضِعُوا لَهَا وَحِدًا
لَّهُ وَجِدًا فَلَهُ أَسْلِمُوا وَيُبَشِّرَ الْمُحْسِنِينَ ﴿٣٤﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّانِدِينَ عَلَىٰ
مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَهُمْ يُنْفِقُونَ ﴿٣٥﴾﴾

﴿34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allāh over the beast of cattle that He has given them for food. And your God is One God, so you must submit to Him Alone. And give glad tidings to the Mukhbitin.﴾

﴿35. Whose hearts are filled with fear when Allāh is mentioned, and the patient who bear whatever may befall them, and who

[1] Muslim 2:961.

perform the Ṣalāh, and who spend out of what We have provided for them.﴾

Rites of Sacrifice have been prescribed for every Nation in the World

Allāh tells us that sacrifice and shedding blood in the Name of Allāh has been prescribed for all nations. ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said,

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا﴾

﴿And for every nation We have appointed religious ceremonies,﴾ “Festivals.” ‘Ikrimah said, “Sacrifices.”

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا﴾

﴿And for every nation We have appointed religious ceremonies,﴾

Zayd bin Aslam said, “This means Makkah; Allāh did not appoint religious ceremonies anywhere else for any nation.”^[1]

﴿يَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنَ بَيْحَمَةِ الْأَنْعَامِ﴾

﴿that they may mention the Name of Allāh over the beast of cattle that He has given them for food.﴾

It was recorded in the Two Ṣaḥīḥs that Anas said, “The Messenger of Allāh ﷺ brought two fat, horned rams; he said *Bismillāh* and *Allāhu Akbar*, then he put his foot on their necks.”^[2]

﴿قَالِذِكْرُوا إِلَهًا وَحِدًا فَلَهُ أَسْلِمُوا﴾

﴿And your God is One God, so you must submit to Him Alone.﴾

Your God is One, even though the Laws of the Prophets may vary and may abrogate one another. All of the Prophets called mankind to worship Allāh Alone with no partner or associate.

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

﴿And We did not send any Messenger before you but We

[1] *Ad-Durr Al-Manthūr* 6:48.

[2] *Faḥ Al-Bārī* 10:25, Muslim 3:1556.

revealed to him (saying): None has the right to be worshipped but I, so worship Me. ﴿ [21:25]. Allāh says:

﴿قُلْ، أَتْلُمُوا﴾

﴿so you must submit to Him Alone.﴾ meaning, submit to His commands and obey Him in all sincerity.

﴿وَبَشِّرِ الْمُخْبِتِينَ﴾

﴿And give glad tidings to the Mukhbitīn.﴾ Mujāhid said about Mukhbitīn, "Those who find contentment in their faith."^[1] Ath-Thawri said, "Those who find contentment in their faith and who accept the decree of Allāh and submit to Him."^[2] It is better to interpret it by what comes next, which is:

﴿الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

﴿Whose hearts are filled with fear when Allāh is mentioned,﴾ meaning, their hearts fear Him.

﴿وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ﴾

﴿and the patient who bear whatever may befall them﴾ meaning, of afflictions.

﴿وَالْمُتَّقِينَ الصَّلَاةَ﴾

﴿and who perform the Ṣalāh,﴾ they fulfill the duties which Allāh has enjoined upon them, the duty of performing the obligatory prayers.

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

﴿and who spend out of what We have provided for them.﴾

the good provision which Allāh has given them. They spend on their families and servants, and on the poor and needy; they treat people kindly while remaining within the limits set by Allāh. This is in contrast to the hypocrites, who are the opposite of all this, as we have discussed in the *Tafsīr* of Sūrah Barā'ah,^[3] to Allāh be praise and blessings.

[1] Aṭ-Ṭabari 18 :628.

[2] *Tafsīr Ath-Thawri* 213.

[3] See volume four, in the *Tafsīr* of Sūrat At-Tawbah 9 :67.

﴿وَأَلْبَدْتْ جَعَلْنَهَا لَكُمْ مِنْ شَعِيرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَأَذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا رَجَعْتَ جُنُوبَهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

﴿36. And the Budn, We have made them for you as among the symbols of Allāh, wherein you have much good. So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the Qāni' and the Mu'tarr. Thus have We made them subject to you that you may be grateful.﴾

The Command to slaughter the Budn (Sacrificial Camel)

Here Allāh reminds His servants of the blessing which He has bestowed on His servants, by creating the *Budn*^[1] for them and making them one of His symbols. For He has decreed that they should be brought to His Sacred House; indeed, they are the best of that which may be offered as a sacrifice to Allāh, as He says:

﴿لَا تَجْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدَىٰ وَلَا الْقَتْلَ وَلَا بَيْنَ أَيْتِي الْحَرَامِ﴾

﴿Violate not the sanctity of the Sha'ā'ir of Allāh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House﴾[5:2]

﴿وَأَلْبَدْتْ جَعَلْنَهَا لَكُمْ مِنْ شَعِيرِ اللَّهِ﴾

﴿And the Budn, We have made them for you as among the symbols of Allāh,﴾

Ibn Jurayj said: "Aṭā' commented on this *Āyah*, 'Cattle and camels.'^[2] A similar view was also reported from Ibn 'Umar, Sa'īd bin Al-Musayyib and Al-Ḥasan Al-Baṣri.^[3] Mujāhid said: "Al-Budn means camels."^[4] According to Muslim, Jābir bin 'Abdullāh and others said, "The Messenger of Allāh ﷺ commanded us to share in offering the sacrifice, a *Budn* (camel) for seven people, and one cow for seven people."^[5]

[1] Its explanation follows.

[2] Aṭ-Ṭabari 18 :630.

[3] Muslim 2 :882.

[4] Ibn Abi Shaybah the unpublished section 367.

[5] Muslim 2 :882.

﴿لَكَرُ فِيهَا حَبْرٌ﴾

﴿wherein you have much good.﴾ means, reward in the Hereafter.

﴿فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ﴾

﴿So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice).﴾

It was reported from Al-Muṭṭalib bin ‘Abdullāh bin Ḥanṭab that Jābir bin ‘Abdullāh said, “I prayed with the Messenger of Allāh ﷺ on ‘Īd Al-Adḥā. When he finished, he brought a ram and slaughtered it, saying,

«بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحَّ مِنْ أُمَّتِي»

«Bismillāh, and Allāhu Akbar. O Allāh, this is on behalf of me and anyone of my Ummah who has not offered a sacrifice.»

This was recorded by Aḥmad, Abu Dāwud and At-Tirmidhi.^[1] Muḥammad bin Ishāq recorded from Yazīd bin Abi Ḥabīb from Ibn ‘Abbās that Jābir said, “The Messenger of Allāh ﷺ sacrificed two rams on the day of ‘Īd, and when he lay them down to sacrifice them, he said:

«وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ خَافِيًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللَّهُمَّ مِنْكَ وَلَكَ عَنِ مُحَمَّدٍ وَأُمَّتِهِ»

«I turn my face to the One Who created the heavens and the earth, being true and sincere in faith submitting myself to Him Alone, and I am not of the idolators. Verily, my prayer, my sacrifice, my living and my dying are for Allāh, the Lord of all that exists for, with no partner or associate for Him. Thus am I commanded, and I am the first of the Muslims. O Allāh, from You and to You, on behalf of Muḥammad and his Ummah.»

Then he said, ‘Bismillāh’ and ‘Allāhu Akbar’ and slaughtered them.^[2]

It was reported from ‘Ali bin Al-Huṣayn from Abu Rāfi‘ that

[1] Aḥmad 3:356, Abu Dāwud 3:230, Tuḥfat Al-Aḥwadhī 5:113.

[2] Abu Dāwud 3:230, 231. There are a number of narrations for this text which strengthen its authenticity.

when the Messenger of Allāh ﷺ wanted to offer a sacrifice, he would buy two fat, horned, fine rams. When he had prayed and addressed the people, he would bring one of them to where he was standing in the prayer place, and would sacrifice it himself with a knife, then he would say:

«اللَّهُمَّ هَذَا عَنْ أُمَّتِي جَمِيعَهَا: مَنْ شَهِدَ لَكَ بِالتَّوْحِيدِ وَشَهِدَ لِي بِالْبَلَاغِ»

«O Allāh, this is on behalf of all of my Ummah, whoever bears witness of Tawhīd of You and bears witness that I have conveyed.»

Then he would bring the other ram and sacrifice it himself, and say,

«هَذَا عَنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ»

«This is on behalf of Muḥammad and the family of Muḥammad.»

He would give them to the poor and he and his family would eat from it as well. This was recorded by Aḥmad and Ibn Mājah.^[1]

Al-A'mash narrated from Abu Zabiyan from Ibn 'Abbās,

﴿فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ﴾

﴿So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice).﴾

“When they are standing on three legs, with the left foreleg tied up. He says *Bismillāh* and *Allāhu Akbar*, *Lā ilāha illallāh*, *Allāhumma Minka wa Laka* (In the Name of Allāh and Allāh is Most Great; there is no God but Allāh. O Allāh, from You and to You).”

In the Two *Ṣaḥīḥs* it was recorded that Ibn 'Umar came to a man who had made his camel kneel down in order to sacrifice it. He said, “Make it stand up fettered, (this is) the *Sunnah* of Abu Al-Qāsim (i.e. the Prophet Muḥammad ﷺ).”^[2]

﴿فَإِذَا وَجِئَتْ جُنُوبَهَا﴾

﴿Then, when they are down on their sides,﴾

[1] Aḥmad 6:8 Ibn Mājah 2:1043, 1044.

[2] Al-Bukhāri no. 1713.

Ibn Abi Najīh reported that Mujāhid said, "This means, when it has fallen to the ground."^[1] This was narrated from Ibn 'Abbās, and a similar view was narrated from Muqātil bin Hayyān. 'Abdur-Raḥmān bin Zayd bin Aslam said,

﴿فَإِذَا وَجَبَتْ جُنُوبَهَا﴾

﴿Then, when they are down on their sides,﴾

"Meaning, when they have died."^[2] This is what was meant by the comment of Ibn 'Abbās and Mujāhid, for it is not permitted to eat from the sacrifice when it has been slaughtered until it has died and its movements have ceased. It was reported in a *Marfū'* *Ḥadīth*:

«لَا تَعْجَلُوا التُّفُوسَ أَنْ تَرَاهُمْ»

«Do not rush until you are sure that the animal is dead.»^[3]

Ath-Thawri narrated in his *Jāmi'* that 'Umar bin Al-Khaṭṭāb said that, and he supported it with the *Ḥadīth* of Shaddād bin 'Aws in *Ṣaḥīḥ Muslim*:

«إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيَجِدْ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِخْ ذَبِيحَتَهُ»

«Allāh has prescribed proficiency in all things. If you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.»^[4]

It was recorded that Abu Wāqid Al-Laythi said, "The Messenger of Allāh ﷺ said:

«مَا قُطِعَ مِنَ الْبَيْمَةِ وَهِيَ حَيَّةٌ فَهُوَ مَيْتَةٌ»

«Whatever is cut from an animal while it is still alive is *Maytah* (dead flesh).»

This was recorded by Aḥmad, Abu Dāwud and At-Tirmidhi, who graded it *Ṣaḥīḥ*.^[5]

[1] At-Ṭabari 18:635.

[2] At-Ṭabari 18:635.

[3] Al-Bayhaqi 9:278.

[4] Muslim 3:1548.

[5] Aḥmad 5:518, Abu Dāwud 3:277, *Tuḥfat Al-Aḥwadhī* 5:55.

﴿فَكُلُوا مِنْهَا وَأَطِعُوا الْقَائِعَ وَالْمَعْتَرَّ﴾

﴿eat thereof, and feed Qāni' and the Mu'tarr...﴾

This is a command which implies that this is permissible. Al-'Awfi reported that Ibn 'Abbās said, "Qāni' is the one who is content with what he is given and he stays in his house, and the Mu'tarr is the one who comes to you and rubs shoulders with you so that you will give him some meat, but he does not ask for it."^[1] This was also the view of Mujāhid and Muḥammad bin Ka'b Al-Quraẓi.^[2] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Qāni' is the one who is too proud to ask, and Mu'tarr is the one who does ask."^[3] This was also the view of Qatādah, Ibrāhīm An-Nakha'ī and Mujāhid, according to one report narrated from him.^[4] And the opposite was also suggested. This Āyah has been quoted as evidence by those scholars who said that the sacrifice should be divided into three: a third for the one who offers the sacrifice to eat from, a third to be given as gifts to his friends, and a third to be given in charity to the poor, because Allāh says:

﴿فَكُلُوا مِنْهَا وَأَطِعُوا الْقَائِعَ وَالْمَعْتَرَّ﴾

﴿eat thereof, and feed the poor who does not ask, and the beggar who asks.﴾

But there is no evidence in this Āyah for this view. According to a Ṣaḥīḥ Ḥadīth, the Messenger of Allāh ﷺ said to the people:

«إِنِّي كُنْتُ نَهَيْتُكُمْ عَنِ ادِّخَارِ لُحُومِ الْأَضَاجِي فَوْقَ ثَلَاثِ، فَكُلُوا وَادَّخِرُوا مَا بَدَأَ لَكُمْ»

«I used to forbid you to keep the meat of the sacrifice for more than three days, but now eat from it and keep it as you see fit.»^[5]

According to another report:

[1] Aṭ-Ṭabari 18 :636.

[2] Aṭ-Ṭabari 18 :636.

[3] Aṭ-Ṭabari 18 :363, 367.

[4] Aṭ-Ṭabari 18 :363, 367.

[5] An-Nasā'ī 7 :234.

«فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا»

«Eat some, keep some and give some in charity.»^[1]

According to another report:

«فَكُلُوا وَأَطْعِمُوا وَتَصَدَّقُوا»

«Eat some, feed others, and give some in charity.»^[2]

As for the animal skins, it was recorded in *Musnad Aḥmad* from Qatādah bin An-Nu'mān in the *Ḥadīth* about the sacrifice:

«فَكُلُوا وَتَصَدَّقُوا، وَاسْتَمْتِعُوا بِجُلُودِهَا وَلَا تَبَيْعُوهَا»

«Eat and give in charity, and make use of the skins, but do not sell them.»^[3]

(Note)

It was recorded that Al-Barā' bin 'Azib said, "The Messenger of Allāh ﷺ said:

«إِنَّ أَوَّلَ مَا تَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَتَحَرَّى، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ لَيْسَ مِنَ التُّسْكِ فِي شَيْءٍ»

«The first thing that we should do on this day of ours ('Īd) is to pray, then we return and offer the sacrifice. Whoever does that will have followed our Sunnah. Whoever slaughters his animal before the prayer, this is just meat which he has brought for his family, it is not a sacrifice at all.» This was recorded by (Al-Bukhāri and Muslim).^[4]

And in *Ṣaḥīḥ Muslim*, it is mentioned that one is not to offer the sacrifice until the Imām (leader) has offered his.^[5]

It is prescribed to offer the sacrifice on the day of *Naḥr* and

[1] An-Nasā'ī 7:170.

[2] *Faṭḥ Al-Bāri* 11:29.

[3] Aḥmad 4:15.

[4] *Faṭḥ Al-Bāri* 2:526, Muslim 3:1553.

[5] Similar is mentioned in no. 5083 of Muslim.

the following three days of *Tashriq*,^[1] because of the *Hadith* of Jubayr bin Mu'tim who said that the Messenger of Allāh ﷺ said:

«أَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبْحٌ»

«The days of *Tashriq* are all (for) sacrifice.» This was recorded by Aḥmad and Ibn Ḥibbān.^[2]

﴿كَذَلِكَ سَخَّرَهَا لَكُمْ لِتَمْكُومُوا تَشْكُورُونَ﴾

«Thus have We made them subject to you that you may be grateful.» means, for this reason.

﴿سَخَّرَهَا لَكُمْ﴾

«Thus have We made them subject to you»

means, 'We have subjugated them to you, i.e., We have made them submissive towards you, so that if you wish you can ride them, or if you wish you can milk them, or if you wish you can slaughter them,' as Allāh says:

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِن مَّاءٍ عَلِيمَةٍ أَيْدِيًا أَنْعَمْنَا لَهُمُ الْبُيُوتَ ۖ فَهُمْ لَهَا مَسْكُونُونَ﴾

«Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.» [36:71] until He said:

﴿أَفَلَا يَتَشْكُرُونَ﴾

«Will they not then be grateful?» [36:73]

And Allāh says in this *Āyah*:

﴿كَذَلِكَ سَخَّرَهَا لَكُمْ لِتَمْكُومُوا تَشْكُورُونَ﴾

«Thus have We made them subject to you that you may be grateful.»

﴿لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَائُهَا وَلَكِنَّ يَنَالُهُ النُّعُورُ ۚ إِنَّكُمْ بِذَلِكَ سَخَّرَهَا لَكُمْ لِتُكْفِرُوا ۗ اللَّهُ عَلَىٰ مَا هَدَيْتُمْ وَيَشْرِبِ الْمُحْسِنِينَ﴾

«37. It is neither their meat nor their blood that reaches Allāh,

[1] Referring to the process of hanging the meat to dry in the sun. For more details, see volume one, the *Tafsir* of *Sūrat Al-Baqarah* 2:203.

[2] Aḥmad 4:82.

but it is *Taqwā* from you that reaches Him. Thus have We made them subject to you that you may proclaim Allāh's greatness for His guidance to you. And give glad tidings to the doers of good: ﴿

The Goal of the *Uḍḥiyyah* (Sacrifice) according to Allāh is the Sincerity and *Taqwā* of His Servant

Allāh says: this sacrifice is prescribed for you so that you will remember Him at the time of slaughter, for He is the Creator and Provider. Nothing of its flesh or blood reaches Him, for He has no need of anything other than Himself.

During the time of *Jāhiliyyah*, when they offered sacrifices to their gods, they would put some of the meat of their sacrifices on their idols, and sprinkle the blood over them. But Allāh says:

﴿لَنْ يَنَالَ اللَّهُ لُحْمَهَا وَلَا مَآزُهَا﴾

﴿It is neither their meat nor their blood that reaches Allāh,﴾

Ibn Abi Ḥātim recorded that Ibn Jurayj said, "The people of the *Jāhiliyyah* used to put the meat of their sacrifices and sprinkle the blood on the House, and the Companions of the Messenger of Allāh ﷺ said, "We have more right to do that." Then Allāh revealed the words:

﴿لَنْ يَنَالَ اللَّهُ لُحْمَهَا وَلَا مَآزُهَا وَلَكِنَّ بِنَاةِ النَّفْسِ وَبِنَاةِ أَعْمَالِكُمْ﴾

﴿It is neither their meat nor their blood that reaches Allāh, but it is *Taqwā* from you that reaches Him.﴾

That is what He will accept and reward for, as mentioned in the *Ṣaḥīḥ*,

﴿إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَلْوَانِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ﴾

«Allāh does not look to your appearance or your colors, but He looks to your hearts and deeds.»^[1]

And in the *Ḥadīth*;

«Indeed charity falls in the Hand of Ar-Raḥman before it falls

[1] Muslim 4:1987.

in the hand of the one asking. »^[1]

﴿كَذَلِكَ سَخَرْنَا لَكُمُ﴾

«Thus have We made them subject to you» meaning, 'for this purpose We have subjugated the *Budn* for you,'

﴿لِتَكْبِرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ﴾

«that you may proclaim Allāh's greatness for His guidance to you.»

means, that you may glorify Him for guiding you to His religion and His way which He loves and is pleased with, and has forbidden you to do all that He hates and rejects.

﴿وَبَشِّرِ الْمُحْسِنِينَ﴾

«And give glad tidings to the doers of good.»

means, 'give good news, O Muḥammad, to those who do good,' i.e., whose deeds are good and who remain within the limits prescribed by Allāh, who follow that which has been prescribed for them, who believe in the Messenger ﷺ and follow that which he has conveyed from his Lord.

(Note) The *Uḍḥiyyah* is *Sunnah Mustahabbah*^[2]

One animal is sufficient on behalf of all the members of one household. Ibn 'Umar said, "The Messenger of Allāh ﷺ continued to offer sacrifice for ten years." This was recorded by At-Tirmidhi.^[3] Abu Ayyūb said: "At the time of the Messenger of Allāh ﷺ, a man would sacrifice a sheep on behalf of himself and all the members of his household, and they would eat from it and feed others, until the people started

^[1] Meaning a recommended practice. It must be noted here that these two *Āyāt* and most of the commentary related to them, is about the *Hady* or sacrificial animal for *Hajj*. Much of the commentary generally applies to the sacrifice of *Uḍḥiyyah* for the non-pilgrim as well. But the ruling of *Mustahabb*, and the sacrifice after the prayer are among the statements that are not related to the *Hady*. For more details on the *Hady* see volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2:196).

^[2] *Al-Hiliyah* 4:81. Similar was recorded by Al-Bukhārī no. 1410.

^[3] *Tuḥfat Al-Aḥwadhī* 5:96.

boasting [by sacrificing more than one] and things reached the stage that you see now.” This was recorded by At-Tirmidhi, who graded it *Ṣaḥīḥ*, and by Ibn Mājah.^[1] ‘Abdullāh bin Hishām used to sacrifice one sheep on behalf of his entire family; this was recorded by Al-Bukhāri.^[2]

Concerning how old the sacrificial animal should be, Muslim recorded from Jābir that the Messenger of Allāh ﷺ said:

«لَا تَذْبُحُوا إِلَّا مُسِنَّةً، إِلَّا أَنْ تَعْسَرَ عَلَيْكُمْ فَتَذْبُحُوا جَذَعَةً مِنَ الضَّأْنِ»

«Do not sacrifice any but mature animals, and if that is not possible, then sacrifice a young sheep.»^[3]

﴿إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ﴾

﴿38. Truly, Allāh defends those who believe. Verily, Allāh likes not any treacherous ingrate.﴾

Good News of Allāh’s Defence for the Believers

Here Allāh tells us that He defends His servants who put their trust in Him and turn to Him in repentance; He protects them from the the worst of evil people and the plots of the sinners; He protects them, guards them and supports them, as He tells us elsewhere:

﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ﴾

﴿Is not Allāh sufficient for His servant?﴾ [39:36]

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغٌ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

﴿And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things﴾ [65:3].

﴿إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ﴾

﴿Verily, Allāh likes not any treacherous ingrate﴾

means, He does not like any of His servants who bear these characteristics, i.e., treachery in covenants and promises

[1] Abu Dāwud 5:90, Ibn Mājah 2:1051.

[2] *Fatḥh Al-Bāri* 13:213.

[3] Muslim 3:1555.

able to give them victory.﴾”

Abu Bakr, may Allāh be pleased with him, said, “Then I knew that there would be fighting.” Imām Aḥmad added: “Ibn ‘Abbās said, ‘This was the first Āyah to be revealed concerning fighting.’”^[1] This was also recorded by At-Tirmidhi and An-Nasā’ī in the Book of *Tafsir* of their *Sunans*.^[2] At-Tirmidhi said: “It is a Ḥasan Ḥadīth.”

﴿وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾

﴿and surely, Allāh is able to give them victory.﴾

means, He is able to grant victory to His believing servants without any fighting taking place, but He wants His servants to strive their utmost in obeying Him, as He says:

﴿فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَنتَحِشْتُمُوهُمْ فَشُدُّوا الرِّبَاطَ فَإِمَّا مَأْتٍ بِدَمٍ وَإِمَّا يَدَاهُ حَتَّىٰ تَضَعَ كَرْحُكُمْ أَوْ رِجْلَكُمْ ذَلِكَ بِمَا أَنعَمَ اللَّهُ لَعَلَّكُمْ أَتَقْوُونَ وَلَكِنْ يَتَّبِعُونَ أَهْوَاءَهُمْ وَإِن يَدْعُوا إِلَىٰ جَنْبِكُمْ أَنْ تَقُولُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُعِيلَ أَعْمَلْتُمْ سَبِيحَاتٍ مِّمَّنْ بَالِغُهَا اللَّهُ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمْ فَهُمْ أَهْلُ عَذَابٍ أَلِيمٍ﴾

﴿So, when you meet those who disbelieve, strike necks till when you have killed and wounded many of them, then bind a bond firmly. Thereafter either for generosity, or ransom, until war lays down its burden. Thus, but if it had been Allāh’s will, He Himself could certainly have punished them. But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them.﴾ [47:4-6]

﴿فَقَاتِلْهُمْ يَتَذَكَّرُ اللَّهُ بِأَيْدِيكُمْ وَيُخْرِجُهُمْ مِنْكُمْ وَيُنصِرْكُمْ عَلَىٰ يَدَيْكُمْ وَيَكْسِبْ كُلُّ شَيْءٍ ظُهُورَهُمْ فَأَنزِلْ اللَّهُ سُدُودَهُمْ وَنَضْحَابَهُمْ وَمُنَازِلَهُمْ وَأَلْقِ السَّيْلَ فِي وُجُوهِهِمْ مِن ذُرِّيَّتِهِمْ فَأَسَلُّهُمُ اللَّهُ سَمَاوَاتٍ خُضِرَ لونها فَزَالَتْ سَوَافِحًا أُولَٰئِكَ هُمُ الرَّاغِبُونَ إِلَىٰ اللَّهِ فَأَسْرَبَتْ إِلَيْهِمْ وَأَنْزَلَ اللَّهُ عَلَيْهُمُ الْغُيُوبَ الْغُيُوبَ أَعْرَابٌ عَرَابُ سَبِيحَاتٍ مِّمَّنْ بَالِغُهَا اللَّهُ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمْ فَهُمْ أَهْلُ عَذَابٍ أَلِيمٍ﴾

﴿Fight against them so that Allāh will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people, and remove the anger of their (believers’) hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise.﴾ [9:14-15]

[1] Aḥmad 1:216.

[2] *Tuhfat Al-Aḥwadhī* 9:15, An-Nasā’ī in *Al-Kubrā* 6:411.

﴿وَتَبْلُوْكُمْ حَتّٰى تَكْفُرَ الْمُجْرِمِيْنَ مِنْكُمْ وَالصّٰدِقِيْنَ وَيَتْلُوْا اَنْبَاَكُمْ﴾

﴿And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.﴾ [47:31].

And there are many similar *Āyāt*.

Ibn 'Abbās commented on the *Āyah*,

﴿وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾

﴿and surely, Allāh is able to give them (believers) victory.﴾

“And this is what He did.”^[1] Allāh prescribed *Jihād* at an appropriate time, because when they were in Makkah, the idolators outnumbered them by more than ten to one. Were they to engage in fighting at that time, the results would have been disastrous.

When the idolators went to extremes to persecute Muslims, to expel the Prophet ﷺ and resolving to kill him; when they sent his Companions into exile here and there, so that some went to Ethiopia and others went to Al-Madīnah; when they settled in Al-Madīnah and the Messenger of Allāh ﷺ joined them there, and they gathered around him and lent him their support, and they had a place where Islām prevailed, and a stronghold to which they could retreat; then Allāh prescribed *Jihād* against the enemy, and this was the first *Āyah* to be revealed for it. Allāh said:

﴿أُو۟دُنَ لِلَّذِيْنَ يُكْفَرُو۟نَ بِاَنَّهُمْ ظٰلِمُو۟ا ۗوَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيۡرٌ ﴿٣١﴾ الَّذِيْنَ اُخْرِجُو۟ا مِنْ دِيۡرِهِمْ بِغَيْرِ حَقٍّ﴾

﴿Permission (to fight) is given to those fought against, because they have been wronged; and surely, Allāh is able to give them victory. Those who have been expelled from their homes unjustly﴾

Al-'Awfī reported that Ibn 'Abbās said; “They were driven out of Makkah to Al-Madīnah unjustly, i.e., Muḥammad ﷺ and his Companions.”^[2]

[1] Aṭ-Ṭabari 18:643.

[2] Aṭ-Ṭabari 18:643.

﴿إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ﴾

﴿only because they said: "Our Lord is Allāh."﴾ means, they had not done anything to their people or committed any wrongs against them, apart from the fact that they believed in the Oneness of Allāh and they worshipped Him Alone, with no partner or associate. But for the idolators, this was the worst of sins, as Allāh says:

﴿يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ﴾

﴿and have driven out the Messenger and yourselves because you believe in Allāh, your Lord!﴾ [60:1].

Then Allāh says:

﴿وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ﴾

﴿For had it not been that Allāh checks one set of people by means of another,﴾

meaning, were it not for the fact that He repels one people by means of another, and restrains the evil of people towards others by means of whatever circumstances He creates and decrees, the earth would have been corrupted and the strong would have destroyed the weak.

﴿مَلَأْتِ صَوَاعِقُ﴾

﴿*Ṣawāmi'* surely have been pulled down﴾ means the small temples used by monks. This was the view of Ibn 'Abbās, Mujāhid, Abu Al-Āliyah, Ṭkrimah, Aḍ-Ḍaḥḥāk and others.^[1] Qatādah said, "This refers to the places of worship of the Sabians;" according to another report, he said, "The *Ṣawāmi'* of the Zoroastrians." Muqātil bin Ḥayyān said, "These are houses along the roads."

﴿وَبِيَعُ﴾

﴿*Biya'*﴾ These are larger than the *Ṣawāmi'* and accommodate more worshippers; the Christians also have these. This was the view of Abu Al-Āliyah, Qatādah, Aḍ-Ḍaḥḥāk, Ibn Sakhr,

[1] Aṭ-Ṭabari 18:647, *Ad-Durr Al-Manthūr* 6:59, 60, Ar-Rāzi 3:36.

Muqātil bin Ḥayyān, Khuṣayf and others.^[1] Ibn Jubayr reported from Mujāhid and others that this referred to the synagogues of the Jews which are known to them as *Ṣalūt*. And Allāh knows best.

﴿وَصَلَوَاتٌ﴾

﴿*Ṣalawāt*﴾ Al-‘Awfi reported that Ibn ‘Abbās said, “*Ṣalawāt* means churches.”^[2] Ikrimah, Aḍ-Ḍaḥḥāk and Qatādah said that it referred to the synagogues of the Jews. Abu Al-‘Āliyah and others said, “*Ṣalawāt* refers to the places of worship of the Sabians.” Ibn Abi Najīḥ reported that Mujāhid said, “*Ṣalawāt* refers to places of worship of the People of the Book and of the people of Islām along the roads.”^[3] *Masjids* belong to the Muslims.

﴿يَذْكُرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا﴾

﴿wherein the Name of Allāh is mentioned much﴾

It was said that the pronoun refers to *Masjids*, because this is the closest of the words mentioned. Aḍ-Ḍaḥḥāk said, “In all of them the Name of Allāh is often mentioned.” Ibn Jarīr said, “The correct view is that the monasteries of the monks, the churches of the Christians, the synagogues of the Jews and the *Masjids* of the Muslims, in which the Name of Allāh is mentioned much, would have been destroyed – because this is the usual usage in Arabic.”^[4] Some of the scholars said, “This is a sequence listing the smallest to the greatest, because the *Masjids* are more frequented by more worshippers who have the correct intention and way.”

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ﴾

﴿Verily, Allāh will help those who help His (cause).﴾

This is like the *Āyah*:

[1] Aḷ-Ṭabari 18 :648.

[2] Aḷ-Ṭabari 18 :649.

[3] Aḷ-Ṭabari 18 :650.

[4] Aḷ-Ṭabari 18 :650.

﴿يَأَيُّهَا الَّذِينَ آمَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ وَالَّذِينَ كَفَرُوا فَتَنَّا لَهُمْ وَأَصْلَ
أَعْمَلِهِمْ﴾

﴿O you who believe! If you help (in the cause of) Allāh, He will help you, and make your foothold firm. But those who disbelieve, for them is destruction, and (Allāh) will make their deeds vain.﴾ [47:7-8]

﴿إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

﴿Truly, Allāh is All-Strong, All-Mighty.﴾

Allāh describes Himself as being All-Strong and All-Mighty. By His strength He created everything and measured it exactly according to its due measurements; by His might nothing can overpower Him or overwhelm Him, rather everything is humbled before Him and is in need of Him. Whoever is supported by the All-Strong, the All-Mighty, is indeed supported and helped, and his enemy will be overpowered. Allāh says:

﴿وَلَقَدْ سَبَقَتْ كَلِمَاتُنَا لِعِبَادِنَا الَّذِينَ آمَنُوا بِمَا نَزَّلْنَا لَهُمُ الْمَنُورُونَ وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ أَلْقَيْنَا لَهُمُ الْقُلُوبَ﴾

﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant, and that Our soldiers! They verily, would be the victors.﴾ [37:171-173]

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.﴾ [58:21]

﴿الَّذِينَ إِذَا مَكَتَهُمْ فِي الْأَرْضِ أَخَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عِنَقَةُ الْأُمُورِ﴾

﴿41. Those who, if We give them power in the land, establish the Ṣalāh, enforce the Zakāh, and they enjoin the good and forbid the evil. And with Allāh rests the end of (all) matters.﴾

The Duties of the Muslims when They attain Power

Ibn Abi Hātim recorded that 'Uthmān bin 'Affān said, "The *Āyah*:

﴿الَّذِينَ إِذَا مَكَتْنَهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ﴾

﴿Those who, if We give them power in the land, (they) establish the *Ṣalāh*, enforce the *Zakāh*, and they enjoin the good and forbid the evil.﴾

was revealed concerning us, for we had been expelled from our homes unjustly only because we said: 'Our Lord is Allāh.' Then we were given power in the land, so we established regular prayer, paid the *Zakāh*, enjoined what is good and forbade what is evil, and with Allāh rests the end of (all) matters. This is about my companions and I."¹¹ Abu Al-'Āliyah said, "They were the Companions of Muḥammad ﷺ." Aṣ-Ṣabāh bin Suwādah Al-Kindi said, "I heard 'Umar bin 'Abdul-'Azīz give a speech and say:

﴿الَّذِينَ إِذَا مَكَتْنَهُمْ فِي الْأَرْضِ﴾

﴿Those who, if We give them power in the land....﴾

Then he said, "This is not obligatory only for those who are in authority, it also applies to those who are governed by them. Shall I not tell you what you can expect from your governor, and what duties those who are ruled owe to him? Your rights over your governor are that he should check on you with regard to your duties towards Allāh and restore the rights that you have over one another, and that he should guide you to the straight path as much as possible. Your duties towards him are that you should obey him without cheating and without resentment, and you should obey him both in secret and openly." 'Atīyah Al-'Awfi said, "This *Āyah* is like the *Āyah*:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ﴾

[1] Ibn Abi Hātim 8:2496, 2497.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٧

الْحَمْدُ لِلَّهِ الَّذِي

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٤٢﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفُتِنَتِ صَوَامِعُ وَبِيعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٣﴾ الَّذِينَ إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤٤﴾ وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٥﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٦﴾ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٧﴾ فَكَأَيِّنْ مِنْ قَرِيبَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِبَةٌ عَلَىٰ عُرُوشِهَا وَيَبْرُؤُا مُعْطَلَةً وَقَصْرٍ مَشِيدٍ ﴿٤٨﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُون لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّمَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٩﴾

﴿Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land﴾ [24:55].

﴿وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾

﴿And with Allāh rests the end of (all) matters.﴾ This is like the Āyah:

﴿وَالْعَاقِبَةُ لِلشَّيْئِطِ﴾

﴿And the good end is for those who have Taqwā﴾ [28:83].

Zayd bin Aslam said:

﴿وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾

﴿And with Allāh rests the end of (all) matters.﴾ “And with Allāh will be the reward for what they did.”^[1]

﴿وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٥﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٦﴾ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٧﴾ فَكَأَيِّنْ مِنْ قَرِيبَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِبَةٌ عَلَىٰ عُرُوشِهَا وَيَبْرُؤُا مُعْطَلَةً وَقَصْرٍ مَشِيدٍ ﴿٤٨﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُون لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّمَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٩﴾﴾

﴿42. And if they deny you, so did deny before them the people of Nūh, ‘Ād and Thamūd.﴾

﴿43. And the people of Ibrāhīm and the people of Lūṭ,﴾

[1] Ibn Abi Ḥātim 8 :2498.

﴿44. And the dwellers of Madyan; and denied was Mūsā. But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!﴾

﴿45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and a deserted well and castle Mashīd!﴾

﴿46. Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾

The Consequences for the Disbelievers

Here Allāh consoles His Prophet Muḥammad ﷺ for the disbelief of those among his people who opposed him.

﴿وَأَن يَكْذِبُوا فَقَدْ كَذَّبَ قَبْلَهُم قَوْمُ نُوحٍ﴾

﴿And if they deny you, so did deny before them the people of Nūḥ﴾ until His saying,

﴿وَكَذَّبَ مُوسَى﴾

﴿and denied was Mūsā.﴾ means, despite all the clear signs and evidence that they brought.

﴿فَأَمَلَيْتُ لِلْكَافِرِينَ﴾

﴿But I granted respite to the disbelievers for a while,﴾ means, 'I delayed and postponed.'

﴿فَنَزَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ﴾

﴿then I seized them, and how (terrible) was My punishment!﴾ means, 'how great was My vengeance against them and My punishment of them!' In the Two Ṣaḥīḥs it is reported from Abu Mūsā that the Prophet ﷺ said:

﴿إِنَّ اللَّهَ لَيُعْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ﴾

«Allāh lets the wrongdoer carry on until, when He seizes him, He will never let him go.» Then he recited:

﴿وَكَذَلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقُرْآنَ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ﴾

﴿Such is the punishment of your Lord when He seizes the

towns while they are doing wrong. Verily, His punishment is painful (and) severe. ﴿ [11:102]^[1]

Then Allāh says:

﴿فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا﴾

﴿And many a township did We destroy﴾

﴿وَهُنَّ ظَالِمَةٌ﴾

﴿while they were given wrongdoing,﴾

meaning, they were rejecting their Messengers.

﴿فَهِىَ حَاوِيَةٌ عَلَى عُرُوشِهَا﴾

﴿so that it lie in ruins,﴾ Aḍ-Ḍaḥḥāk said, “[Leveled to] their roofs,”^[2] i.e., their houses and cities were destroyed.

﴿وَيَبْرُؤٌ مَّعْطَلَةٌ﴾

﴿and (many) a deserted well﴾ means, they draw no water from it, and no one comes to it, after it had been frequented often by crowds of people.

﴿وَقَصْرٌ مَّشِيدٌ﴾

﴿and a castle Mashīd!﴾ ‘Ikrimah said, “This means whitened with plaster.”^[3] Something similar was narrated from ‘Alī bin Abī Ṭālib, Mujāhid, ‘Aṭā’, Sa‘īd bin Jubayr, Abu Al-Mulayḥ and Aḍ-Ḍaḥḥāk.^[4] Others said that it means high and impenetrable fortresses. All of these suggestions are close in meaning and do not contradict one another, for this sturdy construction and great height did not help their occupants or afford them any protection when the punishment of Allāh came upon them, as He says:

﴿أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ﴾

﴿“Wheresoever you may be, death will overtake you even if you are in Burūj Mushayyadah!”﴾ [4:78]

[1] *Faḥ Al-Bāri* 8:205, *Muslim* 4:1997.

[2] *Aṭ-Ṭabari* 18:653.

[3] *Aṭ-Ṭabari* 18:654, 655.

[4] *Aṭ-Ṭabari* 18:655, *Al-Baghawi* 3:291.

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ﴾

﴿Have they not traveled through the land,﴾

means, have they not traveled in the physical sense and also used their minds to ponder? That is sufficient, as Ibn Abi Ad-Dunyā said in his book *At-Tafakkur wal-Itibār*, "Some of the wise people said, 'Give life to your heart with lessons, illuminate it with thought, kill it with asceticism, strengthen it with certain faith, remind it of its mortality, make it aware of the calamities of this world, warn it of the disasters that life may bring, show it how things may suddenly change with the passing of days, tell it the stories of the people of the past, and remind it what happened to those who came before.'" Walk through their ruins, see what they did and what became of them, meaning, look at the punishments and divine wrath that struck the nations of the past who belied,

﴿فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا﴾

﴿and have they hearts wherewith to understand and ears wherewith to hear?﴾

meaning, let them learn a lesson from that.

﴿فَأَيُّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾

﴿Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾

means, the blind person is not the one whose eyes cannot see, but rather the one who has no insight. Even if the physical eyes are sound, they still cannot learn the lesson.

﴿وَسْتَغْمِلُونَكَ بِالْعَدَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا

تَعُدُّونَ ﴿٤٧﴾ وَكَأَنِّ مِنْ قَرْبَةٍ أُمِّيَّتٌ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِنَّ الْمَصِيرَ ﴿٤٨﴾﴾

﴿47. And they ask you to hasten on the torment! And Allāh fails not His promise. And verily a day with your Lord is as a thousand years of what you reckon.﴾

﴿48. And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).﴾

The Disbelievers Demand for the Punishment

Allāh tells His Prophet ﷺ:

﴿رَسْتَعِجْلُوكَ بِالْعَذَابِ﴾

﴿And they ask you to hasten on the torment!﴾

meaning, these disbelievers who disbelieve in Allāh and His Book and His Messenger ﷺ and the Last Day. This is like the *Āyāt*:

﴿وَإِذْ قَالُوا اللَّهُمَّ إِنْ كُنْتَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ أُنزِلْ عَلَيْنَا حِجَابًا مِنْ السَّمَاءِ أَوْ أُنزِلْ عَلَيْنَا حِجَابًا مِنْ السَّمَاءِ أَوْ أُنزِلْ عَلَيْنَا حِجَابًا مِنْ السَّمَاءِ﴾ [8:32]

﴿And (remember) when they said: "O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."﴾ [8:32]

﴿وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَانَنَا قَبْلَ يَوْمِ الْحِسَابِ﴾

﴿They say: "Our Lord! Hasten to us *Qittānā* (our punishment) before the Day of Reckoning!"﴾ [38:16].

﴿وَلَنْ يَخْلِفَ اللَّهُ وَعْدَهُ﴾

﴿And Allāh fails not His promise.﴾ means, His promise to bring about the Hour and wreak vengeance upon His enemies, and to honor His close friends.

﴿وَرَأَتْ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ﴾

﴿And verily a day with your Lord is as a thousand years of what you reckon.﴾

means, He does not hasten, for what is counted as a thousand years with His creation is as one day with Him, and He knows that He is able to exact revenge and that He will not miss a thing, even if He delays and waits and postpones. Hence He then says:

﴿رَكَابِينَ مِنْ قَرْيَةٍ أَمْنِيَّتُ لَهَا وَهِيَ ظَالِمَةٌ لَنَا فَخَدَّعْتُنَا إِذْ نُنَازِعُهَا وَإِلَى الْعَصِيرِ﴾

﴿And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).﴾

Ibn Abi Ḥātim recorded from Abu Hurayrah that the

Messenger of Allāh ﷺ said:

«يَدْخُلُ فَقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِنِصْفِ يَوْمٍ خَمْسِمِائَةَ عَامٍ»

«The poor among the Muslims will enter Paradise half a day before the rich – five hundred years.»

This was recorded by At-Tirmidhi and An-Nasa'i from the Ḥadīth of Ath-Thawri from Muḥammad bin 'Amr. At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."^[1]

Abu Dāwud recorded at the end of Book of *Al-Malāḥim* in his *Sunan* from Sa'd bin Abi Waqqāsh that the Prophet ﷺ said:

«إِنِّي لَأَرْجُو أَنْ لَا تَعْجَزَ أُمَّتِي عِنْدَ رَبِّهَا أَنْ يُؤَخَّرَهُمْ نِصْفَ يَوْمٍ»

«I hope that it will not be too much for my Ummah if Allāh delays them for half a day.»

It was said to Sa'd, "What does half a day mean?" He said, "Five hundred years."^[2]

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿١٠٨﴾ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿١٠٩﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِرِينَ أُولَئِكَ أَصْحَابُ الْجَهَنَّمَ ﴿١١٠﴾﴾

﴿49. Say: "O mankind! I am (sent) to you only as a plain warner."﴾

﴿50. So those who believe and do righteous good deeds, for them is forgiveness and Rizq Karīm.﴾

﴿51. But those who strive against Our Āyāt to frustrate them, they will be dwellers of the Hellfire.﴾

The Recompense of the Righteous and the Unrighteous

Allāh said to His Prophet ﷺ, when the disbelievers asked him to hasten on the punishment for them:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿١٠٨﴾﴾

﴿Say: "O mankind! I am (sent) to you only as a plain warner."﴾

[1] *Tuḥfat Al-Aḥwadhi* 7 :21, An-Nasa'i in *Al-Kubrā* 6 :412.

[2] Abu Dāwud 4 :517.

meaning, 'Allāh has sent me to you to warn you ahead of the terrible punishment, but I have nothing to do with your reckoning. Your case rests with Allāh: if He wills, He will hasten on the punishment for you; and if He wills, He will delay it for you. If He wills he will accept the repentance of those who repent to Him; and if He wills, He will send astray those who are decreed to be doomed. He is the One Who does whatsoever He wills and wants and chooses.

﴿لَا مُمْقَبَ لِحُكْمِهِ. وَهُوَ سَرِيعُ الْحِسَابِ﴾

﴿There is none to put back His judgement and He is swift at reckoning.﴾ [13:41]

﴿إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ ﴿١١﴾ فَأَلْزِمُوا آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿I am (sent) to you only as a plain warner. So those who believe and do righteous good deeds,﴾

means, whose hearts believe and whose actions confirm their faith.

﴿لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

﴿for them is forgiveness and Rizq Karīm.﴾

means, forgiveness for their previous bad deeds, and a great reward in return for a few good deeds. Muḥammad bin Ka'b Al-Quraẓi said, "When you hear Allāh's saying:

﴿وَرِزْقٌ كَرِيمٌ﴾

﴿Rizq Karīm﴾ this means Paradise."^[1]

﴿وَالَّذِينَ سَعَوْا فِي مَائِنَتِنَا مُنَجِّرِينَ﴾

﴿But those who strive against Our Āyāt to frustrate them,﴾

Mujāhid said, "To discourage people from following the Prophet ﷺ."^[2] This was also the view of 'Abdullāh bin Az-Zubayr, "to discourage."^[3] Ibn 'Abbās said, "To frustrate them means to

[1] Ad-Durr Al-Manthūr 6:63.

[2] Aṭ-Ṭabari 18:662.

[3] Ad-Durr Al-Manthūr 6:64.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا
عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿١٧﴾ وَكَأَن يَمُنُّ
قَرِيبَةً أَمَلْتُمْ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُمَا وَإِلَى الْمَصِيرِ
﴿١٨﴾ قُلْ يَتَأْتِيهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿١٩﴾ قَالَتِ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لِمَ مَغْفِرَةٌ لِمَنْ وَرِثَ كَرِيمٌ ﴿٢٠﴾
وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ
﴿٢١﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى
أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ
ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٢﴾ لِيَجْعَلَ
مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةَ
قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٢٣﴾ وَلِيَعْلَمَ
الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ
فَتُخْفِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٢٤﴾ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى
تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٢٥﴾

resist the believers stubbornly.”^[1]

﴿أُولَئِكَ أَصْحَابُ الْجَحِيمِ﴾

﴿they will be dwellers of the Hellfire.﴾

This refers to the agonizingly hot Fire with its severe punishment, may Allāh save us from it. Allāh says:

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ

سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ

الْعَذَابِ بِمَا كَانُوا

يَفْعَلُونَ﴾

﴿Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption﴾ [16:88]

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ

اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٢﴾ لِيَجْعَلَ مَا يُلْقِي

الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةَ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ

بَعِيدٍ ﴿٢٣﴾ وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْفِتَ لَهُ

قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٤﴾﴾

﴿52. Never did We send a Messenger or a Prophet before you but when he did recite (the revelation or narrated or spoke), Shayṭān threw (some falsehood) in his recitation (of the revelation). But Yansakh Allāh that which Shayṭān throws in.

[1] Ad-Durr Al-Manthūr 6 :64.

Then Allāh establishes His revelations. And Allāh is All-Knower, All-Wise :﴿

﴿53. That He (Allāh) may make what is thrown in by Shayṭān a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the wrongdoers are in an opposition far-off (from the truth).﴾

﴿54. And that those who have been given knowledge may know that it (this Qur'ān) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allāh is the Guide of those who believe, to the straight path.﴾

How the Shayṭān threw some Falsehood into the Words of the Messengers, and how Allāh abolished that

At this point many of the scholars of *Tafsir* mentioned the story of the *Gharānīq* and how many of those who had migrated to Ethiopia came back when they thought that the idolators of the Quraysh had become Muslims, but these reports all come through *Mursal*^[1] chains of narration and I do not think that any of them may be regarded as *Ṣaḥīḥ*. And Allāh knows best.

Al-Bukhāri said, "Ibn 'Abbās said,

﴿وَقِ أُنْيَيْتِهِ﴾

﴿in his recitation (of the revelation).﴾

"When he spoke, the *Shayṭān* threw (some falsehood) into his speech, but Allāh abolished that which the *Shayṭān* threw in."^[2]

﴿ثُمَّ يُحْكِمُ اللَّهُ مَا يَشَاءُ﴾

﴿Then Allāh establishes His revelations.﴾ 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿إِنَّا نَمَقَّى الْقَى الشَّيْطَانُ فِي أُنْيَيْتِهِ﴾

﴿when he did recite (the revelation), Shayṭān threw (some falsehood) in it﴾

[1] *Mursal*: A chain of narration that stops before the Companion.

[2] *Fath Al-Bāri* 8 :292.

“When he spoke, the *Shayṭān* threw (some falsehood) into his speech.”^[1] Mujāhid said:

﴿إِنَّا نَسُوهُ﴾

﴿when he did recite﴾ “When he spoke.”^[2] It was said that it refers to his recitation, whereas,

﴿إِلَّا آمَانٌ﴾

﴿but they trust upon Amāni﴾

means they speak but they do not write.^[3] Al-Baghawi and the majority of the scholars of *Tafsīr* said:

﴿نَسُوهُ﴾

﴿he did recite﴾ “Reciting the Book of Allāh.”

﴿أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ﴾

﴿*Shayṭān* threw (some falsehood) in it﴾ “In his recitation.”^[4]

Ad-Ḍaḥḥāk said:

﴿إِنَّا نَسُوهُ﴾

﴿when he did recite﴾ “When he recited.”^[5] Ibn Jarīr said, “This comment is more akin to interpretation.”^[6]

﴿فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ﴾

﴿But Yansakh Allāh that which *Shayṭān* throws in.﴾

The meaning of the word *Naskh* in Arabic is to remove or lift away. ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said, “This means, Allāh cancels out that which the *Shayṭān* throws in.”^[7]

﴿وَاللَّهُ عَلِيمٌ﴾

[1] Aṭ-Ṭabari 18 :667 .

[2] Aṭ-Ṭabari 18 :667 .

[3] See volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2 :78) .

[4] Al-Baghawi 3 :293 .

[5] Aṭ-Ṭabari 18 :668 .

[6] Aṭ-Ṭabari 18 :668 .

[7] Aṭ-Ṭabari 18 :668 .

﴿And Allāh is All-Knower,﴾ means, He knows all matters and events that will happen, and nothing whatsoever is hidden from Him.

﴿حَكِيمٌ﴾

﴿All-Wise.﴾ means, in His decree, creation and command, He has perfect wisdom and absolute proof, hence He says:

﴿لِيَجْعَلَ مَا يُلْقَى الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ﴾

﴿That He (Allāh) may make what is thrown in by Shayṭān a trial for those in whose hearts is a disease﴾

meaning, doubt, Shirk, disbelief and hypocrisy. Ibn Jurayj said:

﴿الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ﴾

﴿those in whose hearts is a disease﴾ “The hypocrites, and

﴿وَالْقَائِمَةِ قُلُوبُهُمْ﴾

﴿and whose hearts are hardened.﴾ means the idolators.”^[1]

﴿وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ﴾

﴿And certainly, the wrongdoers are in an opposition far-off.﴾

means, far away in misguidance, resistance and stubbornness, i.e., far from the truth and the correct way.

﴿وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ.﴾

﴿And that those who have been given knowledge may know that it is the truth from your Lord, so that they may believe therein,﴾

means, ‘so that those who have been given beneficial knowledge with which they may differentiate between truth and falsehood, those who believe in Allāh and His Messenger, may know that what We have revealed to you is the truth from your Lord, Who has revealed it by His knowledge and under His protection, and He will guard it from being mixed with anything else.’ Indeed, it is the Wise Book which,

[1] Aṭ-Ṭabari 18:669.

﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَرْجُلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾

﴿Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allāh).﴾
[41:42]

﴿فَيُؤْمِنُوا بِهِ﴾

﴿so that they may believe therein,﴾ means, that they may believe that it is true and act upon it.

﴿فَتَخِثَ لَمْ قُلُوبُهُمْ﴾

﴿and their hearts may submit to it with humility.﴾

means, that their hearts may humble themselves and accept it.

﴿وَإِنَّ اللَّهَ لَهَادٍ لِلَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

﴿And verily, Allāh is the Guide of those who believe, to the straight path.﴾

means, in this world and in the Hereafter. In this world, He guides them to the truth and helps them to follow it and to resist and avoid falsehood; in the Hereafter, He will guide them to the straight path which leads to the degrees of Paradise, and He will save them from the painful torment and the dismal levels of Hell.

﴿وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي رِيْبَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ﴾
﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ﴾

﴿55. And those who disbelieved, will not cease to be in doubt about it until the Hour comes suddenly upon them, or there comes to them the torment of Yawm 'Aqīm.﴾

﴿56. The sovereignty on that Day will be that of Allāh. He will judge between them. So those who believed and did righteous good deeds will be in Gardens of Delight.﴾

﴿57. And those who disbelieved and denied Our Āyāt, for them will be a humiliating torment (in Hell).﴾

The Disbelievers will remain in Doubt and Confusion

Allāh tells us that the disbelievers will remain in doubt concerning this Qur'ān. This was the view of Ibn Jurayj and was the view favored by Ibn Jarīr.^[1]

﴿حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً﴾

﴿until the Hour comes suddenly upon them,﴾ Mujāhid said: “By surprise.”^[2] Qatādah said:

﴿بَغْتَةً﴾

﴿suddenly﴾ means, the command of Allāh will catch the people unaware. Allāh never seizes a people except when they are intoxicated with pride, enjoying a life of luxury, and they think that the punishment will never come upon them, but Allāh does not punish anyone except the evildoers.

﴿أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ﴾

﴿or there comes to them the torment of Yawm 'Aqīm.﴾

Mujāhid said, “Ubay bin Ka'b said: 'Yawm 'Aqīm means the day of Badr.’” Ikrimah and Mujāhid said: “Yawm 'Aqīm means the Day of Resurrection, following which there will be no night.”^[3] This was also the view of Aḍ-Ḍaḥḥāk and Al-Ḥasan Al-Baṣri.^[4] Allāh says:

﴿الْمَلِكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ﴾

﴿The sovereignty on that Day will be that of Allāh. He will judge between them.﴾ This is like the Āyāt:

﴿مَلِكِ يَوْمِ الدِّينِ﴾

﴿The Only Owner of the Day of Recompense﴾ [1:4]

﴿الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَىٰ الْكَافِرِينَ عَسِيرًا﴾

﴿The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers.﴾ [25:26]

[1] Aṭ-Ṭabari 18:670.

[2] Aṭ-Ṭabari 11:360.

[3] Al-Baghawi 3:295.

[4] Al-Baghawi 3:295.

﴿فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿So those who believed and did righteous good deeds﴾

means, their hearts believed in Allāh and His Messenger ﷺ, and they acted in accordance with what they knew; their words and deeds were in harmony.

﴿فِي جَنَّاتٍ النَّعِيمِ﴾

﴿in Gardens of Delight.﴾ means, they will enjoy eternal bliss which will never end or fade away.

﴿وَالَّذِينَ كَفَرُوا رَكَدَبُوا بِآيَاتِنَا﴾

﴿And those who disbelieved and denied Our Āyāt,﴾

means, their hearts rejected and denied the truth; they disbelieved in it and resisted the Messengers and were too proud to follow them.

﴿فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾

﴿for them will be a humiliating torment.﴾

means, in recompense for arrogantly turning away from the truth.

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿Verily, those who scorn My worship they will surely enter Hell in humiliation!﴾ [40:60]

﴿وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ﴾ ﴿٥٨﴾ لَيُدْخِلَنَّهُمْ مُدْخَلًا رَّضْوَانَهُ وَلَئِنَّ اللَّهَ لَعَلِيمٌ ﴿٥٩﴾ ذَلِكَ وَمَنْ عَاقَبْ بِمِثْلِ مَا عُوقِبَ بِهِ. ثُمَّ يُفَىٰ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٦٠﴾﴾

﴿58. Those who emigrated in the cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them. And verily, it is Allāh Who indeed is the Best of those who make provision.﴾

﴿59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing, Most Forbearing.﴾

﴿60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been

wronged, Allāh will surely help him. Verily, Allāh indeed is Oft-Pardoning, Oft-Forgiving.﴾

The Great Reward for Those Who migrate in the Cause of Allāh

Allāh tells us that those who migrate for the sake of Allāh, seeking to earn His pleasure and that which is with Him, leaving behind their homelands, families and friends, leaving their countries for the sake of Allāh and His Messenger to support His religion, then they are killed, i.e., in *Jihād*, or they die, i.e., they pass away without being involved in fighting, they will have earned an immense reward. As Allāh says:

﴿وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ﴾

﴿And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh﴾ [4:100]

﴿لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا﴾

﴿surely, Allāh will provide a good provision for them.﴾

means, He will reward them from His bounty and provision in Paradise with that which will bring them joy.

﴿وَرَبُّكَ اللَّهُ لَهُ خَيْرُ الْبَرِّينَ ﴿١٠٠﴾ لَيَدْخُلْنَهُمْ ثَمَنًا بَرَصُونَ﴾

﴿And verily, it is Allāh Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased.﴾

This means Paradise, as Allāh says elsewhere:

﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَبِيًّا﴾

﴿Then, if he be of those brought near (to Allāh), rest and provision, and a Garden of Delights.﴾ [56:88-89].

Allāh tells us that He will grant him rest and provision and a Garden of Delights, as He tells us here:

﴿لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا﴾

﴿surely, Allāh will provide a good provision for them.﴾ Then He says:

﴿لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهِ وَإِنَّ اللَّهَ لَعَلِيمٌ﴾

«Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing,»

meaning, He is All-Knowing about those who migrate and strive in *Jihād* for His sake and who deserve that (reward).

﴿عَلِيمٌ﴾

«Most Forbearing,» means, He forgives and overlooks their sins, and He accepts as expiation for their sins, their migration (*Hijrah*) and their putting their trust in Him.

Concerning those who are killed for the sake of Allāh, whether they are Muhājirs (migrants) or otherwise, they are alive with their Lord and are being provided for, as Allāh says:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاهُ عِنْدَ رَبِّهِمْ يَرْزُقُونَ﴾

«Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision» [3:169].

There are many *Hādīths* on this topic, as stated previously. With regard to those who die for the sake of Allāh, whether they are emigrants or not. This *Āyah* and the *Ṣaḥīḥ Hādīths* guarantee that they will be well provided for and that Allāh will show them kindness. Ibn Abi Ḥātim recorded that Shurahbīl bin As-Simt said: "We spent a long time besieging a stronghold in the land of the Romans. Salmān Al-Fārisi, may Allāh be pleased with him, passed by me and said, 'I heard the Messenger of Allāh ﷺ say:

«مَنْ مَاتَ مُرَابِعًا أَجْرَى اللَّهُ عَلَيْهِ مِثْلَ ذَلِكَ الْأَجْرِ، وَأَجْرَى عَلَيْهِ الرُّزْقَ، وَأَمِنَ مِنَ الْفِتَانِينَ، وَافْرُوا إِنْ شِئْتُمْ: ﴿وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّزُقِينَ﴾ ﴿٥٨﴾ لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهِ وَإِنَّ اللَّهَ لَعَلِيمٌ عَلِيمٌ﴾»

«Whoever dies guarding the borders of Islām, Allāh will give him a reward like that reward (of martyr) and will provide for him and keep him safe from trials. Recite, if you wish: «Those who emigrated in the cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them. And

verily, it is Allāh Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing, Most Forbearing»^[1]

He also recorded that ‘Abdur-Raḥmān bin Jaḥdam Al-Khawlāni was with Faḍālah bin ‘Ubayd when they accompanied with two funerals, at (an island of) sea one of whom had been struck by a catapult, and the other had passed away. Faḍālah bin ‘Ubayd sat by the grave of the man who had passed away and someone said to him, “Are you neglecting the martyr and not sitting by his grave?” He said, “I would not mind which of these two graves Allāh would resurrect me from, for Allāh says:

﴿وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا بَيْنَ رُفَّتِهِمْ اللَّهُ يَرْزُقُهُمْ حَسَنًا﴾

﴿Those who emigrated in the cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them.﴾”

And he recited these two Āyāt, then said,

“What should I seek, O you servant, if I were to enter an entrance to His pleasure, and be provided good provisions? By Allāh, I would not mind which of these two graves Allāh would resurrect me from.”^[2]

﴿ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِّبَ بِهِ﴾

﴿That is so. And whoever has retaliated with the like of that which he was made to suffer....﴾

Muqātil bin Ḥayān and Ibn Jurayj mentioned that this was revealed about a skirmish in which the Companions encountered some of the idolators. The Muslims urged them not to fight during the Sacred Months, but the idolators insisted on fighting and initiated the aggression. So the Muslims fought them and Allāh granted them victory.

﴿إِنَّكَ اللَّهُ لَمَفُورٌ غَفُورٌ﴾

﴿Verily, Allāh indeed is Oft-Pardoning, Oft-Forgiving.﴾

[1] Ibn Abi Ḥātim 8:2503.

[2] Aṭ-Ṭabari 9:182.

and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit. ﴿3:26-27﴾

The meaning of “merging” the night into the day and the day into the night is that the one encroaches upon the other, and vice versa. Sometimes the night is long and the day is short, as in winter, and sometimes the day is long and the night is short, as in summer.

﴿وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

﴿And verily, Allāh is All-Hearer, All-Seer.﴾

He hears what His servants say, and He sees them, nothing about them or their movement is hidden from Him whatsoever. When Allāh tells us that He is controlling the affairs of all that exists, and that He judges, and there is none to reverse His judgement, He says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ﴾

﴿That is because Allāh – He is the Truth,﴾

meaning, the true God, besides Whom no one deserves worship. He is the Possessor of the greatest sovereignty; whatever He wills happens and whatever He does not will does not happen. Everything is in need of Him and submits to Him.

﴿وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ﴾

﴿and what they invoke besides Him, it is false.﴾

meaning, the idols and false gods. Everything that is worshipped instead of Him – may He be exalted – is false, because it can neither bring benefit nor cause harm.

﴿وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

﴿And verily, Allāh – He is the Most High, the Most Great.﴾
This is like the Āyāt:

﴿وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

﴿and He is the Most High, the Most Great﴾ [42:4]

﴿الْكَبِيرُ الْمُتَعَالَى﴾

﴿the Most Great, the Most High﴾ [13:9].

Everything is subject to His might and power; there is no God except Him and no Lord besides Him, because He is the Almighty and there is none mightier than He, the Most High and there is none higher than He, the Most Great and there is none greater than He. Exalted, sanctified, and glorified be He far above all that the evildoers say.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَيْكَ اللَّهُ لَهْوُ الْعَرْشِ الْحَكِيمِ ﴿٦٤﴾ تَرَى أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي الْأَرْضِ وَالْفَلَاقَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيَتَكَلَّمُ بِالسَّمَاءِ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا لِيَذِيبَ عَنْهَا الْبَرْدَ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ ﴿٦٥﴾ وَهُوَ الَّذِي أَنْشَأَكُمْ ثُمَّ يُسَيِّدُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَافِرٌ ﴿٦٦﴾﴾

﴿63. See you not that Allāh sends down water from the sky, and then the earth becomes green? Verily, Allāh is the Most Kind and Courteous, Well-Acquainted with all things.﴾

﴿64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allāh – He is Rich, Worthy of all praise.﴾

﴿65. See you not that Allāh has subjected to you all that is on the earth, and the ships that sail through the sea by His command? He withholds the heaven from falling on the earth except by His leave. Verily, Allāh is for mankind, full of kindness, Most Merciful.﴾

﴿66. It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kafirun.﴾

Signs of the Power of Allāh

This is a further sign of His might and power; that he sends the winds to drive the clouds which deliver rain to the barren land where nothing grows, land which is dry, dusty and desiccated.

﴿فَإِنَّا أَنْزَلْنَاهَا عَلَيْهِمْ مَاءً غَمْرَاتٍ وَأَنْزَلْنَا مِنْهَا مَاءً سَالِجًا فَاصْتَبَقْتُمْ مِنْهَا أَمْوَالَكُمْ وَمِنْهَا لَبْتُمْ لِقَابَ رَبِّكُمْ ﴿٢٥﴾﴾

﴿but when We send down water on it, it is stirred (to life), and it swells﴾ [22:5].

﴿فَتَصْبِحُ الْأَرْضُ مُخْضَرَةً﴾

﴿and then the earth becomes green?﴾ This indicates the sequence of events and how everything follows on according to its nature. This is like the Āyah:

﴿وَجَعَلْنَا الْفَلْأَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً﴾

﴿Then We made the Nutfah^[1] into a clot , then We made the clot into a little lump of flesh﴾ [23:14].

It was recorded in the Two Ṣaḥīḥs that between each stage there are forty days.^[2]

Allāh's saying,

﴿فَتَصْبِحُ الْأَرْضُ مُخْضَرَةً﴾

﴿and then the earth becomes green﴾ means, it becomes green after being dry and lifeless. It was reported from some of the people of Al-Hijāz that the land turns green after rainfall. And Allāh knows best.

﴿إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾

﴿Verily, Allāh is the Most Kind and Courteous, Well-Acquainted with all things.﴾

He knows what seeds are in the various regions of the earth, no matter how small they are. Nothing whatsoever is hidden from Him. Each of those seeds receives its share of water and begins to grow, as Luqmān said:

﴿يَبْنَئُ إِنَّمَا إِنْ تَكُ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ﴾

﴿يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾

﴿"O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle, Well-Aware.﴾ [31:16]

And Allāh says:

﴿أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْغَنَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

[1] See the explanation of Sūrat Al-Hajj (22 :4).

[2] Faṭḥ Al-Bāri 6 :350, Muslim 4 :2036.

﴿...so they do not worship Allāh, Who brings to light what is hidden in the heavens and the earth.﴾ [27:25]

﴿وَمَا تَسْقُطُ مِنْ رَدَقَةٍ إِلَّا بِمَلْمَأَهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ [6:59]

﴿وَمَا يَسْرُبُ عَنْ رَبِّكَ مِنْ مِغَالٍ ذَرَّةٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَشْعَرٌ مِنْ ذَلِكَ وَلَا آكْرٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿And nothing is hidden from your Lord, the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but it is (written) in a Clear Record.﴾ [10:61]

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿To Him belongs all that is in the heavens and all that is on the earth.﴾

He owns all things, and He has no need of anything besides Himself, everything is in need of Him and in a state of submission to Him.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ﴾

﴿See you not that Allāh has subjected to you all that is on the earth,﴾

animals, inanimate things, crops and fruits. This is like the *Āyah*:

﴿وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جِيمًا مَبْتُةً﴾

﴿And has subjected to you all that is in the heavens and all that is in the earth﴾ [45:13],

meaning that all of this is a blessing and out of His kindness.

﴿وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ﴾

﴿and the ships that sail through the sea by His command﴾

That is because He subjugates it to them and makes it easy for them. In the raging sea with its tempestuous waves, the

ships sail gently with their passengers and carry them wherever they want to go for trading and other purposes from one land to another, so that they bring goods from here to there, or vice versa, whatever people want or need.

﴿وَمَن يَشَاءِ اللَّهُ أَن تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ﴾

﴿He withhold the heaven from falling on the earth except by His leave.﴾

If He willed, He could give the sky permission to fall on the earth, and whoever is in it would be killed, but by His kindness, mercy and power, He withholds the heaven from falling on the earth, except by His leave. He says:

﴿إِنَّ اللَّهَ بِالنَّاسِ لَرؤُوفٌ رَّحِيمٌ﴾

﴿Verily, Allāh is for mankind, full of kindness, Most Merciful.﴾

meaning, even though they do wrong. As Allāh says elsewhere:

﴿وَإِنَّ رَبَّكَ لَذُو مَنُونٍ لِّنَّاسٍ عَلٰى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾

﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is severe in punishment﴾ [13:6].

﴿وَهُوَ الَّذِي أَنشَأَكُم مِّن مِّنِّي ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُم إِنَّ الْإِنسَانَ لَكَفُورٌ﴾

﴿It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kafirun.﴾ This is like the Āyāt:

﴿كَيْفَ نَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِنَّكُمْ لَعِندَهُ لَرُجُوعُونَ﴾

﴿How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return.﴾ [2:28],

﴿قُلِ اللَّهُ يُحْيِيكُم ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمُ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ﴾

﴿Say: "Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt."﴾ [45:26],

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٣٤٠

الْقُرْآنَ اللَّهُ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفَلَكَ يَجْرِي فِي الْبَحْرِ
 بِأَمْرِ رَبِّهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ
 اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿٦٥﴾ وَهُوَ الَّذِي أَحْيَاكُمْ
 ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾
 لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ
 فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَّ هُدًى مُسْتَقِيمٌ ﴿٦٧﴾
 وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ اللَّهُ يَحْكُمُ
 بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾
 أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ
 فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾ وَيَعْبُدُونَ مِنْ دُونِ
 اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ
 مِنْ نَصِيرٍ ﴿٧١﴾ وَإِذْ أَنْتَلَى عَلَيْهِمْ آيَاتِنَا بَيِّنَاتٍ تَعْرِفُ فِي
 وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ كَأَنَّهُمْ يُسْطُونَ
 بِالذَّبِّ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ بَشَرٌ مِنْ
 ذَلِكَ النَّارِ وَعَدَّهَا اللَّهُ الَّذِينَ كَفَرُوا وَيَسْ أَلْمِيزٌ ﴿٧٢﴾

﴿قَالُوا رَبَّنَا أَنَّمَا أُنشِئُوا وَاحْيَيْنَا
 أَنْتَين﴾

﴿They will say: "Our Lord! You have made us to die twice, and You have given us life twice!"﴾ [40:11]

So how can you set up rivals to Allāh and worship others besides Him when He is the One Who is independent in His powers of creation, provision and control of the existence?

﴿وَهُوَ الَّذِي أَحْيَاكُمْ﴾

﴿It is He, Who gave you life,﴾ means, He gave you life after you were nothing, and brought you into existence.

﴿ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ﴾

﴿and then will cause you to die, and will again give you life.﴾ means, on the Day of Resurrection.

﴿إِنَّ الْإِنْسَانَ لَكَفُورٌ﴾

﴿Verily, man is indeed Kafirun.﴾ meaning, denying.

﴿لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَمَلَّ
 هُدًى مُسْتَقِيمٌ ﴿٦٧﴾ وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
 الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾﴾

﴿67. For every nation We have made Mansak which they must follow; so let them not dispute with you on the matter, but

invite them to your Lord. Verily, you indeed are on the straight guidance.﴾

﴿68. And if they argue with you, say: "Allāh knows best of what you do."﴾

﴿69. "Allāh will judge between you on the Day of Resurrection about that wherein you used to differ."﴾

Every Nation has its Religious Ceremonies

Allāh tells us that He has made *Mansak* for every nation. Ibn Jarīr said, "This means that there are *Mansak* for every Prophet's nation." He said, "The origin of the word *Mansik* in Arabic means the place to which a person returns repeatedly, for good or evil purposes. So the *Manāsik* (rites) of *Hajj* are so called because the people return to them and adhere to them."¹¹ If the phrase "For every nation We have ordained religious ceremonies" means that every Prophet's nation has its religious ceremonies as ordained by Allāh, then the phrase "So let them (the pagans) not dispute with you on the matter" refers to the idolators. If the phrase "For every nation We have ordained religious ceremonies" means that it is the matter of *Qadar* (divine decree), as in the *Āyah*,

﴿وَلِكُلِّ وِجْهَةٍ مُّوَلِّيَاتٍ﴾

﴿For each nation there is a direction to which they face﴾[2:148]
Allāh says here:

﴿هُمْ نَاسِكُونَ﴾

﴿which they *Nāsikūh*﴾ meaning, which they must act upon. The pronoun here refers back to those who have these religious ceremonies and ways, i.e., they do this by the will and decree of Allāh, so do not let their dispute with you over that divert you from following the truth. Allāh says:

﴿وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَمِّنْ هُدًى مُّسْتَقِيمٍ﴾

﴿but invite them to your Lord. Verily, you indeed are on the straight guidance.﴾

¹¹ Aṭ-Ṭabari 18:678, 679.

i.e., a clear and straight path which will lead you to the desired end. This is like the *Āyah*:

﴿وَلَا يَصُدُّكَ عَنْ مِلَّةِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَى رَبِّكَ﴾

﴿And let them not turn you away from the *Āyāt* of Allāh after they have been sent down to you: and invite to your Lord﴾ [28:87]

﴿وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ﴾

﴿And if they argue with you, say: "Allāh knows best what you do."﴾

This is like the *Āyah*:

﴿وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ﴾

﴿And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾ [10:41]

﴿اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ﴾

﴿Allāh knows best of what you do.﴾

This is a stern warning and definite threat, as in the *Āyah*:

﴿هُوَ أَعْلَمُ بِمَا يُبَيِّضُونَ فِيهِ كَفْرًا شَيْدًا بَيْنِي وَبَيْنَكَ﴾

﴿He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and you!﴾[46:8].

Allāh says here:

﴿اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ تَخْتَلِفُونَ﴾

﴿Allāh will judge between you on the Day of Resurrection about that wherein you used to differ.﴾

This is like the *Āyah*:

﴿فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ مَآ مَنَعْتُ مِمَّا أُنزِلَ اللَّهُ مِن كِتَابِهِ﴾

﴿So unto this then invite, and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book."﴾ [42:15]

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿70. Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book. Verily, that is easy for Allāh.﴾

Allāh tells us how perfect is His knowledge of His creation, and that He encompasses all that is in the heavens and on earth. Not even the weight of a speck of dust, or less than that or greater escapes His knowledge in the heavens or in the earth. He knows all things even before they happen, and He has written that in His Book, *Al-Lawḥ Al-Mahfūz*, as was reported in *Ṣaḥīḥ Muslim* from 'Abdullāh bin 'Amr, who said, "The Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ بِخَمْسِينَ أَلْفَ سَنَةٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«Allāh issued His decrees concerning the measurement and due proportion of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.»^[1]

In the *Sunan*, it was reported from a group of the Companions that the Messenger of Allāh ﷺ said:

«أَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ، قَالَ لَهُ: اكْتُبْ، قَالَ: وَ مَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ، فَجَرَى الْقَلَمُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ»

«The first thing that Allāh created was the Pen. He said to it, "Write!" It said, "What should I write?" He said, "Write what will happen," so the Pen wrote everything that will happen until the Day of Resurrection.»^[2] Allāh says:

﴿إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿Verily, it is (all) in the Book. Verily, that is easy for Allāh.﴾

[1] Muslim 4:2044.

[2] Abu Dāwud 5:76, *Tuḥfat Al-Aḥwadhi* 9:232.

﴿وَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَكُم بِرُؤْسِهِ مِنْ سُلْطَانٍ وَمَا لَكُم بِهِ مِنْ عِلْمٍ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ
 ﴿٧١﴾ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ تَقْرَفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ بِكَادِبَتِ
 يَسْطَلُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأُنثِيكُمْ بِشَيْءٍ مِّن دَلِيلِ النَّارِ وَعَدَدَهَا اللَّهُ
 الَّذِينَ كَفَرُوا وَيَسِئَ الْمَعِيرُ ﴿٧٢﴾﴾

﴿71. And they worship besides Allāh others for which He has sent down no authority, and of which they have no knowledge; and for the wrongdoers there is no helper.﴾

﴿72. And when Our clear Āyāt are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Āyāt to them. Say: "Shall I tell you of something worse than that? The Fire which Allāh has promised to those who disbelieved, and worst indeed is that destination!"﴾

The Idolators' worship of others besides Allāh and Their vehement rejection of the Āyāt of Allāh

Allāh tells us that the idolators, in their ignorance and disbelief, worship besides Allāh others which He has sent down no authority for, i.e., no proof or evidence for such behavior. This is like the Āyah:

﴿وَمَن يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
 الْكَافِرُونَ ﴿٧٢﴾﴾

﴿And whoever calls upon, besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.﴾ [23:117]
 So Allāh says here:

﴿مَا لَكُم بِرُؤْسِهِ مِنْ سُلْطَانٍ وَمَا لَكُم بِهِ مِنْ عِلْمٍ﴾

﴿for which He has sent down no authority, and of which they have no knowledge;﴾

meaning, they have no knowledge in the subject that they fabricate lies about; it is only something which was handed down to them from their fathers and ancestors, with no evidence or proof, and its origins lie in that which the *Shayṭān* beautified for them and made attractive to them. Allāh warned them:

﴿وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ﴾

﴿and for the wrongdoers there is no helper.﴾

meaning, no one to help them against Allāh when He sends His punishment and torment upon them. Then Allāh says:

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ﴾

﴿And when Our clear Āyāt are recited to them,﴾

means, when the Āyāt of the Qur'ān and clear evidence and proof for Tawhīd of Allāh are mentioned to them, and they are told that there is no god besides Allāh and that the Messengers spoke the truth,

﴿بِكَادِبَاتٍ يَظُنُّونَ بِاللَّيْلِ بِآيَاتِنَا أَنِنَآءٌ﴾

﴿They are nearly ready to attack with violence those who recite Our Āyāt to them.﴾

then they nearly attack and do harm to those who bring proof to them from the Qur'ān, and cause them harm using their tongues and hands.

﴿قُلْ﴾

﴿Say﴾ O Muḥammad to these people,

﴿أَفَأْتِيَنَّكُمْ بِشَيْءٍ مِنْ دَلِيلِكُمْ أَن نَّارُ وَعْدِ اللَّهِ الَّتِي بُكِّرْتُمْ﴾

﴿Shall I tell you of something worse than that? The Fire which Allāh has promised to those who disbelieved,﴾

The fire and wrath and torment of Allāh are far worse than that with which you are trying to scare the believing close friends of Allāh in this world. The punishment in the Hereafter for these deeds of yours is worse than that what you claim you want to do to the believers.

﴿وَأَشَدُّ الْعَذَابِ﴾

﴿and worst indeed is that destination!﴾ how terrible is the Fire as a final destination and abode!

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا﴾

﴿Evil indeed it is as an abode and as a place to rest in.﴾

﴿يَتَأْتِيهَا النَّاسُ ضُرْبَ مَثَلٍ فَاَسْتَجِمِعُوا لَهُ إِنَّكَ الْاَلْبَيْتُ تَدْعُوكَ مِنْ دُونِ اَللّٰهِ لَنْ يَخْلُقُوْا ذُبَابًا وَّلَوْ اَجْتَمَعُوْا لَهُ وَاِنْ يَنْتَهِمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيْدُوْهُ مِنْهُ ضَعُفَ الطَّلَابِ وَالطَّلُوْبُ ﴿٧٤﴾ مَا فَكَّرُوْا اَللّٰهَ حَتّٰى قَدَرُوْهُ اِنَّ اَللّٰهَ لَقَوِيٌّ عَزِيْزٌ ﴿٧٥﴾﴾

﴿73. O mankind! A parable has been made, so listen to it: Verily, those on whom you call besides Allāh, cannot create a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are the seeker and the sought.﴾

﴿74. They have not regarded Allāh with His rightful esteem. Verily, Allāh is All-Strong, All-Mighty.﴾

The insignificance of the Idols and the foolishness of their Worshippers

Here Allāh points out the insignificance of the idols and the foolishness of those who worship them.

﴿يَتَأْتِيهَا النَّاسُ ضُرْبَ مَثَلٍ﴾

﴿O mankind! A parable has been made,﴾

meaning, a parable of that which is worshipped by those who are ignorant of Allāh and who join others as partners with Him.

﴿فَاَسْتَجِمِعُوا لَهُ﴾

﴿so listen to it﴾ pay attention and understand.

﴿إِنَّكَ الْاَلْبَيْتُ تَدْعُوكَ مِنْ دُونِ اَللّٰهِ لَنْ يَخْلُقُوْا ذُبَابًا وَّلَوْ اَجْتَمَعُوْا لَهُ﴾

﴿Verily, those on whom you call besides Allāh, cannot create a fly, even though they combine together for the purpose.﴾

Even if all the idols and false gods whom you worship were to come together to create a single fly, they would not be able to do that. Imām Aḥmad recorded that Abu Hurayrah recorded the Marfū‘ report:

«وَمَنْ اَظْلَمُ مِمَّنْ خَلَقَ [خَلَقًا] مَخْلُقِي، فَلْيَخْلُقُوا مِثْلَ خَلْقِي ذَرَّةً اَوْ ذُبَابَةً اَوْ حَبَّةً»

“Who does more wrong than one who tries to create something like My creation? Let them create an ant or a fly or a seed like

My creation!"^[1]

This was also recorded by the authors of the Two *Ṣaḥīḥs* via 'Umārah from Abu Zur'ah from Abu Hurayrah, who said that the Prophet ﷺ said:

«قَالَ اللهُ عَزَّ وَجَلَّ وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا ذَرَّةً، فَلْيَخْلُقُوا شَعِيرَةً»

«Allāh says: "Who does more wrong than one who tries to create (something) like My creation? Let them create an ant, let them create a grain of barley."»^[2]

Then Allāh says:

﴿وَإِنْ يَسْتَلِيمُ الذَّكَابُ شَيْئًا لَا يَسْتَفِيدُوهُ مِنْهُ﴾

﴿And if the fly snatches away a thing from them, they will have no power to release it from the fly.﴾

They are unable to create a single fly and, moreover, they are unable to resist it or take revenge against it if it were to take anything from the good and perfumed thing on which it lands. If they wanted to recover that, they would not be able to, even though the fly is the weakest and most insignificant of Allāh's creatures. Allāh says:

﴿ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ﴾

﴿So weak are the seeker and the sought.﴾

Ibn 'Abbās said, "The seeker is the idol and the sought is the fly."^[3] This was the view favored by Ibn Jarīr, and it is what is apparent from the context. As-Suddi and others said, "The seeker is the worshipper, and the sought is the idol."^[4] Then Allāh says:

﴿مَا كَفَرُوا اللهُ حَقَّ كَفْرِهِمْ﴾

﴿They have not regarded Allāh with His rightful esteem.﴾

meaning, they have not recognized the might and power of Allāh when they worship alongside Him those who cannot

[1] Aḥmad 2:391.

[2] *Faḥḥ Al-Bāri* 13:537, Muslim 3:1671.

[3] Aṭ-Ṭabari 18:685.

[4] Al-Baghawi 3:298, from Aḍ-Ḍaḥḥāk.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٣٤١

يَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٍ فَاَسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوا مِنْهُ ضَعُفَ الطَّالِبِ وَالْمَطْلُوبِ ﴿٧٦﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنْ اللَّهُ لَقَوِيٌّ عَزِيزٌ ﴿٧٧﴾ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٨﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٩﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَانْفَكُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٨٠﴾ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَثَلًا بَلَّغْنَا بِهِ آيَاتِهِمْ هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلِ وَفِي هَذَا لَلِكُوفِ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٨١﴾

سُورَةُ الْمَوْجِبُونَ

even ward off a fly, because they are so weak and incapable.

﴿ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴾

﴿Verily, Allāh is All-Strong, All-Mighty.﴾

means, He is the All-Strong Who, by His might and power, created all things.

﴿ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ رَهُوْهُ أَهْوَتْ عَلَيْهِ ﴾

﴿And He it is Who originates the creation, then He will repeat it; and this is easier for Him﴾ [30:27]

﴿ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿٧٦﴾ إِنَّهُ هُوَ بَدِئُ وَيُعِيدُ ﴿٧٧﴾ ﴾

﴿Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.﴾ [85:12-13]

﴿ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥١﴾ ﴾

﴿Verily, Allāh is the Provider, Owner of power, the Most Strong.﴾ [51:58].

﴿عَزِيزٌ﴾

﴿All-Mighty﴾ means, He has subjugated and subdued all things, and there is none that can resist Him or overcome His might and power, and He is the One, the Subduer.

﴿ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٨﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٩﴾ ﴾

﴿75. Allāh chooses Messengers from angels and from men. Verily, Allāh is All-Hearer, All-Seer.﴾

﴿76. He knows what is before them, and what is behind them. And to Allāh return all matters.﴾

Allāh chooses Messengers from the Angels and Messengers from Mankind

Allāh tells us that He chooses Messengers from His angels as He wills by His law and decree, and He chooses Messengers from mankind to convey His Message.

﴿إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

﴿Verily, Allāh is All-Hearer, All-Seer.﴾ means, He hears all that His servants say, and He sees them and knows who among them is deserving of that, as He says:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

﴿Allāh knows best with whom to place His Message﴾ [6:124]

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾

﴿He knows what is before them, and what is behind them. And to Allāh return all matters.﴾

He knows what will happen to His Messengers and the Message He sent them with, for none of their affairs are hidden from Him. He says:

﴿عَلَيْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا﴾

﴿"The All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb."﴾ [72:26] until His saying;

﴿وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا﴾

﴿and He keeps count of all things.﴾ [72:28]

So He, may He be glorified, is guarding them, and is Witness to what is said about them. He is protecting them and supporting them.

﴿يَا أَيُّهَا الرُّسُلُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَفْعَلُ مَا يَشَاءُ﴾

﴿O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind﴾ [5:67].

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾ ﴿٧٧﴾ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ بَلَىٰ تَلَىٰ أَيْكُمُ الْإِبْرَاهِيمُ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ﴾ ﴿٧٨﴾

﴿77. O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.﴾

﴿78. And strive hard in Allāh's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrāhīm. He has named you Muslims both before and in this (Qur'ān), that the Messenger may be a witness over you and you be witnesses over mankind! So, perform the Ṣalāh, give the Zakāh and hold fast to Allāh. He is your Mawlā, what an Excellent Mawlā and what an Excellent Helper!﴾

The Command to worship Allāh and engage in Jihād

It was reported from 'Uqbah bin 'Āmir that the Prophet ﷺ said:

«فُضِّلَتْ سُورَةُ الْحَجِّ بِسَجْدَتَيْنِ، فَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأَهُمَا»

«Sūrat Al-Ḥajj has been blessed with two Sajdahs, so whoever does not prostrate them should not read them.»^[1]

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ﴾

﴿And strive hard in Allāh's cause as you ought to strive.﴾

means, with your wealth and your tongues and your bodies. This is like the Āyah:

[1] Al-Ḥākim 1:221. The addition, "so whoever does not prostrate at them should not read them" is considered unauthentic. The source for the Ḥadīth was mentioned and noted earlier. See Āyah no. 18.

﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ﴾

﴿Have Taqwā of Allāh as is His due.﴾ [3:102]

﴿هُوَ أَعْتَبَكُمْ﴾

﴿He has chosen you,﴾ means, 'O Ummah [of Islām], Allāh has selected you and chosen you over all other nations, and has favored you and blessed you and honored you with the noblest of Messengers and the noblest of Laws.'

﴿وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ﴾

﴿and has not laid upon you in religion any hardship﴾

He has not given you more than you can bear and He has not obliged you to do anything that will cause you difficulty except that He has created for you a way out. So the *Ṣalāh*, which is the most important pillar of Islām after the two testimonies of faith, is obligatory, four *Rak'ahs* when one is settled, which are shortened to two *Rak'ah* when one is traveling. According to some Imāms, only one *Rak'ahs* is obligatory at times of fear, as was recorded in the *Ḥadīth*.^[1] A person may pray while walking or riding, facing the *Qiblah* or otherwise. When praying optional prayers while traveling, one may face the *Qiblah* or not. A person is not obliged to stand during the prayer if he is sick; the sick person may pray sitting down, and if he is not able to do that then he may pray lying on his side. And there are other exemptions and dispensations which may apply to the obligatory prayers and other duties. So the Prophet ﷺ said:

﴿بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ﴾

«I have been sent with the easy *Hanīfi*^[2] way.»^[3]

And he said to Mu'ādh and Abu Mūsā, when he sent them as governors to Yemen:

﴿بَشْرًا وَلَا تَفْرًا وَبَسْرًا وَلَا تَعَسْرًا﴾

[1] Abu Dāwud 2:38.

[2] Meaning monotheist. See volume four, the *Tafsīr of Sūrat Al-A'rāf* (7:30).

[3] Aḥmad 5:266.

«Give good news and do not repel them. Make things easy for the people and do not make the things difficult for them.»^[1]

And there are many similar Ḥādīths. Ibn ‘Abbās said concerning the Āyah,

﴿وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ﴾

«and has not laid upon you in religion any hardship», “This means difficulty.”^[2]

﴿نِدَاءَ أَبِيكُمْ إِبْرَاهِيمَ﴾

«It is the religion of your father Ibrāhīm.» Ibn Jarīr said, “This refers back to the Āyah,

﴿وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ﴾

«and has not laid upon you in religion any hardship»

meaning, any difficulty.” On the contrary, He has made it easy for you, like the religion of your father Ibrāhīm. He said, “It may be that it means: adhere to the religion of your father Ibrāhīm.”^[3] I say: This interpretation of the Āyah is like the Āyah:

﴿قُلْ إِنِّي هَدَيْتِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قَدِيمًا نَدَاءَ إِبْرَاهِيمَ حَنِيفًا﴾

«Say: “Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, a Ḥanīf^[4]» [6:161]

﴿هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا﴾

«He has named you Muslims both before and in this (Qur’ān),»

Imām ‘Abdullāh bin Al-Mubārak said, narrating from Ibn Jurayj, from ‘Aṭā’, from Ibn ‘Abbās: concerning Allāh’s saying,

﴿هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ﴾

«He has named you Muslims before»

[1] *Faḥ Al-Bāri* 7 :657.

[2] *Aṭ-Ṭabari* 18 :689.

[3] *Aṭ-Ṭabari* 18 :691.

[4] See earlier note.

“This refers to Allāh, may He be glorified.”^[1] This was also the view of Mujāhid, ‘Aṭā’, Aḍ-Ḍaḥḥāk, As-Suddi, Muqātil bin Ḥayyān and Qatādah.^[2]

Mujāhid said, “Allāh named you Muslims before, in the previous Books and in *Adh-Dhikr*,^[3]

﴿وَقَىٰ هٰذَا﴾

﴿and in this﴾ means, the Qur’ān.”^[4] This was also the view of others, because Allāh says:

﴿هُوَ اٰخٰتَبَكُمۡ وَمَا جَعَلَ عَلَيْكُمۡ فِي الدِّيۡنِ مِنْ حَرَجٍ﴾

﴿He has chosen you, and has not laid upon you in religion any hardship﴾

Then He urged them to follow the Message which His Messenger ﷺ brought, by reminding them that this was the religion of their father Ibrāhīm. Then He mentioned His blessings to this *Ummah*, whereby He mentioned them and praised them long ago in the Books of the Prophets which were recited to the rabbis and monks. Allāh says:

﴿هُوَ سَمَّٰكُمۡ الْمُسْلِمِيۡنَ مِنْ قَبْلُ﴾

﴿He has named you Muslims both before﴾ meaning, before the Qur’ān,

﴿وَقَىٰ هٰذَا﴾

﴿and in this.﴾ Under the explanation of this *Āyah*, An-Nasā’ī recorded from Al-Ḥārith Al-Ash’ari from the Messenger of Allāh ﷺ, who said:

«مَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جِثِي جَهَنَّمَ»

«Whoever adopts the call of *Jāhiliyyah*, will be one of those who will crawl on their knees in Hell.»

A man said, “O Messenger of Allāh, even if he fasts and performs *Ṣalāh*?” He said,

[1] Aṭ-Ṭabari 18 :691 .

[2] Aṭ-Ṭabari 18 :691 , 692 .

[3] See volume six, the *Tafsīr* of *Sūrat Al-Anbiyā’* (21 :105) .

[4] Al-Qurṭubi 12 :101 .

«نَعَمْ وَإِنْ صَامَ وَصَلَّى، فَادْعُوا بِدَعْوَةِ اللَّهِ الَّتِي سَمَّأْتُمْ بِهَا الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ»

«Yes, even if he fasts and performs Ṣalāh. So adopt the call of Allāh whereby He called you Muslims and believers and servants of Allāh.»^[1]

﴿يَكُونُ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾

﴿that the Messenger may be a witness over you and you be witnesses over mankind!﴾

means, ‘thus We have made you a just and fair nation, the best of nations, and all other nations will testify to your justice. On the Day of Resurrection you will be,

﴿شُهَدَاءَ عَلَى النَّاسِ﴾

﴿witnesses over mankind﴾,’ because on that Day all the nations will acknowledge its leadership and its precedence over all others. Therefore, on the Day of Resurrection the testimony of the members of this community will be accepted as proof that the Messengers conveyed the Message of their Lord to them, and the Messenger will testify that he conveyed the Message to them.

﴿فَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

﴿So perform the Ṣalāh, give Zakāh﴾ means, respond to this great blessing with gratitude by fulfilling your duties towards Allāh, doing that which He has enjoined upon you and avoiding that which He had forbidden. Among the most important duties are establishing regular prayer and giving Zakāh. Zakāh is a form of beneficence towards Allāh’s creatures, whereby He has enjoined upon the rich to give a little of their wealth to the poor each year, to help the weak and needy. We have already mentioned its explanation in the Ayāh of Zakāh in Sūrat At-Tawbah (9:5).

﴿وَأَعْتَصِمُوا بِاللَّهِ﴾

﴿and hold fast to Allāh.﴾ means, seek the help and support of

[1] An-Nasā’ī in Al-Kubrā no. 1 :8866.

Allāh and put your trust in Him, and get strength from Hirh.

﴿هُوَ مَوْلَاكُمْ﴾

﴿He is your *Mawlā*,﴾ meaning, He is your Protector and your Helper, He is the One Who will cause you to prevail against your enemies.

﴿فَتَنَمَّ الْمَوْلَىٰ وَفَعَلَ الْفَعْلُ﴾

﴿what an Excellent *Mawlā* and what an Excellent Helper!﴾

He is the best *Mawlā* and the best Helper against your enemies.

This is the end of the *Tafsīr* of *Sūrat Al-Hajj*. May Allāh bless our Prophet Muḥammad and his family and Companions, and grant them peace; may Allah honor and be pleased with the Companions and those who follow them in truth until the Day of Resurrection.

The Tafsīr of Sūrat Al-Mu'minūn (Chapter - 23)

Which was Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٤٢

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ
فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَى
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
فَمَنْ ابْتَغَى زَوَاةَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ
لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ
يَحْفَظُونَ ﴿٩﴾ أُولَئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ
الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ
سُلْطَانٍ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نَظْفَةً فِي فَراغٍ مَكِينٍ ﴿١٣﴾ ثُمَّ
خَلَقْنَا النَّظْفَةَ عِلْقَةً فَخَلَقْنَا الْعِلْقَةَ مَضْغَةً فَخَلَقْنَا
الْمَضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا
مَآخِرًا فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾ ثُمَّ إِنَّا كَرَّمْنَا بَعْدَ ذَلِكَ
لَمِيتًا ﴿١٥﴾ ثُمَّ إِنَّا كَرَّمْنَا نَوْمَ الْقَيْمَةِ ثُمَّ عَبَسَ وَكُنَّ ﴿١٦﴾ وَلَقَدْ
خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقٍ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
the Most Gracious, the
Most Merciful.

﴿١﴾ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَى زَوَاةَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يَحْفَظُونَ ﴿٩﴾ أُولَئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

﴿1. Successful indeed are the believers.﴾

﴿2. Those who with their Ṣalāh are Khāshī'ūn.﴾

﴿3. And those who turn away from Al-Laghw.﴾

﴿4. And those who pay the Zakāh.﴾

﴿5. And those who guard their private parts.﴾

﴿6. Except from their wives or their right hand possessions, for them, they are free from blame.﴾

﴿7. But whoever seeks beyond that, then those are the transgressors.﴾

﴿8. Those who are faithfully true to their Amānāt and to their covenants are Rā'ūn.﴾

﴿9. And those who strictly guard their Ṣalawāt.﴾

﴿10. These are indeed the heirs.﴾

﴿11. Who shall inherit Firdaws. They shall dwell therein forever.﴾

The Success is for the believers whose qualities are described here

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾

﴿Successful indeed are the believers﴾ means, they have attained victory and are blessed, for they have succeeded. These are the believers who have the following characteristics:

﴿الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

﴿Those who with their Ṣalāh are Khāshī'ūn.﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said:

﴿خَاشِعُونَ﴾

“﴿Khāshī'ūn﴾ means those with fear and with tranquillity.”^[1] This was also narrated from Mujāhid, Al-Ḥasan, Qatādah and Az-Zuhri.^[2] It was reported from 'Ali bin Abi Ṭālib, may Allāh be pleased with him, that *Khushū'* means the *Khushū'* of the heart.^[3] This was also the view of Ibrāhīm An-Nakha'ī.^[4] Al-Ḥasan Al-Baṣri said, “Their *Khushū'* was in their hearts.” So they lowered their gaze and were humble towards others. *Khushū'* in prayer is only attained by the one who has emptied his heart totally, who does not pay attention to anything else

[1] Aṭ-Ṭabari 19:9.

[2] Aṭ-Ṭabari 19:8, 9.

[3] Aṭ-Ṭabari 19:9.

[4] Aṭ-Ṭabari 19:9.

besides it, and who prefers it above all else. At that point it becomes a delight and a joy for eyes, as in the *Ḥadīth* recorded by Imām Aḥmad and An-Nasā'ī from Anas, who said that the Messenger of Allāh ﷺ said:

«حُبِّبَ إِلَيَّ الطِّيبُ وَالنِّسَاءُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ»

«Fragrance and women 'ave been made dear to me, and Ṣalāh was made the joy of my eye.»^[1]

﴿وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ﴾

«And those who turn away from Al-Laghw.»

refers to falsehood, which includes *Shirk* and sin, and any words or deeds that are of no benefit. As Allāh says:

﴿وَإِنَّا سُرُوا بِاللَّغْوِ مَرَّةً كَرَامًا﴾

«And if they pass by Al-Laghw, they pass by it with dignity»[25:72].

Qatādah said: “By Allāh, there came to them from Allāh that which kept them away from that (evil).”^[2]

﴿وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ﴾

«And those who pay the Zakāh.»

Most commentators say that the meaning here is the *Zakāh* that is paid on wealth, even though this *Āyah* was revealed in Makkah, and *Zakāh* was ordained in Al-Madīnah in the year 2 H. The apparent meaning is that the *Zakāh* that was instituted in Al-Madīnah is the one based upon the *Nuṣub*^[3] and the specific amounts, apart from which it seems that the basic principle of *Zakāh* was enjoined in Makkah. As Allāh says in *Sūrat Al-An'ām*, which was also revealed in Makkah:

﴿وَمَا آتَا حَقُّهُ يَوْمَ حَصَادِهِ﴾

«but pay the due thereof on the day of their harvest,» [6:141]

It could be that what is meant here by *Zakāh* is purification of

[1] Aḥmad 3:199, An-Nasā'ī 7:61, 62.

[2] *Az-Zuhd* by Ibn Al-Mubarak, 55.

[3] The minimum level of wealth which dictates a person's obligation to pay *Zakāh*.

the soul from *Shirk* and filth, as in the *Āyah*:

﴿قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّاهَا ﴿١٠﴾﴾

﴿Indeed he succeeds who purifies himself (Zakkāhā). And indeed he fails who corrupts himself.﴾ [91:9-10]

It could be that both meanings are intended, purification of the soul and of one's wealth, because that is part of the purification of the soul, and the true believer is one who pays attention to both matters. And Allāh knows best.

﴿وَالَّذِينَ هُمْ لِأَرْوَاحِهِمْ يَحْفَظُونَ ﴿١١﴾ إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿١٢﴾ فَمَن ابْتِغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿١٣﴾﴾

﴿And those who guard their private parts. Except from their wives and their right hand possessions, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors.﴾

means, those who protect their private parts from unlawful actions and do not do that which Allāh has forbidden; fornication and homosexuality, and do not approach anyone except the wives whom Allāh has made permissible for them or their right hand possessions from the captives. One who seeks what Allāh has made permissible for him is not to be blamed and there is no sin on him. Allāh says:

﴿فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿١٢﴾ فَمَن ابْتِغَىٰ وَرَاءَ ذَلِكَ﴾

﴿they are free from blame. But whoever seeks beyond that﴾

meaning, other than a wife or slave girl,

﴿فَأُولَٰئِكَ هُمُ الْعَادُونَ﴾

﴿then those are the transgressors.﴾ meaning , aggressors.

﴿وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ ذُرْعُونَ ﴿١٤﴾﴾

﴿Those who are faithfully true to their Amānāt and to their covenants﴾

When they are entrusted with something, they do not betray that trust, but they fulfill it, and when they make a promise or make a pledge, they are true to their word. This is not like the hypocrites about whom the Messenger of Allāh ﷺ said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِرَ خَانَ»

«The signs of the hypocrite are three: when he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.»^[1]

﴿وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ يَحَافِظُونَ﴾

«And those who strictly guard their Ṣalawāt.»

means, they persistently offer their prayers at their appointed times, as Ibn Mas‘ūd said: “I asked the Messenger of Allāh ﷺ, ‘O Messenger of Allāh, which deed is most beloved to Allāh?’ He said,

«الصَّلَاةُ عَلَى وَفْيِهَا»

«Prayer at the appointed time.» I said, ‘Then what?’ He said,

«بِرُّ الْوَالِدَيْنِ»

«Kindness to one’s parents.» I said, ‘Then what?’ He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«Jihād in the way of Allāh.» It was recorded in the Two Ṣaḥīḥs.^[2] Qatādah said: “At the fixed times, with the proper bowing and prostration.”^[3] Allāh begins and ends this list of praiseworthy qualities with Ṣalāh, which is indicative of its virtue, as the Prophet ﷺ said:

«اسْتَقِيمُوا وَلَنْ تُحْصُوا، وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ، وَلَا يُحَافِظُ عَلَى
الْوُضُوءِ إِلَّا مُؤْمِنٌ»

«Adhere to righteousness, you will never be able encompass it all. Know that the best of your deeds is Ṣalāh. None will preserve his Wuddū’ except the believer.»^[4]

Having described them with these praiseworthy characteristics and righteous deeds, Allāh then says:

[1] *Faḥḥ Al-Bāri* 10:522.

[2] *Faḥḥ Al-Bāri* 10:414, *Muslim* 1:89.

[3] *Ad-Durr Al-Manthūr* 6:89.

[4] *Ibn Mājah* 2:101.

﴿أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾

«These are indeed the heirs. Who shall inherit Firdaws. They shall dwell therein forever.»

It was recorded in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said:

«إِذَا سَأَلْتُمْ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

«If you ask Allāh for Paradise, then ask him for Al-Firdaws, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise, and above it is the (Mighty) Throne of the Most Merciful.»^[1]

Ibn Abi Ḥātim recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَلَهُ مَثَرِلَانِ: مَثَرِلٌ فِي الْجَنَّةِ، وَمَثَرِلٌ فِي النَّارِ، فَإِنْ مَاتَ فَدَخَلَ النَّارَ وَرِثَ أَهْلَ الْجَنَّةِ مَثَرِلَهُ، فَذَلِكَ قَوْلُهُ: ﴿أُولَئِكَ هُمُ الْوَارِثُونَ﴾»

«There is not one among you who does not have two homes, a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home, and this is what Allāh said: «These are indeed the heirs.»^[2]

Ibn Jurayj narrated from Layth from Mujāhid:

﴿أُولَئِكَ هُمُ الْوَارِثُونَ﴾

«These are indeed the heirs.»

«The believers will inherit the homes of the disbelievers because they were created to worship Allāh Alone with no partner or associate. So when these believers did what was enjoined on them of worship, and the disbelievers neglected to do that which they were commanded to do and for which they had been created, the believers gained the share that they would have been given if they had obeyed their Lord. Indeed, they will be given more than that as well.» This is what was reported in Ṣaḥīḥ Muslim from Abu Burdah, from his father,

[1] Faḥ Al-Bāri 13:415.

[2] Ibn Mājah 2:1453.

﴿14. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allāh, the Best of creators.﴾

﴿15. After that, surely you will die.﴾

﴿16. Then (again), surely you will be resurrected on the Day of Resurrection.﴾

The Sign of Allāh in the progressive creation of Man from Clay then from Nutfah and thereafter

Allāh tells us how He initially created man from an extract of Ṭīn. This was Ādam, peace be upon him, whom Allāh created from sounding clay of altered black smooth mud. Ibn Jarīr said, "Ādam was called Ṭīn because he was created from it."^[1] Qatādah said, "Ādam was created from Ṭīn."^[2] This is the more apparent meaning and is closer to the context, for Ādam, upon him be peace, was created from a sticky Ṭīn, which is a sounding clay of altered black smooth mud, and that is created from dust, as Allāh says:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَبِرُونَ ﴿٢٠﴾﴾

﴿And among His signs is this that He created you (Ādam) from dust, and then - behold you are human beings scattered!﴾
[30:20]

Imām Aḥmad recorded from Abu Mūsā that the Prophet ﷺ said:

«إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قُبْضَةٍ قَبْضَهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، جَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ، وَالْحَيْثُ وَالطَّيِّبُ وَبَيْنَ ذَلِكَ»

«Allāh created Ādam from a handful which He picked up from throughout the earth, so the sons of Ādam came forth accordingly, red and white and black and in between, evil and good and in between.»^[3]

[1] Aṭ-Ṭabari 19:15.

[2] Aṭ-Ṭabari 19:14.

[3] Aḥmad 4:400.

Abu Dāwud and At-Tirmidhi recorded something similar.^[1] At-Tirmidhi said, "It is *Ṣaḥīḥ Ḥasan*."

﴿ثُمَّ جَعَلْنَاهُ نُطْفَةً﴾

﴿Thereafter We made him a Nutfah.﴾ Here the pronoun refers back to humankind, as in another *Āyah*:

﴿وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ ﴿٨﴾﴾

﴿and He began the creation of man from clay. Then He made his offspring from semen of despised water.﴾ [32:7,8]

meaning, weak, as He says:

﴿أَلَمْ نَخْلُقْكَ مِن مَّاءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾﴾

﴿Did We not create you from a despised water? Then We placed it in a place of safety.﴾ [77:20-21]

meaning the womb, which is prepared and readily equipped for that,

﴿إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ فَدَرَأْنَا فِيهِمُ الْفِتْرَةَ ﴿٢٣﴾﴾

﴿For a known period. So We did measure; and We are the Best to measure﴾ [77:22-23]

meaning, for a known period of time, until it is established and moves from one stage to the next. Allāh says here,

﴿ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً﴾

﴿Then We made the Nutfah into a clot,﴾

meaning, 'then We made the *Nutfah*, which is the water gushing forth that comes from the loins of man, i.e., his back, and the ribs of woman, i.e., the bones of her chest, between the clavicle and the breast. Then it becomes a red clot, like an elongated clot.' 'Ikrimah said, "This is blood."

﴿فَخَلَقْنَا الْمَلَقَةَ مُضْغَةً﴾

﴿then We made the clot into a little lump of flesh,﴾ which is like a piece of flesh with no shape or features.

﴿فَخَلَقْنَا الْمُضْغَةَ عِظْمًا﴾

[1] Abu Dāwud 5:67, *Tuḥfat Al-Aḥwadhī* 8:290.

﴿then We made out of that little lump of flesh bones﴾

meaning, 'We gave it shape, with a head, two arms and two legs, with its bones, nerves and veins.'

﴿كَكَّسْنَا آلِطَيْرِ الْأَوَّلِينَ﴾

﴿then We clothed the bones with flesh﴾ meaning, 'We gave it something to cover it and strengthen it.'

﴿فَرَّغْنَا أَنْشَأَتَهُ خَلْقًا آخَرَ﴾

﴿and then We brought it forth as another creation.﴾

means, 'then We breathed the soul into it, and it moved and became a new creature, one that could hear, see, understand and move.'

﴿مَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

﴿So Blessed is Allāh, the Best of creators.﴾

﴿فَرَّغْنَا أَنْشَأَتَهُ خَلْقًا آخَرَ﴾

﴿and then We brought it forth as another creation.﴾

Al-'Awfi reported that Ibn 'Abbās said, "We change it from one stage to another until it emerges as an infant, then it grows up through the stages of being a child, adolescent, youth, mature man, old man and senile man."^[1] Imām Aḥmad recorded in his *Musnad* that 'Abdullāh – Ibn Mas'ūd – said, "The Messenger of Allāh ﷺ, the Truthful One, told us:

«إِنَّ أَحَدَكُمْ لَيَجْمَعُ خَلْفَهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: رَزَقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَهَلْ هُوَ شَقِيٌّ أَوْ سَعِيدٌ، فَوَ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

«The creation of anyone of you is gathered for forty days in his mother's stomach as a Nutfah, then he becomes a clot for a similar period of time, then he becomes a little lump of flesh for a similar length of time. Then the angel is sent to him and he

[1] Aṭ-Ṭabari 19:18.

breathes the soul into it, and four things are decreed: his provision, his life-span, his deeds, and whether he will be wretched or blessed. By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell and thus enter Hell. And a man may do the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do finally the deeds of the people of Paradise and thus enter Paradise.﴾^[1]

This was recorded by Al-Bukhāri and Muslim.^[2]

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

﴿So Blessed is Allāh, the Best of creators.﴾

means, when Allāh mentions His ability and subtlety in creating this *Nutfah* and taking it from stage to stage until it takes the shape of a perfectly formed human being, He says,

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

﴿So Blessed is Allāh, the Best of creators.﴾

﴿ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿٥﴾﴾

﴿After that, surely you will die.﴾ means, after first being created from nothing, you will eventually die.

﴿ثُمَّ إِنَّكُمْ بِيَوْمِ الْقِيَامَةِ تُبْعَثُونَ ﴿١١﴾﴾

﴿Then (again), surely you will be resurrected on the Day of Resurrection.﴾

means, you will be created anew.

﴿ثُمَّ إِنَّ اللَّهَ يُنْفِثُ النَّفْسَ الْآخِرَةَ﴾

﴿and then Allāh will bring forth the creation of the Hereafter﴾

[29:20]

means, the Day of Return, when the souls will be restored to their bodies and all of creation will be brought to account. Everyone will be rewarded or punished according to his deeds

[1] Aḥmad 1 :382 .

[2] *Faḥḥ Al-Bāri* 6 :418 , Muslim 4 :2036 .

– if they are good then he will be rewarded, and if they are bad then he will be punished.

﴿وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿۱۷﴾﴾

﴿17. And indeed We have created above you seven Ṭarā'iq, and We are never unaware of the creation.﴾

His Sign in the creation of the Heavens

After mentioning the creation of man, Allāh then mentions the creation of the seven heavens. Allāh often mentions the creation of the heavens and earth alongside the creation of man, as He says elsewhere:

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind﴾ [40:57].

A similar Āyah appears at the beginning of Sūrat As-Sajdah, which the Messenger of Allāh ﷺ used to recite on Friday mornings. At the beginning it mentions the creation of the heavens and earth, then it says how man was created from semen from clay, and it also discusses the resurrection and rewards and punishments, and other matters.

﴿سَبْعَ طَرَائِقَ﴾

﴿seven Ṭarā'iq.﴾ Mujāhid said, “This means the seven heavens.”^[1] This is like the Āyāt:

﴿تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ﴾

﴿The seven heavens and the earth and all that is therein, glorify Him﴾ [17:44]

﴿أَلَمْ تَرَ أَنَّ اللَّهَ سَبَّحَ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿۱۵﴾﴾

﴿See you not how Allāh has created the seven heavens one above another?﴾ [71:15]

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿۱۰﴾﴾

[1] Ad-Durr Al-Manthūr 6:94.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً يُقَدِّرُ فَأَسْكَنَتْهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ
 بِهِ لَقَادِرُونَ ﴿٣٤﴾ فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّجِيلٍ وَأَعْنَبٍ
 لَّكُمْ فِيهَا فَاوِكَةٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٣٥﴾ وَشَجَرَةٌ تَخْرُجُ مِنْ
 طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَنِيعٌ لِلآكِلِينَ ﴿٣٦﴾ وَإِن لَّكُمْ فِي
 الْأَنْعَامِ لَعِبْرَةٌ لِّتُفَكِّرُمْ وَمِمَّا فِي بَطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ
 وَمِنْهَا تَأْكُلُونَ ﴿٣٧﴾ وَعَلَيْهَا وَعَلَى الْفَالِكِ لِمُتَمَلِّئُونَ ﴿٣٨﴾ وَلَقَدْ
 أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِهِ أُعْبِدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ
 غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٩﴾ فَقَالَ الْمَلَأُوا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا
 إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ
 مَلَائِكَةً مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٤٠﴾ إِن هُوَ إِلَّا
 رَجُلٌ بِدْعٍ جِنَّةٌ فَتَرَىٰ صُورَهُ حَتَّىٰ جِئْتَهُ قَالَ رَبِّ انصُرْنِي
 بِمَا كَذَّبْتَنِي وَأَوْحِنَا إِلَىٰ إِلَهِكَ إِن أَصْنَعُ الْفَالِكِ بِأَعْيُنِنَا
 وَوَحِينَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ فَاسْلُكْ فِيهَا مِنْ
 كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ
 مِنهُمْ وَلَا تَخْطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٤١﴾

﴿It is Allāh Who has created seven heavens and of the earth the like thereof. His command descends between them (heavens and earth), that you may know that Allāh has power over all things, and that Allāh surrounds all things in (His) knowledge﴾ [65:12]

Similarly, Allāh says here:

﴿وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ
 طَرَائِقَ وَمَا كُنَّا عَنِ الْغَالِقِ
 غَافِلِينَ ﴿٧﴾﴾

﴿And indeed We have created above you seven Ṭarā'iq, and We are never unaware of the creation.﴾

meaning, Allāh knows what goes into the earth and what comes

out of it, what comes down from heaven and what goes up into it. He is with you wherever you are, and Allāh sees what you do. No heaven is hidden from Him by another and no earth is hidden from Him by another. There is no mountain but He knows its features, and no sea but He knows what is in its depths. He knows the numbers of what is in the mountains, the hills, the sands, the seas, the landscapes and the trees.

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا بِعِلْمِهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي
 كِتَابٍ مُّبِينٍ ﴿٥٩﴾﴾

﴿And not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ [6:59]

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَكْنَاهُ فِي الْأَرْضِ وَنَزَّلْنَا عَلَى دُمُومٍ يَوْمَ الْمُتَدِرِينَ ﴿١٨﴾ فَأَنْشَأْنَا لَكُمْ
 يَوْمَ جَبَلٍ مِنْ جَبَلٍ وَأَعْطَيْنَاكُمْ فِيهَا فَاوْكُهُ كَثِيرَةً وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾ وَشَجَرَةً تَخْرُجُ مِنْ طُورِ
 سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَيْغٍ لِلْآكِلِينَ ﴿٢٠﴾ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِيُدْرِكُوا فِيهَا مِنْ بُلُوغِهَا
 وَلَكُمْ فِيهَا مَتَاعٌ كَثِيرٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى الْفَالِكِ لِمُحْمَلُونَ ﴿٢٢﴾﴾

﴿18. And We sent down from the sky water in measure, and We gave it lodging in the earth, and verily, We are able to take it away.﴾

﴿19. Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat.﴾

﴿20. And a tree that springs forth from Tūr Sinai, that grows oil, and relish for the eaters.﴾

﴿21. And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat.﴾

﴿22. And on them, and on ships you are carried.﴾

Allāh's Signs and Blessings in the Rain, Vegetation, Trees and Cattle

Allāh mentions His innumerable blessings to His servants, whereby He sends down rain in due measure, meaning, according to what is needed, not so much that it damages the lands and buildings, and not so little to be insufficient for crops and fruits, but whatever is needed for irrigation, drinking and other benefits. If there is a land that needs a lot of water for its irrigation but its fertile soil would be carried away if rain fell on it, then Allāh sends water to it from another land, as in the case of Egypt, which is said to be a barren land. Allāh sends the water of the Nile to it, which brings red soil from Ethiopia when it rains there. The water brings the red soil which is used to irrigate the land of Egypt, and whatever of it is deposited is used for agriculture, because the land of Egypt is infertile, and most of it is sand. Glory be to the Subtle One, the All-Knowing, the Most Merciful, the Forgiving.

﴿فَأَنْشَكْنَاهُ فِي الْأَرْضِ﴾

﴿and We gave it lodging in the earth,﴾

means, 'when the water comes down from the clouds, We cause it to settle in the earth, and We cause the earth to absorb it and the seeds etc. in the earth to be nourished by it.'

﴿وَلِنَا عَلَىٰ ذَهَابٍ بِهِ لَفَتِيرُونَ﴾

﴿and verily, We are able to take it away.﴾

means, 'if We wanted to cause it not to rain, We could do so; if We wanted to divert it towards the wilderness and wastelands, We could do so; if We wanted to make it salty so that you could not benefit from it for drinking or irrigation, We could do so; if We wanted to cause it not to be absorbed by the earth, but to remain on the surface, We could do so; if We wanted to make it go deep underground where you would not be able to reach it and you could not benefit from it, We could do so.' But by His grace and mercy, He causes sweet, fresh water to fall on you from the clouds, then it settles in the earth and forms springs and rivers, and you use it to irrigate your crops and fruits, and you drink it and give it to your livestock and cattle, and you bathe and purify yourselves with it. To Him is due the praise and thanks.

﴿فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّجِيلٍ وَأَعْنَابٍ﴾

﴿Then We brought forth for you therewith gardens of date palms and grapes,﴾

means, 'from that which We send down from the sky, We bring forth for you gardens and orchards which look beautiful.'

﴿مِّنْ نَّجِيلٍ وَأَعْنَابٍ﴾

﴿of date palms and grapes,﴾ These were the kinds of gardens that were known to the people of the Hījāz, but there is no difference between a thing and its counterpart. The people of each region have fruits which are the blessing of Allāh given to them, and for which they cannot properly thank Allāh enough.

﴿لَكُمْ فِيهَا فَاكِهٌ كَثِيرَةٌ﴾

﴿wherein is much fruit for you,﴾ means, of all fruits. As Allāh says elsewhere:

﴿يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ﴾

﴿With it [the rain] He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit﴾ [16:11].

﴿وَمِنْهَا تَأْكُلُونَ﴾

﴿and whereof you eat.﴾ This implies that you look at its beauty, wait for it to ripen, then eat from it.

﴿وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ﴾

﴿And a tree that springs forth from Ṭūr Sinai,﴾

means the olive tree. Ṭūr means a mountain. Some of the scholars said, "It is called Ṭūr if there are trees on it, and if it is bare it is called *Jabal*, not Ṭūr. And Allāh knows best. Mount Sinai is the same as Ṭūr Sinīn, and it is the mountain on which Allāh spoke to Mūsā bin 'Imrān, peace be upon him, and in the surrounding mountains there are olive trees.

﴿تَنْبُتُ بِالذُّهْنِ﴾

﴿that grows oil,﴾ Some scholars think it [linguistically] means that it brings forth oil. Others say it [linguistically] means "comes forth with oil." Allāh said,

﴿وَصَنِيع﴾

﴿and relish﴾ meaning a condiment. according to Qatādah.^[1]

﴿لِلْأَكِيلِينَ﴾

﴿for the eaters.﴾ means, it contains a beneficial oil and condiment.

'Abd bin Ḥumayd recorded in his *Musnad* and *Tafsīr* from 'Umar that the Messenger of Allāh ﷺ said:

«اتَّكِدُوا بِالزَّيْتِ وَادَّهِنُوا بِهِ فَإِنَّهُ يَخْرُجُ مِنْ شَجَرَةٍ مُبَارَكَةٍ»

«Eat (olive) oil as a condiment and apply it as oil, for it comes from a blessed tree.»

[1] Ad-Durr Al-Manthūr 6:95.

It was recorded by At-Tirmidhi and Ibn Mājah.^[1]

Allāh's saying;

﴿رَبَّانْ لَكُمْ فِي الْأَنْعَامِ لَعِبَةٌ مَتَّعْنَا فِيهَا مِنْهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٦٦﴾
وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٦٧﴾﴾

﴿And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat. And on them and on ships you are carried﴾,

Here Allāh mentions the benefits He has given to His servants in cattle, for they drink their milk which comes out from between dung and blood, they eat their meat and clothe themselves with their wool and hair, they ride on their backs and carry heavy burdens on them to far away lands, as Allāh says:

﴿وَيَحْمِلُ أَعْقَابَكُمْ إِلَىٰ بَلَدٍ لَّئِنْ نَكَرْتُمْ بِهِ لَبَيِّنًا لِلَّذِينَ الْأَنْعَامُ إِنَّا رَبُّكُمْ رَبُّوهُ ﴿٦٨﴾
رَحِيمٌ ﴿٦٩﴾﴾

﴿And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful.﴾ [16:7]

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا صَعِيتًا أَيْدِيًا أَنْعَمْنَا لَهُمَهَا مَلِكُونًا ﴿٧٠﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧١﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٢﴾﴾

﴿Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat. And in them there are benefits for them, and drink. Will they not then be grateful?﴾ [36:71-73]

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿١١٦﴾
فَقَالَ الْمَلَأُوا الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِرِيحٍ رِّبَاةٍ فَاسْتَمْسَكْتُمْ فِي آيَاتِنَا الْأُولَىٰ ﴿١١٧﴾ إِنَّ هُوَ إِلَّا رَجُلٌ بَدِيعَةٌ فَمَنْصُورًا

[1] *Al-Muntakhab* by 'Abd bin Ḥumayd 13, At-Tirmidhi 1815, Ibn Mājah 3319.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٢٣﴾

﴿23. And indeed We sent Nūḥ to his people, and he said: "O my people! Worship Allāh! You have no other God but Him. Will you not then have Taqwā?"﴾

﴿24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allāh willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old."﴾

﴿25. "He is only a man in whom is madness, so wait for him a while."﴾

The Story of Nūḥ, Peace be upon Him; and his people

Allāh tells us about Nūḥ, peace be upon him, whom He sent him to his people to warn them of the severe punishment of Allāh and His severe vengeance on those who associated partners with Him, defied His commands and disbelieved His Messengers:

﴿فَقَالَ يَتَقَوُّوا أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنَ اللَّهِ عِندَهُ أَفَلَا تَتَّقُونَ﴾

﴿and he said: "O my people! Worship Allāh! You have no other God but Him. Will you not then have Taqwā?"﴾

Meaning, "Do you not fear Allāh when you associate others in worship with Him?" The chiefs or leaders of his people said:

﴿مَا مَنَّا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ﴾

﴿He is no more than a human being like you, he seeks to make himself superior to you.﴾

meaning, 'he is putting himself above you and trying to make himself great by claiming to be a Prophet, but he is a human being like you, so how can he receive revelation when you do not?'

﴿وَلَوْ سَأَلَهُ اللَّهُ لَأَنْزَلَ عَلَيْكَ﴾

﴿Had Allāh willed, He surely could have sent down angels.﴾

meaning, 'if Allāh had wanted to send a Prophet, He would have sent an angel from Him, not a human being. We have never heard of such a thing - i.e., sending a man to our forefathers' - their predecessors in times past.

﴿إِنْ هُوَ إِلَّا رَجُلٌ بَدِ جِنَّةٍ﴾

﴿He is only a man in whom is madness,﴾

means, 'he is crazy in his claim that Allāh has sent him and chosen him from among you to receive revelation.'

﴿فَتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ﴾

﴿so wait for him a while.﴾ means, 'wait until he dies, put up with him until you are rid of him.'

﴿قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبْتَنِي ﴿٢٦﴾ فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلَکَ بِأَعْيُنِنَا ووَحَيْنَا فَإِذَا جَاءَ
أَمْرُنَا وَكَارَ التَّنْزِيلُ فَاسْلُكْ نَبِيًّا مِنْ كُلِّ رَوْحٍ مِنْ أَنْتَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ
الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُخْرَجُونَ ﴿٢٧﴾ فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى
الْقَلْبِ فَقُلِ الْمَعْدُ لِلَّهِ الَّذِي يَجْنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُلْ رَبِّ أَرْزُقْنِي مَرْزَأًا مَبَارَكًا وَأَنْتَ خَيْرُ
الْمُرْسِلِينَ ﴿٢٩﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾﴾

﴿26. He said: "O my Lord! Help me because they deny me."﴾

﴿27. So, We revealed to him: "Construct the ship under Our Eyes and under Our revelation. Then, when Our command comes, and (water) gushes forth from the oven, take on board of each kind two, and your family, except those thereof against whom the Word has already gone forth. And address Me not in favor of those who have done wrong. Verily, they are to be drowned."﴾

﴿28. "And when you have embarked on the ship, you and whoever is with you, then say: 'All the praise be to Allāh, Who has saved us from the people who are wrongdoers.'"﴾

﴿29. "And say: 'My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.'"﴾

﴿30. Verily, in this, there are indeed Āyāt, for sure We are ever putting (men) to the test.﴾

Allāh tells us that Nūh, peace be upon him, invoked his Lord to help him against his people, as Allāh mentions in another Āyah:

﴿فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ﴾

◀Then he invoked his Lord (saying): "I have been overcome, so help (me)!"▶ [54:10]. Here he says:

﴿رَبِّ أَنْصُرْنِي بِمَا كَفَرُوا﴾

◀O my Lord! Help me because they deny me.▶

At that point, Allāh commanded him to build a boat and to make it strong and firm, and to carry therein of every kind two, i.e., a male and a female of every species of animals, plants and fruits etc. He was also to carry his family,

﴿إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ﴾

◀except those thereof against whom the Word has already gone forth.▶

meaning, those whom Allāh had already decreed were to be destroyed. These were the members of his family who did not believe in him, such as his son and his wife. And Allāh knows best.

﴿وَلَا تُحِطُّبِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ﴾

◀And address Me not in favor of those who have done wrong. Verily, they are to be drowned.▶

means, 'when you witness the heavy rain falling, do not let yourself be overcome with compassion and pity for your people, or hope for more time for them so that they may believe, for I have decreed that they will be drowned and will die in their state of disbelief and wrongdoing.' The story has already been told in detail in Sūrah Hūd, and there is no need to repeat it here.^[1]

﴿وَإِذَا أَسْتَوَيْتَ أُنْتَ وَمَنْ مَعَكَ عَلَى الْفَلَاحِ فَقُلْ ثَلَاثًا لِلَّهِ الْحَمْدُ إِنَّهُ أَعْلَمُ بِمَا نَعْمَتُنَا مِنَ الْعَزْمِ الظَّالِمِينَ﴾

◀And when you have embarked on the ship, you and whoever is with you, then say: 'All the praise be to Allāh, Who has saved

[1] See volume five, the Tafsīr of Sūrah Hūd (11 :25).

us from the people who are wrongdoers.'﴾

This is like the Āyah:

﴿وَجَمَلَ لَكُمْ مِنَ الْقَنَاطِكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾ لِتَسْمُوا عَلَىٰ ظُهُورِهِمْ. ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُسْقِلُونَ ﴿١٤﴾﴾

﴿and has appointed for you ships and cattle on which you ride: In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!"﴾ [43:12-14]

So, certainly, Nūḥ adhered to what he was commanded, as Allāh says elsewhere:

﴿وَقَالَ اتَّكِبُوا فِيهَا بِسْمِ اللَّهِ يُجْرِبُهَا وَيُمْسِنُهَا﴾

﴿And he said: "Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage..."﴾ [11:41]

So Nūḥ mentioned Allāh at the beginning of his journey and at the end, and Allāh said:

﴿وَقُلْ رَبِّ ارْزُقْنِي مَدْرَآةً مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿١٨﴾﴾

﴿And say: 'My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.'﴾

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ﴾

﴿Verily in this, there are indeed Āyāt,﴾ means in this event, which is the saving of the believers and the destruction of the disbelievers there are signs, i.e., clear evidence and proof that the Prophets speak the truth in the Message they bring from Allāh, may He be exalted, and that Allāh does what He wills, and He is able to do all things and knows all things.

﴿وَإِن كُنَّا لَمُبْتَلِينَ﴾

﴿for sure We are ever putting (men) to the test.﴾ means, 'We try Our servants by means of sending the Messengers.'

سُورَةُ الْمُؤْمِنِينَ

٣٤٤

الْمُؤْمِنِينَ

فَإِذَا أَسْتَوَيْتِ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفَلَاحِ فَقُلْ نُحَدِّثُكَ بِاللَّهِ الَّذِي جَعَلَنَا
 مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٣١﴾ وَقُلْ رَبِّ أَنْزِلْنِي مُنزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ
 الْمُنزِلِينَ ﴿٣٢﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِن كُنَّا لَبَشِيرِينَ ﴿٣٣﴾ فَرَأَيْنَا
 مِنْ بَعْدِهِمْ قَوْمًا آخَرِينَ ﴿٣٤﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ أَعْبُدُوا
 اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٥﴾ وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ
 الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِهِ الْآخِرَةِ وَأُتِرْتُمْ فِي الْحَيَاةِ الدُّنْيَا
 مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهَا وَيَشْرَبُ مِمَّا
 تَشْرَبُونَ ﴿٣٦﴾ وَلَئِن أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذًا لَخٰسِرُونَ ﴿٣٧﴾
 أَيْدِيكُمْ إِنَّكُمْ إِذَا مِئْتُمْ وَكُنْتُمْ تَرَابًا وَعِظْمًا إِنَّكُمْ تُخْرَجُونَ ﴿٣٨﴾
 هَهَاتَا هَهَاتَا لِمَا تُوعَدُونَ ﴿٣٩﴾ إِنَّ هِيَ إِلَّا حَيَاتُنَا
 الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٤٠﴾ إِنَّ هُوَ إِلَّا رَجُلٌ
 افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٤١﴾ قَالَ رَبِّ
 انصُرْنِي بِمَا كَذَّبْتَنِي ﴿٤٢﴾ قَالَ عَمَّا قَلِيلٍ لَيُصْحِنَنَّ نَدِيمِينَ ﴿٤٣﴾
 فَأَخَذْتُمُ الصَّبِيحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ غُمَّةً فَبَعَدَ الْقَوْمِ
 الظَّالِمِينَ ﴿٤٤﴾ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَوْمًا آخَرِينَ ﴿٤٥﴾

﴿٣١﴾ أَنشَأْنَا مِنْ بَعْدِهِمْ قَوْمًا
 آخَرِينَ ﴿٣٢﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ
 أَنْ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ
 أَفَلَا تَتَّقُونَ ﴿٣٣﴾ وَقَالَ الْمَلَأُ مِنْ
 قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِهِ
 الْآخِرَةِ وَأُتِرْتُمْ فِي الْحَيَاةِ الدُّنْيَا
 مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا
 تَأْكُلُونَ مِنْهَا وَيَشْرَبُ مِمَّا تَشْرَبُونَ
 ﴿٣٤﴾ وَلَئِن أَطَعْتُمْ بَشَرًا
 مِثْلَكُمْ إِنَّكُمْ إِذًا لَخٰسِرُونَ ﴿٣٥﴾
 أَيْدِيكُمْ إِنَّكُمْ إِذَا مِئْتُمْ وَكُنْتُمْ تَرَابًا
 وَعِظْمًا إِنَّكُمْ تُخْرَجُونَ ﴿٣٦﴾ هَهَاتَا
 هَهَاتَا لِمَا تُوعَدُونَ ﴿٣٧﴾ إِنَّ هِيَ
 إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا
 وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٨﴾ إِنَّ هُوَ إِلَّا
 رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا
 نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٩﴾ قَالَ رَبِّ
 انصُرْنِي بِمَا كَذَّبْتَنِي ﴿٤٠﴾ قَالَ عَمَّا

قَلِيلٍ لَيُصْحِنَنَّ نَدِيمِينَ ﴿٤١﴾ فَأَخَذْتُمُ الصَّبِيحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ غُمَّةً فَبَعَدَ الْقَوْمِ الظَّالِمِينَ ﴿٤٢﴾

﴿31. Then, after them, We created another generation.﴾

﴿32. And We sent to them a Messenger from among themselves (saying): "Worship Allāh! You have no other God but Him. Will you not then have Taqwā?"﴾

﴿33. And the chiefs of his people who disbelieved and denied the meeting in the Hereafter, and whom We had given the luxuries and comforts of worldly life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink."﴾

﴿34. "If you were to obey a human being like yourselves, then verily, you indeed would be losers."﴾

- ﴿35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive?"﴾
- ﴿36. "Far, very far is that which you are promised!"﴾
- ﴿37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!"﴾
- ﴿38. "He is only a man who has invented a lie against Allāh, and we are not going to believe in him."﴾
- ﴿39. He said: "O my Lord! Help me because they deny me."﴾
- ﴿40. (Allāh) said: "In a little while, they are sure to be regretful."﴾
- ﴿41. So, the *Ṣayḥah*^[1] overtook them in truth, and We made them as rubbish of dead plants. So, away with the people who are wrongdoers.﴾

The Story of 'Ād or Thamūd

Allāh tells us that after the people of Nūḥ, He created another nation. It was said that this was 'Ād, because they were the successors of the people of Nūḥ. Or it was said that they were Thamūd, because Allāh says:

﴿فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ﴾

﴿So, the *Ṣayḥah* overtook them in truth.﴾

Allāh sent to them a Messenger from among themselves, and he called them to worship Allāh Alone with no partner or associate, but they belied him, opposed him and refused to follow him because he was a human being like them, and they refused to follow a human Messenger. They did not believe in the meeting with Allāh on the Day of Resurrection and they denied the idea of physical resurrection. They said:

﴿أَمِئذْ أَكْزَأْنَا رِجَالَكُمْ قِرْقَارًا * وَإِنَّمَا كُنْتُمْ فِي قَرَارٍ مُمِتًا * ﴿١٠٠﴾

﴿أَمِئذْ أَكْزَأْنَا رِجَالَكُمْ قِرْقَارًا * وَإِنَّمَا كُنْتُمْ فِي قَرَارٍ مُمِتًا * ﴿١٠٠﴾

﴿Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)? Far, very far is that which you are promised!﴾

[1] Meaning a loud shout of cry. See volume five, the *Tafsīr* of *Sūrah Hūd*.

meaning, very unlikely.

﴿إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا﴾

﴿He is only a man who has invented a lie against Allāh,﴾

meaning, 'in the Message he has brought to you, and his warnings and promise of resurrection.'

﴿وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣١﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٣٢﴾﴾

﴿and we are not going to believe in him. He said: "O my Lord! Help me because they deny me."﴾

meaning, the Messenger prayed against his people and asked his Lord to help him against them. His Lord answered his prayer:

﴿قَالَ عَمَّا قَلِيلٍ لَّيُصِیْحُنَّ نَادِمِينَ ﴿٣٣﴾﴾

﴿(Allāh) said: "In a little while, they are sure to be regretful."﴾

meaning, 'for their opposition towards you and their stubborn rejection of the Message you brought to them.'

﴿فَلَنَذَنَّبُهُمُ الصَّیْحَةَ بِالْحَقِّ﴾

﴿So, The Ṣayḥah overtook them in truth,﴾

meaning, they deserved that from Allāh because of their disbelief and wrongdoing. The apparent meaning is that the Ṣayḥah was combined with the furious cold wind,

﴿تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنَتُهُمْ﴾

﴿Destroying everything by the command of its Lord! So they became such that nothing could be seen except their dwellings!﴾

[46:25]

﴿فَجَعَلْنَاهُمْ عُشَاةً﴾

﴿and We made them as rubbish of dead plants.﴾

means, they are dead and destroyed, like the scum and rubbish left by a flood, i.e., something insignificant and useless that is of no benefit to anyone.

﴿فَبَعْدًا لِلْقَوْرِ الظَّالِمِينَ﴾

﴿So, away with the people who are wrongdoers.﴾

As Allāh's statement:

﴿وَمَا ظَلَمْنَهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ﴾^(٧١)

﴿We wronged them not, but they were the wrongdoers.﴾
[43:76]

means, who are wrongdoers because of their disbelief and stubborn opposition to the Messenger of Allāh, so let those who hear this beware of disbelieving in their Messengers.

﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ﴾^(٧٢) مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ﴾^(٧٣) ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلًّا مَا جَاءَ أُمَّةً رُسُلُنَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَحَمَلْنَاهُمْ أَحَادِيثًا فَبِعَدَا لِقَاؤِهِمْ لَا يُؤْمِنُونَ﴾^(٧٤)

﴿42. Then, after them, We created other generations.﴾

﴿43. No nation can advance their term, nor can they delay it.﴾

﴿44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so, We made them follow one another, and We made them as Aḥādīth. So, away with a people who believe not!﴾

Mention of Other Nations

Allāh says:

﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ﴾^(٧٢)

﴿Then, after them, We created other generations.﴾ meaning, nations and peoples.

﴿مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ﴾^(٧٣)

﴿No nation can advance their term, nor can they delay it.﴾

means, they are taken at the appropriate time, as decreed by Allāh in His Book that is preserved with Him, before they were created, nation after nation, century after century, generation after generation, successors after predecessors.

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا﴾

﴿Then We sent Our Messengers in succession.﴾

Ibn 'Abbās said, "(This means) following one another in succession."^[1] This is like the *Āyah*:

[1] Aṭ-Ṭabari 19:34.

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَن هَدَىٰ
اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid Tāghūt (all false deities)." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified﴾ [16:36].

﴿كُلَّ مَا جَاءَ أُمَّةً رَسُولًا كَذَّبُوهُ﴾

﴿Every time there came to a nation their Messenger, they denied him ;﴾

meaning the greater majority of them. This is like the Āyah:

﴿يَحْتَرَّةً عَلَى الْإِبْسَاءِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿Alas for mankind! There never came a Messenger to them but they used to mock at him.﴾ [36:30]

﴿فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا﴾

﴿so We made them follow one another,﴾ means, 'We destroyed them,' as Allāh says:

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ﴾

﴿And how many generations have We destroyed after Nūh!﴾ [17:17]

﴿وَجَعَلْنَاهُمْ أَحَادِيثَ﴾

﴿and We made them as Ahādīth﴾ meaning, stories and lessons for mankind, as Allāh says elsewhere:

﴿فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مَسْرُوقٍ﴾

﴿so, We made them as tales (in the land), and We dispersed them all totally﴾ [34:19].

﴿ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٤٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ. فَاسْتَكْبَرُوا
وَكَانُوا قَوْمًا عٰلِينَ ﴿٤٦﴾ فَقَالُوا أَتُؤْمِنُ لِبَشَرَيْنِ مِثْلِكَ وَقَوْمُهُمَا لَنَا عٰبِدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنَ
الْمُهْلَكِينَ ﴿٤٨﴾ وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتٰبَ لَمَّا هَمَّ يَهْتَدُونَ ﴿٤٩﴾﴾

﴿45. Then We sent Mūsā and his brother Hārūn, with Our

Āyāt and manifest authority,﴾

﴿46. To Fir'awn and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord).﴾

﴿47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!"﴾

﴿48. So, they denied them both and became of those who were destroyed.﴾

﴿49. And indeed We gave Mūsā the Scripture, that they may be guided.﴾

The Story of Mūsā, Peace be upon Him; and Fir'awn

Allāh tells us that He sent Mūsā, peace be upon him, and his brother Hārūn to Fir'awn and his chiefs with decisive evidence and definitive proof, but Fir'awn and his people were too arrogant to follow them and obey their commands because they were human beings, just as previous nations had denied the Message of the human Messengers. They were of a similar mentality, so Allāh destroyed Fir'awn and his chiefs, drowning them all in one day. He revealed the Book to Mūsā, i.e., the Tawrah, in which were rulings, commands and prohibitions, after He had destroyed Fir'awn and the Egyptians and seized them with a punishment of the All-Mighty, All-Capable to carry out what He wills. After Allāh revealed the Tawrah, Allāh did not destroy any nation with an overwhelming calamity; instead, He commanded the believers to fight the disbelievers, as He says:

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى
وَرَحْمَةً لِّعَالَمِهِمْ يَتَذَكَّرُونَ ﴿٤٩﴾﴾

﴿And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.﴾ [28:43]

﴿وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾﴾

﴿50. And We made the son of Maryam and his mother as a sign, and We gave them refuge on a Rabwah, Dhāt Qarār, and Ma'in.﴾

‘Īsā and Maryam

Allāh tells us about His servant and Messenger ‘Īsā bin Maryam, peace be upon them both, and that He made them as a sign for mankind, i.e., definitive proof of His ability to do what He wills. For He created Ādam without a father or a mother, He created Ḥawwā’ from a male without a female, and He created ‘Īsā from a female without a male, but He created the rest of mankind from both male and female.

﴿وَأَوَّيْتَهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿and We gave them refuge on high ground, a place of rest, security and flowing streams.﴾

Ad-Ḍaḥḥāk reported that Ibn ‘Abbās said: “Ar-Rabwah is a raised portion of land, which is the best place for vegetation to grow.”^[1] This was also the view of Mujāhid, ‘Ikrimah, Sa‘īd bin Jubayr and Qatādah.^[2] Ibn ‘Abbās said,

﴿ذَاتِ قَرَارٍ﴾

﴿Dhāt Qarār﴾ “A fertile place.

﴿وَمَعِينٍ﴾

﴿and Ma‘īn﴾ means water running on the surface.”^[3] This was also the view of Mujāhid, ‘Ikrimah, Sa‘īd bin Jubayr and Qatādah.^[4] Mujāhid said: “A level hill.”^[5] Sa‘īd bin Jubayr said that

﴿ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿Dhāt Qarār and Ma‘īn﴾ means that water was flowing gently through it. Mujāhid and Qatādah said:

﴿وَمَعِينٍ﴾

﴿and Ma‘īn﴾ “Running water.”^[6]

[1] Ad-Durr Al-Manthūr 6 :100.

[2] Aṭ-Ṭabari 5 :536, 537.

[3] Aṭ-Ṭabari 19 :38.

[4] Aṭ-Ṭabari 19 :39.

[5] Aṭ-Ṭabari 19 :38.

[6] Aṭ-Ṭabari 19 :39.

Ibn Abi Hātim recorded from Sa'īd bin Al-Musayyib:

﴿وَأَوْتَيْنَهُمَا إِيَّكَ زَبُورَ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿and We gave them refuge on a Rabwah, Dhāt Qarār and Ma'in.﴾

"It is Damascus."^[1] He said; "Something similar was also narrated from 'Abdullāh bin Salām, Al-Ḥasan, Zayd bin Aslam and Khālid bin Ma'dān." Ibn Abi Hātim recorded from 'Ikrimah from Ibn 'Abbās that this *Āyah* referred to the rivers of Damascus.^[2] Layth bin Abi Sulaym narrated from Mujāhid that the words;

﴿وَأَوْتَيْنَهُمَا إِيَّكَ زَبُورَ﴾

﴿and We gave them refuge on a Rabwah,﴾

referred to 'Īsā bin Maryam and his mother when they sought refuge in Damascus and the flatlands around it.^[3]

'Abdur-Razzāq recorded that Abu Hurayrah said:

﴿إِيَّكَ زَبُورَ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿on a Rabwah, Dhāt Qarār and Ma'in.﴾, "It is Ramlah in Palestine."

The most correct opinion on this matter is that which was reported by Al-'Awfī from Ibn 'Abbās, who said;

﴿وَأَوْتَيْنَهُمَا إِيَّكَ زَبُورَ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿and We gave them refuge on a Rabwah, Dhāt Qarār and Ma'in.﴾

"Ma'in refers to running water, and is the river of which Allāh mentioned:

﴿فَدَّ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا﴾

﴿your Lord has provided a water stream under you.﴾"[19:24]

Ad-Ḍaḥḥāk and Qatādah said;

﴿إِيَّكَ زَبُورَ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿on a high ground, a place of rest, security and flowing streams.﴾

[1] Aṭ-Ṭabari 19:37.

[2] Al-Qurṭubi 12:126.

[3] Ad-Durr Al-Manthūr 6:100.

سُورَةُ الْمُؤْمِنِينَ ٣٤٥

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَخِرُونَ ﴿١٢﴾ ثُمَّ أَرْسَلْنَا رَسُولَنَا نُتْرًا
 كُلَّ مَاجَاءٍ أُمَّةٍ رَسُولًا كَذَّبُوهُ فَأَتَيْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ
 أَحَادِيثَ فَبَعْدَ الْقَوْرِ لَا يُؤْمِنُونَ ﴿١٣﴾ ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ
 هَارُونَ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿١٤﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
 فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿١٥﴾ فَقَالُوا أَتُؤْمِنُ لِبَشَرَيْنِ مِثْلِكَ
 وَقَوْمُهُمَا لَنَا عٰبِدُونَ ﴿١٦﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنْ الْمُهْلَكِينَ ﴿١٧﴾
 وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿١٨﴾ وَجَعَلْنَا
 ابْنَ مَرْيَمَ وَآمَنَةَ مَائِدَةً وَأَوْيَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ
 ﴿١٩﴾ يَا أَيُّهَا الرُّسُلُ كُلُّو مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا
 تَعْمَلُونَ عَلِيمٌ ﴿٢٠﴾ وَإِنْ هَدَوْنَاهُمْ لَأُضِلَّهُمْ وَإِنَّا لَنَرِيكُمْ
 فَاثْقُونَ ﴿٢١﴾ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلَّ حِزْبٍ بِمَا لَدَيْهِمْ
 فَرِحُونَ ﴿٢٢﴾ فَذَرَهُمْ حَتَّىٰ هَيَّجُوا فِي عَمْرِهِمْ لَعَلَّكُمْ أَتَّخِذُونَ ﴿٢٣﴾
 أَنَّمَا يُجِدُّوهُ مِنْ مَالٍ وَبَنِينَ ﴿٢٤﴾ نَسَاجُ لَهْمٍ فِي الْفِرْيَةِ بَلْ لَا يَشْعُرُونَ
 ﴿٢٥﴾ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٦﴾ وَالَّذِينَ هُمْ
 يَأْتِيَتْ رَبِّهِمْ بُؤْمُونَ ﴿٢٧﴾ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٢٨﴾

refers to Jerusalem. This – and Allāh knows best – is the most apparent meaning, because it is mentioned in the other *Āyah*, and parts of the Qur'ān explain other parts, so it is more appropriate to interpret it by another *Āyah*, then the *Ṣaḥīḥ Ḥadīths*, then other reports.

﴿يَا أَيُّهَا الرُّسُلُ كُلُّو مِنَ الطَّيِّبَاتِ
 وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ
 عَلِيمٌ ﴿٢٠﴾ وَإِنْ هَدَوْنَاهُمْ لَأُضِلَّهُمْ
 وَإِنَّا لَنَرِيكُمْ فَاثْقُونَ ﴿٢١﴾ فَتَقَطَّعُوا
 أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلَّ
 حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٢٢﴾ فَذَرَهُمْ
 حَتَّىٰ هَيَّجُوا فِي عَمْرِهِمْ لَعَلَّكُمْ
 أَتَّخِذُونَ ﴿٢٣﴾ أَنَّمَا يُجِدُّوهُ مِنْ
 مَالٍ وَبَنِينَ ﴿٢٤﴾ نَسَاجُ لَهْمٍ فِي
 الْفِرْيَةِ بَلْ لَا يَشْعُرُونَ ﴿٢٥﴾﴾

﴿51. O Messengers! Eat of the Ṭayyibāt and do righteous deeds. Verily, I am Well-Acquainted with what you do.﴾

﴿52. And verily, this your religion is one religion, and I am your Lord, so have Taqwā.﴾

﴿53. But they have broken their religion among them into sects, each group rejoicing in what is with it.﴾

﴿54. So, leave them in their error for a time.﴾

﴿55. Do they think that in wealth and children with which We prolong them﴾

﴿56. We hasten unto them with good things. Nay, but they perceive not.﴾

The Command to eat Lawful Food and to do Righteous Deeds

Allāh commands His servants and Messengers, peace be upon them all, to eat lawful food and do righteous deeds, which indicates that eating what is lawful helps one to do righteous deeds. The Prophets, peace be upon them, did this in the most perfect manner, and did all kinds of good deeds in words, actions, guidance and advice. May Allāh reward them with good on behalf of the people.

﴿كُلُوا مِنَ الطَّيِّبَاتِ﴾

﴿Eat of the Ṭayyibāt﴾ Saʿīd bin Jubayr and Aḍ-Ḍaḥḥāk said, "This means lawful. In the Ṣaḥīḥ it says:

«وَمَا مِنْ نَبِيٍّ إِلَّا رَعَى الْغَنَمَ»

«There is no Prophet who was not a shepherd.»

They asked, "And you, O Messenger of Allāh?" He said,

«نَعَمْ، كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطٍ لِأَخْلِ مَكَّةَ»

«Yes, I used to tend the sheep of the people of Makkah for a few Qirāts.»^[1]

In the Ṣaḥīḥ, it says:

«إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ كَسْبِ يَدِهِ»

«Dāwud, upon him be peace, used to eat from the earnings of his own hand.»^[2]

It was recorded in Ṣaḥīḥ Muslim, Jāmi' At-Tirmidhi and Musnad Al-Imām Aḥmad – from whom this version comes – that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ»

«O people, Allāh is Ṭayyib and only accepts that which is Ṭayyib, and Allāh commands the believers as He had

[1] Al-Bukhāri no. 2226, Ibn Mājah 2:727. A Qirāt is one-twentieth, or a bit more, of a Dinār.

[2] Faḥ Al-Bāri 4:355.

commanded the Messengers by saying :

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾﴾

﴿O Messengers! Eat of the Ṭayyibāt and do righteous deeds. Verily, I am Well-Acquainted with what you do.﴾ [23:51] and

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

﴿O you who believe! Eat of the Ṭayyibāt that We have provided you with﴾[2:172].»

Then he mentioned how a man may travel on a long journey, dusty and unkempt,

«وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُدْيِي بِالْحَرَامِ يُمَدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ فَأَنَّى يُسْتَجَابُ لِذَلِكَ»

«and his food, drink and clothing are unlawful, and he has nourished himself with what is unlawful, and he extends his hands towards the sky, saying, 'O Lord, O Lord!' - how can his prayer be answered.»^[1] At-Tirmidhi said that it is "Ḥasan Gharīb."

The Religion of all the Prophets is *Tawḥīd*; and the Warning against splitting into different Groups

﴿وَإِنَّ هَدْيِهِ أُمَّةً وَاحِدَةً﴾

﴿And verily, this your religion is one religion,﴾ means, 'your religion, O Prophets, is one religion and one group, which is the call to worship Allāh Alone with no partner or associate.' Allāh said:

﴿وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾

﴿and I am your Lord, so have Taqwā.﴾ We have already discussed this in Sūrat Al-Anbiyā'.^[2] The phrase

﴿أُمَّةً وَاحِدَةً﴾

﴿one nation﴾ is descriptive.

[1] Muslim 1 :703, *Tuḥfat Al-Aḥwadhī* 8 :335, Aḥmad 2 :328.

[2] See volume six, the *Tafsīr of Sūrat Al-Anbiyā'* (21 :92).

﴿تَنقَطَعُوا أُمَّمًا بَيْنَهُمْ زُرًّا﴾

﴿But they have broken their religion among them into sects,﴾ the nations to whom Prophets were sent.

﴿كُلٌّ حَزَبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

﴿each group rejoicing in what is with it.﴾

means, they rejoice in their misguidance because they think that they are rightly-guided. Allāh says, threatening and warning:

﴿فَذَرَّهُمْ فِي غُضُوبِنَا﴾

﴿So, leave them in their error﴾ meaning their misguidance,

﴿حَقًّا حِينٍ﴾

﴿for a time.﴾ means, until the appointed time of their destruction comes. This is like the *Āyah*:

﴿فَقِيلَ الْكَافِرُونَ أَنَّهُمْ رُؤُوفًا﴾

﴿So give a respite to the disbelievers; deal gently with them for a while.﴾ [86:17]

And Allāh says:

﴿ذَرَّهُمْ يَأْكُلُوا وَتَسْتَعْمُوا وَيَلْعَبُوا بِالْأَمَلِ فَسَوْفَ يَعْلَمُونَ﴾

﴿Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!﴾ [15:3]

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِنْ مَالٍ وَبَنِينَ نُسَبِّحُ لَهُمْ فِي الصُّبْحِ بِمَا يَشْكُرُونَ﴾

﴿Do they think that in wealth and children with which We prolong them, We hasten unto them with good things. Nay, but they perceive not.﴾

means, 'do these deceived people think that what We give them of wealth and children is because they are honored and precious in Our sight? No, the matter is not as they claim when they say,

﴿وَحَسْبُنَا أَكْثَرُ أَمْوَالِنَا وَأَوْلَادِنَا وَمَا نَحْنُ بِمُعَذَّبِينَ﴾

﴿We are more in wealth and in children, and we are not going to be punished.﴾ [34:35]

But this thinking is wrong, and their hopes will be dashed. We only give those things to them in order to make them go further (in sin) and to give them more time.' Allāh says:

﴿بَلْ لَا يَشْعُرُونَ﴾

﴿but they perceive not.﴾ as He says elsewhere:

﴿فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِمَا فِي الْكَيْفِ وَاللَّهُ الْعَزِيزُ الْحَكِيمُ﴾

﴿So, let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world...﴾ [9:55]

﴿إِنَّمَا نُنَلِّئُ لَهُمُ الْيَوْمَآءَ إِنشَاءً﴾

﴿We postpone the punishment only so that they may increase in sinfulness﴾ [3:178].

﴿فَذَرْنِي وَمَنْ يَكْذِبْ إِنَّمَا لِلذِّكْرِ فَتْحًا مِّنْ لَّدُنِّي سَتَلِدُوهُمْ مِنْ حَيْثُ لَا يَشْعُرُونَ ۗ وَأُنزِلُ لَهُمْ﴾

﴿Then leave Me Alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not. And I will grant them a respite.﴾ [68:44-45]

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا﴾

﴿Leave Me Alone (to deal) with whom I created lonely.﴾ until His saying:

﴿عَيْنًا﴾

﴿opposing﴾ [74:11-16]

﴿وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا﴾

﴿And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds...﴾ [34:37]

And there are many other Āyāt which say similar things. Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ أَعْطَاهُ اللَّهُ الدِّينَ فَقَدْ

أَحَبُّهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَا يُسَلِّمُ عَبْدٌ حَتَّى يَسْلَمَ قَلْبُهُ وَلِسَانُهُ، وَلَا يُؤْمِنُ حَتَّى
يَأْمَنَ جَارُهُ بِوَأَيْفِهِ»

«Allāh has distributed your behavior to you just as He has distributed your provision. Allāh gives the things of this world to those whom He loves and those whom He does not love, but He only gives religious commitment to those whom He loves. Whoever is given religious commitment by Allāh is loved by Him. By the One in Whose Hand is my soul, no servant truly submits until his heart and his tongue submit, and he does not truly believe until his neighbor is safe from his harm.»

They said, 'What is his harm, O Messenger of Allāh?' He said,

«عَشْمُهُ وَظَلْمُهُ، وَلَا يَكْتَسِبُ عَبْدٌ مَالًا مِنْ حَرَامٍ فَيَتَّقِي مِنْهُ فَيَبَارِكَ لَهُ فِيهِ، وَلَا
يَتَّصِدَّقَ بِهِ فَيُقْبَلَ مِنْهُ، وَلَا يَتْرُكُهُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنْ اللَّهُ لَا
يَمْحُو السَّيِّئَةَ بِالسَّيِّئَةِ وَلَكِنْ يَمْحُو السَّيِّئَةَ بِالْحَسَنِ، إِنْ النَّحِيثَ لَا يَمْحُو النَّحِيثَ»

«His wrongdoing and misbehavior. No person who earns unlawful wealth and spends it will be blessed in that; if he gives it in charity, it will not be accepted from him and if he leaves it behind (when he dies), it will be his provision in the Fire. Allāh does not wash away an evil deed with another, but he washes away evil deeds with good deeds, for impurity cannot wash away with another impurity.»^[1]

﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ تُشْفِقُونَ﴾ وَالَّذِينَ هُمْ يَخَافُونَ رَبَّهُمْ يُؤْمِنُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ
بِرَبِّهِمْ لَا يَشْرِكُونَ ﴿٥٨﴾ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِنْ رَبِّهِمْ رَجِعُونَ ﴿٥٩﴾ أُولَئِكَ
يُسْرِعُونَ فِي الْفَعْرِتِ وَمِمَّا هُمْ سَائِقُونَ ﴿٦٠﴾

﴿57. Verily, those who live in awe for fear of their Lord;﴾

﴿58. And those who believe in the Āyāt of their Lord;﴾

﴿59. And those who join not anyone as partners with their Lord;﴾

﴿60. And those who give that which they give with their hearts

^[1] Aḥmad 1:387. The authentic narration of this text is from Ibn Mas'ūd not the Prophet ﷺ.

full of fear, because they are sure to return to their Lord.﴾

﴿61. It is these who hasten in the good deeds, and they are foremost in them.﴾

Description of the People of Good Deeds

﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُتَّقُونَ ﴿٥٧﴾﴾

﴿Verily, those who live in awe for fear of their Lord;﴾

means, even though they have reached the level of *Ihsān* and have faith and do righteous deeds, they are still in awe of Allāh and fear Him and His hidden plans for them, as Al-Ḥasan Al-Baṣri said, "The believer combines *Ihsān* with awe, while the disbelievers combine evil deeds with a sense of security."^[1]

﴿وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾﴾

﴿And those who believe in the Āyāt of their Lord;﴾

means, they believe in His universal and legislative signs, as Allāh says about Maryam, peace be upon her:

﴿وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ ﴿٦٦﴾﴾

﴿and she testified to the truth of the Words of her Lord, and His Scriptures﴾ [66:12],

meaning that she believed that whatever existed was by the will and decree of Allāh, and that whatever Allāh decreed, if it was a command, it would be something that He liked and accepted; if it was a prohibition, it would be something that He disliked and rejected; and if it was good, it would be true. This is like the Āyah:

﴿وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٦٧﴾﴾

﴿And those who join not anyone (in worship) as partners with their Lord;﴾

meaning, they do not worship anyone or anything else besides Him, but they worship Him Alone and know that there is no god except Allāh Alone, the One, the Self-Sufficient Master, Who does not take a wife or have any offspring, and there is

[1] Aṭ-Ṭabari 19:45.

الْمُرَادُ مِنَ الْقَوْلِ ٣٤٦

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿١٦﴾
 أُولَٰئِكَ يُسْرِعُونَ فِي الْحَزَنِاتِ وَهُمْ لَهَا سَمِيقُونَ ﴿١٧﴾ وَلَا تَكْفُرْ
 نَفْسًا إِلَّا وَسْعَهَا وَلَدِينَا كُنْتُ بِطَلْقِهَا لِحَقٍّ وَهُمْ لَا يظلمُونَ ﴿١٨﴾
 بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِن هَذَا وَهُمْ لَمْ أَعْمَلْ مِن دُونِ ذَلِكَ هُمْ لَهَا
 عَمَلُونَ ﴿١٩﴾ حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْتَرُونَ
 ﴿٢٠﴾ لَا يُجْتَرُوا الْيَوْمَ إِنَّكُمْ سَنَّا لَا تُبْصِرُونَ ﴿٢١﴾ فَذَكَرْتُ آيَاتِي
 تُتلىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تُنْكِرُ كِتَابِي وَأُنْكِرُ بَرَاءَتِي
 بِهِ سَمِرًا تَهَجُرُونَ ﴿٢٢﴾ فَأَلَمَ يَدَّبُرُوا الْقَوْلَ أَنرَجَاهُمْ مَّا رَأَىٰ
 آيَاتِي هُمْ الْأُولَىٰ ﴿٢٣﴾ أَلَمْ يَعْرِفُوا بِسُوءِهِمْ فَهُمْ لَمْ يُنْكِرُوا
 ﴿٢٤﴾ أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْرَهُم لِلْحَقِّ
 كَذِبُونَ ﴿٢٥﴾ وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ
 وَالْأَرْضُ وَمَن فِيهِنَّ بَلْ أَنزَلْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنِ
 ذِكْرِهِمْ مُّعْرِضُونَ ﴿٢٦﴾ أَمْ تَسْتَأْذِنُهُمْ خُرُوجًا فَخَرَجُوا بِكَ خَيْرٌ
 وَهُوَ خَيْرٌ الرَّزِيقِ ﴿٢٧﴾ وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٨﴾
 وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَرِبُونَ ﴿٢٩﴾

none comparable or equal unto Him.

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾

﴿And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.﴾

means, they give in charity, fearing that it may not be accepted from them because of some shortcoming or failure to meet the required conditions of giving. This has to do with fear and taking precautions, as Imām Aḥmad recorded from ‘Ā’ishah: I said: “O Messenger of Allāh,

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ﴾

﴿And those who give that which they give with their hearts full of fear...﴾

Are these the ones who steal and commit *Zinā* and drink alcohol while fearing Allāh?” The Messenger of Allāh ﷺ replied:

«لَا، يَا بِنْتَ أَبِي بَكْرٍ يَا بِنْتَ الصِّدِّيقِ، وَلَكِنَّهُ الَّذِي يُصَلِّي وَيُصُومُ وَيَتَصَدَّقُ وَهُوَ يَخَافُ اللَّهَ عَزَّ وَجَلَّ»

«No, O daughter of Abu Bakr. O daughter of Aṣ-Ṣiddīq, the one who prays, fast and gives in charity, fearing Allāh.»^[1]

[1] Aḥmad 6:159.

This was recorded by At-Tirmidhi, and Ibn Abi Ḥātim recorded something similar in which the Prophet ﷺ said:

«لَا يَا بِنْتَ الصَّدِيقِ، وَلَكِنَّهُمْ الَّذِينَ يُصَلُّونَ وَيَصُومُونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَلَّا يُقْبَلَ مِنْهُمْ: ﴿أَوَلَيْكَ يُسْرِعُونَ فِي الْخَيْرَاتِ﴾»

«No, O daughter of Aṣ-Ṣiddīq, they are the ones who pray and fast and give in charity while fearing that it will not be accepted from them, ﴿It is these who hasten in the good deeds.﴾»

This is also how Ibn 'Abbās, Muḥammad bin Ka'b Al-Quraẓī and Al-Ḥasan Al-Baṣrī interpreted this Āyah.^[1]

﴿وَلَا تَكُلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَبْنَا كُنْتَ تَطْلُقُ بِالْحَقِّ وَهِيَ لَا يَطْلُمُونَ ﴿٦٢﴾ بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا وَهُمْ أَعْمَلُّ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَمَلُونَ ﴿٦٣﴾ حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْتَرُونَ ﴿٦٤﴾ لَا يُجْتَرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا تُصْرُونَ ﴿٦٥﴾ فَمَا كَانَتْ تَأْتِي تَنْتَلٍ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تُنكصُونَ ﴿٦٦﴾ مُسْتَكْبِرِينَ بِهِ. سَمِيرًا تَهْجُرُونَ ﴿٦٧﴾﴾

﴿62. And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.﴾

﴿63. Nay, but their hearts are covered from this, and they have other deeds, besides which they are doing.﴾

﴿64. Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.﴾

﴿65. Invoke not loudly this day! Certainly you shall not be helped by Us.﴾

﴿66. Indeed My Āyāt used to be recited to you, but you used to turn back on your heels.﴾

﴿67. In pride, talking evil about it by night.﴾

The Justice of Allāh and the Frivolity of the Idolators

Allāh tells us of His justice towards His servants in this world, in that He does not task any person except according to his capacity, i.e., He does not burden any soul with more than it can bear. On the Day of Resurrection He will call them to

[1] Aṭ-Ṭabari 19:45, 46.

account for their deeds, which He has recorded in a written Book from which nothing is omitted. He says:

﴿وَلَدَيْنَا كِتَابٌ يَتْلُقُ بِالْحَقِّ﴾

﴿and with Us is a Record which speaks the truth,﴾ meaning, the Book of deeds

﴿وَهُمْ لَا يُظْلَمُونَ﴾

﴿and they will not be wronged.﴾ means, nothing will be omitted from their record of good deeds. As for evil deeds, He will forgive and overlook many of them in the case of His believing servants.

Then Allāh says, denouncing the disbelievers and idolators of the Quraysh:

﴿بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ﴾

﴿Nay, but their hearts are covered﴾, meaning because of negligence and misguidance,

﴿مِنْ هَذَا﴾

﴿from this.﴾ means, the Qur'ān which Allāh revealed to His Messenger ﷺ.

﴿وَلَهُمْ أَعْمَالٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَمَلُونَ﴾

﴿and they have other deeds, besides which they are doing.﴾

Al-Ḥakam bin Abān narrated from Ṭkrimah, from Ibn 'Abbās that

﴿وَلَهُمْ أَعْمَالٌ﴾

﴿and they have other deeds,﴾ means, evil deeds apart from that, i.e., *Shirk*,

﴿هُم لَهَا عَمَلُونَ﴾

﴿which they are doing.﴾ means, which they will inevitably do.^[1]

This was also narrated from Mujāhid, Al-Ḥasan and others.^[2] Others said that this phrase means:

^[1] *Ad-Durr Al-Manthūr* 6:107.

^[2] *Aṭ-Ṭabari* 19:49, *Al-Qurṭubi* 12:134.

﴿وَلَهُمْ أَعْمَلٌ مِّن دُونِ ذَلِكَ هُمْ لَهَا عِجَلُونَ﴾

﴿And they have other deeds, besides which they are doing.﴾ It was decreed that they would do evil deeds, and they will inevitably do them before they die, so that the word of punishment may be justified against them.

A similar view was narrated from Muqātil bin Hayyān, As-Suddi and 'Abdur-Rahmān bin Zayd bin Aslam.^[1] This is a clear and appropriate meaning. We have already quoted from the Ḥadīth of Ibn Mas'ūd:

«فَوَ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا»

«By Him besides Whom there is no other God, a man may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell, then he will enter Hell...»^[2]

﴿حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْتَرُونَ﴾

﴿Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.﴾

means, when the punishment and vengeance of Allāh comes to those who are living a happy life of luxury in this world and overtakes them,

﴿إِذَا هُمْ يَجْتَرُونَ﴾

﴿behold, they make humble invocation with a loud voice.﴾

means, they scream their calls for help. This is like the Āyāt:

﴿وَذَرَىٰ وَالْكَاذِبِينَ أُولَ الْأَعْمَىٰ وَمَهْلِكُ قَبِيلَا ۗ إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ۗ﴾

﴿And leave Me Alone (to deal) with the beliers, those who are in possession of good things of life. And give them respite for a little while. Verily, with Us are fetters, and a raging Fire.﴾
[73:11-12]

[1] At-Ṭabari 19:50.

[2] Aḥmad 1:382.

﴿كُرْ أَهْلَكُمَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَمَادُوا زَلَاتٍ جِئْنَا مِنْ بَيْنِ أَيْدِيهِمْ فَنَضُوكَ فِي الْوَاءِ فَمُنْجَبُونَ﴾

﴿How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.﴾
[38:3]

﴿لَا تَجْعَلُوا أَلَيْمًا تُنَادُوا بِمَنْعَتِنَا لَوْلَا أَنَّكُمْ لَكُم مُّجْرِمُونَ﴾

﴿Invoke not loudly this day! Certainly you shall not be helped by Us.﴾

means, no one is going to save you from what has happened to you, whether you scream aloud or remain silent. There is no escape and no way out. It is inevitable: the punishment will surely come to you. Then Allāh mentions the greatest of their sins:

﴿فَمَذَّ كَأَنَّهُ إِتِىَ نُتْلٌ عَلَيْهِمْ مَكَتَرَةٌ عَلَيْهِمْ عَلَيَّ أَنْعَمْتُ لَكُمْ أَنْ تَكْفُرُوا﴾

﴿Indeed My Āyāt used to be recited to you, but you used to turn back on your heels.﴾

meaning, when you were called, you refused and resisted.

﴿ذَلِكَ بِأَنَّكُمْ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكْ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ﴾

﴿“This is because, when Allāh Alone was invoked, you disbelieved, but when partners were joined to Him, you believed! So the judgment is only with Allāh, the Most High, the Most Great!”﴾ [40:12]

﴿مُسْتَكْبِرِينَ بِهِ سَعِيرًا مُهْتَجِرِينَ﴾

﴿In pride, talking evil about it by night.﴾

refers to the arrogant pride which the Quraysh felt because they believed themselves to be the guardians of the Ka'bah, when in fact this was not the case. As An-Nasā'ī said in his Tafsīr of this Āyah in his Sunan: Aḥmad bin Sulaymān told us that 'Ubaydullāh told us from Isrā'īl, from 'Abdul-A'lā that he heard Sa'īd bin Jubayr narrating that Ibn 'Abbās said, “Talking by late night became disapproved of when this Āyah was revealed:

﴿مُسْتَكْبِرِينَ بِهِ سَعِيرًا مُهْتَجِرِينَ﴾

﴿In pride, talking evil about it by night.﴾

He said, "They boasted about the Ka'bah and said, 'We are its people who stay up talking at night.' They used to boast and stay up and talk at night around the Ka'bah. They did not use it for the proper purpose, and so in effect they had abandoned it."^[1]

﴿أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ
مُكْرَبُونَ ﴿٦٩﴾ أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ بِالْحَقِّ وَكَانَتْ كَذِبِينَ ﴿٧٠﴾ وَلَوْ أَنَّ
الْحَقَّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَنزَلْنَاهُمْ بِكُرْهِمْ قُرْآنًا عَنْ ذِكْرِهِمْ
مُتَعِظُونَ ﴿٧١﴾ أَمْ تَتْلُوهُمْ حَرُوبًا مُّخْرَجٌ رَّبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٧٢﴾ وَإِنَّكَ لَتَدْعُوهُمْ إِلَى
صِرَاطٍ مُّسْتَقِيمٍ ﴿٧٣﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَرِبُونَ ﴿٧٤﴾ وَوَلَوْ
رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ مُّزِرٍ لَّجَاءُوا فِي طُنُجَيْنِهِمْ يَتَعْمَهُونَ ﴿٧٥﴾﴾

﴿68. Have they not pondered over the Word, or has there come to them what had not come to their fathers of old?﴾

﴿69. Or is it that they did not recognize their Messenger so they deny him?﴾

﴿70. Or they say: There is madness in him? Nay, but he brought them the truth, but most of them are averse to the truth.﴾

﴿71. And if Al-Haqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.﴾

﴿72. Or is it that you ask them for some Kharj? But the recompense of your Lord is better, and He is the Best of those who give sustenance.﴾

﴿73. And certainly, you call them to the straight path.﴾

﴿74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.﴾

﴿75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.﴾

[1] An-Nasā'ī in Al-Kubrā 6:412.

Refutation and Condemnation of the Idolators

Allāh denounces the idolators for not understanding the Qur'ān or contemplating its meaning, and for turning away from it, even though they had been addressed specifically in this Book which Allāh did not reveal to any Messenger more perfect and noble, and especially since no Book or warner had come to their forefathers who had died during the *Jāhiliyyah*. What these people, upon whom the blessing had been bestowed, should have done, was to accept it and give thanks for it, and try to understand it and act in accordance with it night and day, as was done by the wise ones among them who became Muslim and followed the Messenger ﷺ, may Allāh be pleased with them.

﴿أَلَمْ يَدَّبَّرُوا الْقَوْلَ﴾

﴿Have they not pondered over the Word,﴾

Qatādah said, "Because, by Allāh, if the people had pondered the meaning and understood it properly, they would have found in the Qur'ān a deterrent to disobeying Allāh. But they only paid attention to the *Āyāt* which are not entirely clear, and so they were destroyed because of that."^[1]

Then Allāh says, denouncing the disbelievers of the Quraysh:

﴿أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَمْ يَكْفُرُوا﴾

﴿Or is it that they did not recognize their Messenger so they deny him?﴾

means, 'do they not recognize Muḥammad and the honesty, trustworthiness and good character with which he grew up among them? Can they deny that or argue against it?' Ja'far bin Abi Ṭālib said to An-Najāshi, the king of Ethiopia: "O King, Allāh has sent to us a Messenger whose lineage, honesty and trustworthiness are known to us."^[2] Al-Mughīrah bin Shu'bah said something similar to the deputy of Kisrā when he wanted to challenge him. When the Byzantine ruler Heraclius asked Abu Sufyān Sakhr bin Ḥarb and his companions – who were

[1] *Ad-Durr Al-Manthūr* 6:110.

[2] Ibn Hishām 1:357.

still disbelievers and had not yet become Muslim – about the characteristics, lineage, honesty and trustworthiness of the Prophet ﷺ, they could only tell the truth and admit that he was indeed noble and truthful.^[1]

﴿أَمْ يَقُولُونَ بِهِ جِنَّةٌ﴾

﴿Or they say: There is madness in him?﴾

This is a narration of what the Quraysh said about the Prophet ﷺ. They said that he was making up the Qur'ān by himself, or that he was crazy and did not know what he was saying. Allāh tells us that their hearts did not believe that, they knew that what they were saying about the Qur'ān was falsehood, for it had come to them from the Words of Allāh and could not be resisted or rejected. So Allāh challenged them and all the people of the world to produce something like it if they could – but they could not and would never be able to do so. So Allāh says:

﴿بَلْ جَاءَهُمُ الْبَقَىٰ وَأَكْثَرُهُمُ لِلْبَقَىٰ كَارِهُونَ﴾

﴿Nay, but he brought them Al-Ḥaqq, but most of them are averse to the truth.﴾

Truth does not follow Whims and Desires

Allāh says;

﴿وَلَوْ أَتَمَّعَ الْبَقَىٰ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ﴾

﴿And if Al-Ḥaqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!﴾

Mujāhid, Abu Ṣāliḥ and As-Suddi said, “Al-Ḥaqq is Allāh, may He be glorified.”^[2] What is meant by the *Āyah* is that if Allāh had responded to the desires in their hearts and prescribed things accordingly, the heavens and the earth and whosoever is therein, would have been corrupted, i.e., because of their corrupt and inconsistent desires. As Allāh says of them elsewhere:

[1] *Fath Al-Bāri* 1 :42.

[2] *Aṭ-Ṭabari* 19 :57, *Al-Qurṭubi* 12 :140.

﴿لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾

﴿“Why is not this Qur’ān sent down to some great man of the two towns?”﴾ [43:31]

Then He says:

﴿أَلَمْ يَقْسِمُوا بِرَبِّكَ﴾

﴿Is it they who would portion out the mercy of your Lord?﴾
[43:32]

And Allāh says:

﴿قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنشَاءِ﴾

﴿Say: “If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending it.”﴾
[17:100],

﴿أَمْ لَمْ يَنْصِيبْ مِنَ الْمَالِ فَاذًا لَا يُؤْتُونَ النَّاسَ نَقِيرًا﴾

﴿Or have they a share in the dominion? Then in that case they would not give mankind even a Naqīr.^[1]﴾ [4:53]

All of this goes to show how incapable mankind is and how divergent and inconsistent their ideas and desires are. Only Allāh, may He be glorified, is Perfect in all His attributes, words, actions, laws, power and control of His creation, may He be exalted and sanctified. There is no God but He and no Lord besides Him. Then He says:

﴿بَلْ أَنشَأْنَاهُم بَدْرِهِمْ﴾

﴿Nay, We have brought them their reminder,﴾ meaning the Qur’ān,

﴿فَهُمْ عَنْ ذِكْرِهِمْ مُتْرِشُونَ﴾

﴿but they turn away from their reminder.﴾

[1] The speck on the back of a date stone. See the commentary of this Āyah in volume two.

The Prophet ﷺ does not ask for any payment, and he calls to the straight path.

﴿أَرْتَلَّهُمْ خَرْجًا﴾

﴿Or is it that you ask them for some Kharj?﴾ Al-Ḥasan said, "A reward."^[1] Qatādah said, "Some payment."^[2]

﴿فَخَرَجُ رَبِّكَ خَيْرٌ﴾

﴿But the recompense of your Lord is better,﴾

means, you are not asking for any wages or payment or anything for calling them to right guidance, rather you are hoping for a great reward from Allāh, as He says:

﴿قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ﴾

﴿Say: "Whatever wage I might have asked of you is yours. My wage is from Allāh only."﴾ [34:47]

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّمِينَ﴾

﴿Say: "No wage do I ask of you for this, nor am I one of the pretenders."﴾ [38:86]

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى﴾

﴿Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."﴾ [42:23]

﴿وَجَاءَ مِنْ أَفْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٦٨﴾ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا﴾

﴿And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. Obey those who ask no wages of you, and who are rightly guided."﴾ [35:20-21]

﴿وَأَنَّكَ لَتَدْعُهُمْ إِنْ صِرْتُ مُسْتَفِيرًا ﴿٦٩﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَرِبُوكَ ﴿٧٠﴾﴾

[1] Aṭ-Ṭabari 19:58.

[2] Ad-Durr Al-Manthūr 6:110.

﴿And certainly, you call them to the straight path. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.﴾

The Situation of the Disbelievers

﴿وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّتُونَ ﴿٦١﴾﴾

﴿And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.﴾

meaning, they have gone astray and deviated.

﴿وَلَوْ رَدَيْنَهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٦٢﴾﴾

﴿And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.﴾

Here Allāh tells of their stubbornness in their disbelief, in that even if He had removed the calamity from them and made them understand the Qur'ān, they still would not follow it; they would still persist in their disbelief and stubborn transgression. This is like the *Āyāt*:

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ نَعْرِضُونَ ﴿٢٣﴾﴾

﴿Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.﴾ [8:23]

﴿وَلَوْ تَرَىٰ إِذْ وَقَعُوا عَلَى النَّارِ قَالُوا يَا نَبِيَّنَا نُرُدُّكَ وَإِنَّا كَاشِرُونَ ﴿٢٤﴾﴾
 ﴿بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ﴾

﴿And if (Lauw) you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden.﴾ [6:27-29]

Until His statement:

﴿يَسْمَعُونَ ﴿٢٥﴾﴾

﴿الَّذِينَ﴾

٣٤٧

﴿الَّذِينَ﴾

﴿be resurrected﴾

﴿وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجُوفِ فِي طِينِهِمْ
يَعْمَهُونَ ﴿٧٦﴾ وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ
وَمَا يَضُرُّعُونَ ﴿٧٦﴾ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ
إِذَاهُمْ فِيهِ مُبْسُوتُونَ ﴿٧٧﴾ وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ يُخْلَفُ
الْيَلْبُ وَالنَّهَارُ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ
الْأُولَوْنَ ﴿٨١﴾ قَالُوا إِيَّا دَامِنَا وَكُنَّا تَرَابًا وَعِظْمًا إِيَّا
نَا لَسِعْمُونَ ﴿٨٢﴾ لَقَدْ وَعَدْنَا نَحْنُ وَرَبُّنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا
إِلَّا أَسْطِيرٌ الْأُولَىٰ ﴿٨٢﴾ قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ
كُنْتُمْ تَعْمَلُونَ ﴿٨٣﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٣﴾
قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٤﴾
سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِزُكَ ﴿٨٥﴾ قُلْ مَنْ يَبْدؤُ
مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ
كُنْتُمْ تَعْمَلُونَ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٦﴾

﴿تَر﴾

﴿If (Lauw)﴾ is something that will never happen.”

﴿وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا
اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَضُرُّعُونَ ﴿٧٦﴾
حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ
شَدِيدٍ إِذَاهُمْ فِيهِ مُبْسُوتُونَ ﴿٧٧﴾
وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ
وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا
تَشْكُرُونَ ﴿٧٨﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ
وَلَهُ يُخْلَفُ الْيَلْبُ وَالنَّهَارُ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾
بَلْ قَالُوا مِثْلَ مَا قَالَ الْأُولَوْنَ ﴿٨١﴾
قَالُوا إِيَّا دَامِنَا وَكُنَّا تَرَابًا وَعِظْمًا
إِيَّا نَا لَسِعْمُونَ ﴿٨٢﴾ لَقَدْ وَعَدْنَا نَحْنُ وَرَبُّنَا
هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسْطِيرٌ الْأُولَىٰ ﴿٨٢﴾
قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْمَلُونَ ﴿٨٣﴾
سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٣﴾
قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٤﴾
سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِزُكَ ﴿٨٥﴾ قُلْ مَنْ
يَبْدؤُ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ
عَلَيْهِ إِنْ كُنْتُمْ تَعْمَلُونَ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ
قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٦﴾

﴿فَنُكِرُونَ ﴿٧٨﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ يُخْلَفُ
الْيَلْبُ وَالنَّهَارُ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأُولَوْنَ ﴿٨١﴾ قَالُوا إِيَّا دَامِنَا وَكُنَّا تَرَابًا
وَعِظْمًا إِيَّا نَا لَسِعْمُونَ ﴿٨٢﴾ لَقَدْ وَعَدْنَا نَحْنُ وَرَبُّنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسْطِيرٌ الْأُولَىٰ ﴿٨٢﴾

﴿76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke with submission to Him.﴾

﴿77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.﴾

﴿78. It is He Who has created for you hearing, eyes, and hearts. Little thanks you give.﴾

﴿79. And it is He Who has created you on the earth, and to

Him you shall be gathered back.﴾

﴿80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?﴾

﴿81. Nay, but they say the like of what the men of old said.﴾

﴿82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"﴾

﴿83. "Verily, this we have been promised – we and our fathers before! This is only (from) tales of the ancients!"﴾

Allāh's saying:

﴿وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ﴾

﴿And indeed We seized them with punishment,﴾

means, 'We tried and tested them with difficulties and calamities.'

His saying:

﴿فَمَا اسْتَكْبَرُوا لِرَبِّهِمْ وَمَا يَضَّرُّعُونَ﴾

﴿but they humbled not themselves to their Lord, nor did they invoke with submission to Him.﴾

means, that did not deter them from their disbelief and resistance, rather they persisted in their sin and misguidance,

﴿فَمَا اسْتَكْبَرُوا﴾

﴿but they humbled not themselves﴾

﴿وَمَا يَضَّرُّعُونَ﴾

﴿nor did they invoke (Allāh) with submission to Him.﴾ they did not call on Him. This is like the Āyah:

﴿فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ﴾

﴿When Our torment reached them, why then did they not humble themselves? But their hearts became hardened,﴾ [6:43]

Ibn Abi Hātim recorded that Ibn 'Abbās said, "Abu Sufyān came to the Messenger of Allāh ﷺ and said, 'O Muḥammad, I ask you by Allāh and by the ties of kinship between us, we have been reduced to eating camel hair and blood.' Then Allāh revealed,

﴿وَلَقَدْ أَخَذْنَاهُم بِالْمَذَابِ فَمَا اسْتَكَوُوا﴾

﴿And indeed We seized them with punishment, but they humbled not themselves.﴾

This was also recorded by An-Nasā'ī.^[1] The basis of this *Hadīth* is in the Two *Ṣaḥīḥs*, where it says that the Messenger of Allāh ﷺ prayed against the Quraysh when he could not make any headway with them, and he said,

«اللَّهُمَّ أَعْنِي عَلَيْهِمْ بِسَبْعِ كَسْبَعِ بُرْسَفٍ»

«O Allāh, help me against them sending on them seven years (of famine) like the seven (years of drought) of Yūsuf.»^[2]

﴿حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْسُونَ﴾

﴿Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.﴾

When the command of Allāh reaches them and the Hour comes to them suddenly, and they are overtaken by the punishment of Allāh which they were not expecting, then they will despair of any ease and goodness, and all their hopes will disappear.

A reminder of the Blessings of Allāh and His immense Power

Then Allāh mentions His blessings to His servants, in that He has given them hearing, sight and understanding through which they come to know things and draw lessons from them, the signs which attest to the Oneness of Allāh and indicate that He is the One Who does what He wills and chooses what He wants.

﴿قَلِيلًا مَّا تَشْكُرُونَ﴾

﴿Little thanks you give.﴾ means, how little you thank Allāh for the blessings He has given you. This is like the *Āyah*:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

﴿And most of mankind will not believe even if you desire it eagerly.﴾ [12:103]

[1] An-Nasā'ī in *Al-Kubrā* 6:413.

[2] *Faḥḥ Al-Bārī* 8:435, *Muslim* 4:2156.

Then Allāh tells us about His great power and overwhelming authority, for He is the One Who originated creation and put people in all parts of the earth, with their different nations, languages and characteristics, then on the Day of Resurrection He will gather them all together, the first of them and the last, at a fixed time on a day appointed, and none will be left out, young or old, male or female, noble or insignificant, but all will be brought back as they were originally created. Allāh said:

﴿وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ﴾

﴿And it is He Who gives life and causes death,﴾ meaning, He will bring the scattered bones back to life and cause the death of the nations,

﴿وَلَهُ لُحُوفٌ أَيْلٌ وَالنَّهَارِ﴾

﴿and His is the alternation of night and day.﴾

meaning, by His command night and day are subjugated, each of them following the other and never departing from that pattern, as Allāh says:

﴿لَا الشَّمْسُ بِنَفْسِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ﴾

﴿It is not for the sun to overtake the moon, nor does the night outstrip the day﴾[36:40].

﴿أَفَلَا تَعْقِلُونَ﴾

﴿Will you not then understand?﴾ means, do you not have minds that tell you of the Almighty, All-Knowing to Whom all things are subjugated, Who has power over all things and to Whom all things submit?

The Idolators thought that Resurrection after Death was very unlikely

Then Allāh tells us about those who denied the resurrection, who were like the disbelievers who came before them:

﴿بَلْ قَالُوا يَسْئَلُ مَا قَالَ الْأَوَّلُونَ ﴿٣٧﴾ قَالُوا أَوْدَانًا وَشَجَرًا وَكُنَّا تُرَابًا وَعِظْمًا أَوْنَا

﴿لَسْمُورُونَ ﴿٣٨﴾﴾

﴿Nay, but they say the like of what the men of old said. They said: "When we are dead and have become dust and bones,

shall we be resurrected indeed?" ﴿

They thought it very unlikely that this would happen after they had disintegrated into nothing.

﴿لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤَنَا هَذَا مِنْ قَبْلُ إِذْ هَلَّا إِلَّا أَصْطَلِحُوا الْأَوْلِيْنَ﴾

﴿"Verily, this we have been promised – we and our fathers before (us)! This is only the tales of the ancients!"﴾

This means, "It is impossible that we could be brought back. This was said by those who learned it from the books and disputes of the ancients." This denial and rejection on their part is like the *Āyah* where Allāh tells us about them:

﴿أَوَدَا كُنَّا عِظْمًا تَحِيْرَةً ﴿١١﴾ قَالُوا نَلَكَ إِذَا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾ فَإِذَا هُمْ بِأَنْسَاهِرٍ وَعِظْمٍ ﴿١٤﴾﴾

﴿"Even after we are crumbled bones?" They say: "It would in that case, be a return with loss!" But it will be only a single Zajrah,^[1] When behold, they find themselves on the surface of the earth alive after their death.﴾ [79:11-14]

﴿أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿١٦﴾ وَصَرَبَ لَنَا مَثَلًا وَوَسَّى خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿١٧﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿١٨﴾﴾

﴿Does not man see that We have created him from Nutfah.^[2] Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"﴾ [36:77-79]

﴿قُلْ لَيْسَ الْأَرْضُ وَمَنْ فِيهَا إِذْ كُنْتُمْ تَعْمُونَ ﴿١٩﴾ سَيَقُولُونَ لَيْسَ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٢٠﴾ قُلْ مَنْ رَبُّ السَّمَكَاتِ أَلَسْبَعِ وَرَبُّ الْكُرْسِيِّ الْعَظِيمِ ﴿٢١﴾ سَيَقُولُونَ لَيْسَ قُلْ أَفَلَا

[1] See the comments on Sūrat An-Nāzi'āt (79:13) and Sūrat Aṣ-Ṣaffāt 37:19.

[2] This was explained earlier. See Sūrat Al-Ḥajj (22:4), and Sūrat Al-Mu'minūn (23:13).

نَفَقَاتٍ ﴿٨٤﴾ قُلْ مَنْ مَلَكَوتُ كُنِيَ وَهُوَ يُحْيِي وَلَا يُكْرِ عَلِيهِ إِن كُنْتُمْ
عَمَّاكُونَ ﴿٨٥﴾ سَيُؤْتُونَكَ اللَّهُ قُلْ فَأَن تَسْعُرُونَ ﴿٨٦﴾ بَلْ أَنبَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٨٧﴾

﴿84. Say: "Whose is the earth and whosoever is therein? If you know!"﴾

﴿85. They will say: "It is Allāh's!" Say: "Will you not then remember?"﴾

﴿86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"﴾

﴿87. They will say: "Allāh." Say: "Will you not then have Taqwā?"﴾

﴿88. Say: "In Whose Hand is the sovereignty of everything? And He protects, while against Whom there is no protector, if you know?"﴾

﴿89. They will say: "(All that belongs) to Allāh." Say: "How then are you deceived and turn away from the truth?"﴾

﴿90. Nay, but We have brought them the truth, and verily, they are liars.﴾

The Idolators believe in *Tawhīd Ar-Rubūbiyyah*, which requires them to believe in *Tawhīd Al-Ulūhiyyah*

Allāh states that the fact that He is One and that He is independent in His creation, control, dominion and guides one to realize that there is no God except Him and that none should be worshipped except Him Alone, with no partner or associate. He tells His Messenger Muḥammad ﷺ to say to the idolators who worship others besides Him, even though they admit His Lordship, that He has no partner in Lordship. But despite this they still attributed partners in divinity to Him, and worshipped others besides Him even though they recognized the fact that those whom they worshipped could not create anything, did not own anything, nor do they have any control over anything. However, they still believed that these creatures could bring them closer to Allāh,

﴿مَا تَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾

﴿We worship them only that they may bring us near to Allāh﴾
[39:3].

So Allāh says:

﴿قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا﴾

﴿Say: "Whose is the earth and whosoever is therein?"﴾

meaning, "Who is the Owner Who has created it and whatever is in it of animals, plants, fruits and all other kinds of creation?"

﴿إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ﴾

﴿"If you know!" They will say: "It is Allāh's!"﴾ means, they will admit that this belongs to Allāh Alone with no partner or associate. If that is the case,

﴿قُلْ أَفَلَا تَذَكَّرُونَ﴾

﴿Say: "Will you not then remember?"﴾ that none should be worshipped except the Creator and Provider.

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٥﴾﴾

﴿Say: "Who is Lord of the seven heavens, and Lord of the Great Throne?"﴾

means, "Who is the Creator of the higher realm with its planets, lights and angels who submit to Him in all regions and in all directions? Who is the Lord of the Great Throne, which is the highest of all created things?"

Allāh says here:

﴿رَبُّ الْعَرْشِ الْعَظِيمِ﴾

﴿and Lord of the Great Throne﴾, meaning the Mighty Throne. At the end of the Sūrah, Allāh says:

﴿رَبُّ الْعَرْشِ الْكَرِيمِ﴾

﴿the Lord of the Supreme Throne!﴾ [23:116], meaning splendid and magnificent. The Throne combines the features of height and vastness with splendor and magnificence. This is why it was said that it is made of red rubies. Ibn Mas'ūd said, "There is no night or day with your Lord, and the light of the Throne is from the Light of His Face."⁽¹⁾

⁽¹⁾ Al-'Azamah no. 147, by Abu Ash-Shaykh. This narration is not authentic, however Muslim recorded a *Ḥadīth* from the Prophet ﷺ that is somewhat similar in meaning. See the Book of Faith, the chapter; "Did the Prophet ﷺ see his Lord?" *Ḥadīth* no. 445.

﴿سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ﴾

﴿They will say: "Allāh." Say: "Will you not then have Taqwā?"﴾

meaning, since you admit that He is the Lord of the heavens and the Lord of the Mighty Throne, will you not fear His punishment for worshipping others besides Him and associating others with Him?

﴿قُلْ مَنْ مَلَكَوتُ كُلِّ شَيْءٍ﴾

﴿Say: "In Whose Hand is the sovereignty of everything?"﴾
i.e., sovereignty is in His Hands.

﴿مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا﴾

﴿There is not a moving creature but He has grasp of its forelock﴾ [11:56].

meaning, He has control over it. The Messenger of Allāh ﷺ used to say,

«لَا وَالَّذِي نَفْسِي بِيَدِهِ»

«By the One in Whose hand is my soul.» When he swore an oath, he would say,

«لَا وَمُقَلَّبِ الْقُلُوبِ»

«By the One Who turns over (controls) the hearts.»

He, may He be glorified, is the Creator, the Sovereign, the Controller,

﴿وَهُوَ يُحِيطُ وَلَا يُحِيطُ بِهِ إِلَّا كَثُرَ نَعْمُونَ﴾

﴿And He protects (all), while against Whom there is no protector, if you know?﴾

Among the Arabs, if a leader announced his protection to a person, no one could go against him in that, yet no one could offer protection against that leader. Allāh says:

﴿وَهُوَ يُحِيطُ وَلَا يُحِيطُ بِهِ﴾

﴿And He protects (all), while against Whom there is no protector,﴾

meaning, He is the greatest Master, and there is none greater

than Him. His is the power to create and to command, and none can overturn or oppose His ruling. What He wills happens, and what He does not, will not happen. Allāh says:

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

﴿He cannot be questioned about what He does, while they will be questioned.﴾ [21:23]

He cannot be asked about what He does because of His greatness, Pride, overwhelming power, wisdom and justice, but all of His creation will be asked about what they did, as Allāh says:

﴿وَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَمْعَلُونَ ﴿٩٣﴾﴾

﴿So, by your Lord, We shall certainly call all of them to account. For all that they used to do.﴾ [15:92-93]

﴿سَيَقُولُونَ لَوْ أَنَّا

﴿They will say: "(All that belongs) to Allāh."﴾

means, they will admit that the Almighty Master Who protects all while against Him there is no protector is Allāh Alone, with no partner or associate.

﴿كُلَّ مَا نَسْحَرُونَ﴾

﴿Say: "How then are you deceived and turn away from the truth?"﴾

means, how can your minds accept the idea of worshipping others besides Him when you recognize and acknowledge that? Then Allāh says:

﴿بَلْ أَنبَأْتُم بِالْحَقِّ﴾

﴿Nay, but We have brought them the truth,﴾

which is the declaration that there is no god worthy of worship besides Allāh, and the establishment of clear, definitive and sound proof to that effect,

﴿وَأَنَّهُمْ لَكَاذِبُونَ﴾

﴿and verily, they are liars.﴾ means, in their worship of others alongside Allāh when they have no evidence for doing so, as Allāh says at the end of this Sūrah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٣٤٨ الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ

بَلْ أَيْتَنَّهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩١﴾ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ
وَمَا كُنَّا مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا
بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يُصِفُونَ ﴿٩٢﴾ عَلِيمٌ
الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا يُشْرِكُونَ ﴿٩٣﴾ قُلْ رَبِّ
إِمَّا تَرَبَّى مَا يُوعَدُونَ ﴿٩٤﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْرِ
الظَّالِمِينَ ﴿٩٥﴾ وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿٩٦﴾
أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّبِيحَةِ نَحْنُ أَعْلَمُ بِمَا يُصِفُونَ ﴿٩٧﴾
وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٨﴾ وَأَعُوذُ بِكَ
رَبِّ أَنْ يَحْضُرُونِ ﴿٩٩﴾ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ
ارْجِعُونِ ﴿١٠٠﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ
هُوَفَا بِهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠١﴾ فَإِذَا نُفِخَ
فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠٢﴾
فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٣﴾ وَمَنْ
خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ
خَالِدُونَ ﴿١٠٤﴾ تَلْفَحُ وُجُوهُهُمُ النَّارَ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٥﴾

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا مَآخَرَ لَا
بُرْهَانٌ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ
رَبِّهِ إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ﴾ ﴿١٧﴾

﴿And whoever invokes, besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.﴾ [23:117]

The idolators have no evidence for what they are doing, which has led them into lies and misguidance. Rather they are following their forefathers and predecessors who were confused and ignorant, as Allāh describes them:

﴿إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ آثَرِهِمْ وَأَنَّا عَلَىٰ آثَرِهِمْ مُتَقِدُونَ﴾ ﴿٢٣﴾

﴿“We found our fathers following a certain way and religion, and we will indeed follow their footsteps.”﴾ [43:23]

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كُنَّا مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا بَعْضُهُمْ
عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ﴾ ﴿٩١﴾ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا
يُشْرِكُونَ﴾ ﴿٩٣﴾

﴿91. No son (or offspring) did Allāh beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!﴾

﴿92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!﴾

Allāh has no Partner or Associate

Allāh declares Himself to be above having any child or partner in dominion, control and worship. He says:

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذَّهَبَ كُلَّ إِلَهٍ بِمَا خَلَقَ وَلَمَّا لَبِثُوا لِبَعْضِهِمْ عَلَىٰ بَعْضٍ﴾

﴿No son did Allāh beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others.﴾

meaning, if it were decreed that there should be a plurality of deities, each of them would have exclusive control over whatever he had created, so there would never be any order in the universe. But what we see is that the universe is ordered and cohesive, with the upper and lower realms connected to one another in the most perfect fashion.

﴿مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفْوِيزٍ﴾

﴿you can see no fault in the creation of the Most Gracious﴾
[65:3].

Moreover, if there were a number of gods, each of them would try to subdue the other with enmity, and one would prevail over the other. This has been mentioned by the scholars of *ʿIlm-ul-Kalām*,^[1] who discussed it using the evidence of mutual resistance or counteraction. This idea states that if there were two or more creators, one would want to make a body move while the other would want to keep it immobile, and if neither of them could achieve what they wanted, then both would be incapable, but the One Whose existence is essential [i.e., Allāh] cannot be incapable. It is impossible for the will of both to be fulfilled because of the conflict. This dilemma only arises when a plurality of gods is suggested, so it is impossible for there to be such a plurality, because if the will of one is fulfilled and

[1] A term used to denote the discipline of the Muslim scholars who utilized philosophy in their teachings.

The Command to call on Allāh when Calamity strikes, to repel Evil with that which is better, and to seek refuge with Allāh

Allāh commands His Prophet Muḥammad ﷺ to call on Him with this supplication when calamity strikes:

﴿رَبِّ إِنَّمَا تُرِيدُ مَا يُوعَدُونَ﴾

◀My Lord! If You would show me that with which they are threatened.▶

meaning, 'if You punish them while I am witnessing that, then do not cause me to be one of them.' As was said in the Ḥadīth recorded by Imām Aḥmad and At-Tirmidhi, who graded it *Ṣaḥīh*:

«وَإِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً فَتَوَفَّنِي إِلَيْكَ غَيْرَ مَفْتُونٍ»

◀If You want to test people, then take me to You [cause me to die] without having to undergo the test.▶^[1]

﴿وَلِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَدِيرُونَ﴾

◀And indeed We are able to show you that with which We have threatened them.▶

means, 'if We willed, We could show you the punishment and test that We will send upon them.'

Then Allāh shows him the best way to behave when mixing with people, which is to treat kindly the one who treats him badly, so as to soften his heart and turn his enmity to friendship, and to turn his hatred to love. Allāh says:

﴿ادْفَعْ بِالَّذِي هِيَ أَحْسَنُ السَّبِيحَةَ﴾

◀Repel evil with that which is better.▶ This is like the Āyah:

﴿ادْفَعْ بِالَّذِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾ وَمَا يُلْقِنَهَا إِلَّا الَّذِينَ صَبَرُوا

◀Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except

[1] Aḥmad 5:243, Tuḥfat Al-Aḥwadhi 9:108.

those who are patient﴾ [41:34-35].

meaning, nobody will be helped or inspired to follow this advice or attain this quality,

﴿إِلَّا الَّذِينَ صَبَرُوا﴾

﴿except those who are patient﴾ meaning, those who patiently bear people's insults and bad treatment and deal with them in a good manner when they are on the receiving end of bad treatment from them.

﴿وَمَا يُلْقِنَهَا إِلَّا ذُو حِظٍّ عَظِيمٍ﴾

﴿and none is granted it except the owner of the great portion﴾

means, in this world and the Hereafter.

And Allāh says:

﴿وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ﴾

﴿And say: "My Lord! I seek refuge with You from the whisperings of the Shayāṭīn."﴾

Allāh commanded him to seek refuge with Him from the Shayāṭīn, because no trick could help you against them and you cannot protect yourself by being kind to them. We have already stated, when discussing *Isti'ādhaḥ* (seeking refuge),^[1] that the Messenger of Allāh ﷺ used to say,

«أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْحِهِ وَنَفْسِهِ»

«I seek refuge with Allāh, the All-Hearing, All-Seeing, from the accursed Shayāṭīn, from his whisperings, evil suggestions and insinuations.»^[2]

His saying:

﴿وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ﴾

﴿"And I seek refuge with You, My Lord! lest they should come near me."﴾

means, in any issue of my life. So we are commanded to mention Allāh at the beginning of any undertaking, in order to ward off the Shayāṭīn at the time of eating, intercourse,

[1] See volume one, prior to the *Tafsīr* of *Sūrat Al-Fātiḥah*.

[2] Abu Dawud 1 :490.

slaughtering animals for food, etc. Abu Dāwud recorded that the Messenger of Allāh ﷺ used to say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ، وَأَعُوذُ بِكَ مِنَ الْهَدْمِ وَمِنَ الْفَرَقِ، وَأَعُوذُ بِكَ مِنْ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ»

«O Allāh, I seek refuge with You from old age, I seek refuge with You from being crushed or drowned, and I seek refuge with you from being assaulted by the Shayāṭīn at the time of death.»^[1]

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾﴾

﴿99. Until, when death comes to one of them, he says: "My Lord! Send me back,"﴾

﴿100. "So that I may do good in that which I have left behind!" No! (Kallā) It is but a word that he speaks; and in front of them is Barzakh until the Day when they will be resurrected.﴾

The Disbelievers' Hope when death approaches

Allāh tells us about what happens when death approaches one of the disbelievers or one of those who have been negligent with the commands of Allāh. He tells us what he says and how he asks to come back to this world so that he can rectify whatever wrongs he committed during his lifetime. Allāh says:

﴿رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا﴾

﴿"My Lord! Send me back, so that I may do good in that which I have left behind!" No!﴾

This is like the Āyāt:

﴿وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْمَوْتُ﴾

﴿And spend of that with which We have provided you before death comes to one of you,﴾

until His saying:

[1] Abu Dāwud 2:194.

﴿وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

﴿And Allāh is All-Aware of what you do﴾ [63:10-11]

﴿وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ﴾

﴿And warn mankind of the Day when the torment will come unto them﴾

﴿مَا لَكُمْ مِنْ زَوَالٍ﴾

upto His saying;

﴿that you would not leave (the world for the Hereafter).﴾
[14:44]

And His saying:

﴿يَوْمَ يَأْتِي تَأْيِيدُهُ يَقُولُ الْآلِيَةُ كُفُّوا مِنْ قَبْلِ قَدْ جَاءَتْ رُسُلًا بِرَبِّنَا بِالْحَقِّ فَهَدَىٰ لَنَا مِنْ شَفَاعَةٍ
فَيَسْتَفْتُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ﴾

﴿On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back so that we might do deeds other than those deeds which we used to do?"﴾ [7:53]

And:

﴿وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَانزِعْنَا نَعْمَلْ
صَالِحًا إِنَّا مُوقِنُونَ﴾

﴿And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty."﴾ [32:12]

And;

﴿وَلَوْ تَرَىٰ إِذِ وَقَعُوا عَلَىٰ الْأَعْرَابِ فَقَالُوا يَا بَنِي آدَمَ مَا لَكُمْ مِنَ الْعَذَابِ لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ﴾

﴿If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Āyāt of our Lord..."﴾

until His saying;

﴿وَأَن تَكُونُوا لَكَاذِبِينَ﴾

﴿And indeed they are liars.﴾ [6:27-28]

﴿وَرَى الظَّالِمِينَ لَمَّا رَأَوُا الْعَذَابَ يَقُولُوا هَلْ إِلَّا مَرْرٌ مِّن سَبِيلِ﴾

﴿And you will see the wrongdoers, when they behold the torment, they will say: "Is there any way of return?"﴾ [42:44]

﴿قَالُوا رَبَّنَا أَنشَأْتَ لَنَا لِحْيَتَنَا وَأَلْحَيْتَنَا أَتْنَبِينَ فَأَعْرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَّا خُرُوجٌ مِّن سَبِيلِ﴾

﴿They will say: "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out?"﴾ [40:11]

and the Āyah after it:

﴿وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا
بَتَدَكَّرْ فِيهِ مَن تَدَكَّرْ وَهَاءَ كُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ﴾

﴿Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not what we used to do." (Allāh will reply:) "Did We not give you lives long enough, so -that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper."﴾ [35:37]

Allāh says that they will ask to go back, when death approaches, on the Day of Resurrection, when they are gathered for judgment before the Compeller (Allāh) and when they are in the agonies of the punishment of Hell, but their prayer will not be answered. Here Allāh says:

﴿كَلَّا إِنَّهَا كَلِمَةٌ مَّرَّ قَائِلُهَا﴾

﴿No! It is but a word that he speaks;﴾

The word *Kallā* (No!) is a word that is used to rebuke, and the meaning is: "No, We will not respond to what he asks for and We will not accept it from him."

﴿إِنَّهَا كَلِمَةٌ مَّرَّ قَائِلُهَا﴾

﴿It is but a word that he speaks﴾

refers to his asking to go back so that he can do righteous deeds; this is just talk on his part, it would not be accompanied

by any action. If he were to go back, he would not do any righteous good deeds, he is merely lying, as Allāh says:

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا هُمْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ﴾

﴿But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars﴾ [6:28].

Qatādah said: "By Allāh he will not wish to go back to his family and tribe, or to accumulate more of the things of this world or satisfy his desires, but he will wish that he could go back to do acts of obedience to Allāh. May Allāh have mercy on a man who does that which the disbeliever will wish he had done when he sees the punishment of Hell."

Barzakh and Punishment therein

﴿وَمِنْ دَرَجَاتِهِمُ الرَّزْقُ إِلَىٰ يَوْمِ يُبْعَثُونَ﴾

﴿and in front of them is Barzakh until the Day when they will be resurrected.﴾

Abu Ṣāliḥ and others said that:

﴿وَمِنْ دَرَجَاتِهِمُ﴾

﴿and in front of them﴾ means before them. Mujāhid said, *Al-Barzakh* is a barrier between this world and the Hereafter. Muḥammad bin Ka'b said, "*Al-Barzakh* is what is between this world and the Hereafter, neither they are the people of this world, eating and drinking, nor are they with the people of the Hereafter, being rewarded or punished for their deeds." Abu Sakhr said, "*Al-Barzakh* refers to the graves. They are neither in this world nor the Hereafter, and they will stay there until the Day of Resurrection."^[1]

﴿وَمِنْ دَرَجَاتِهِمُ الرَّزْقُ﴾

﴿and in front of them is Barzakh﴾. In these words is a threat to those wrongdoers at the time of death, of the punishment of *Barzakh*. This is similar to the *Āyāt*:

﴿مِنْ دَرَجَاتِهِمُ جَهَنَّمَ﴾

﴿In front of them there is Hell﴾ [45:10].

[1] *Ad-Durr Al-Manthūr* 6:116.

﴿وَمِن وَرَآئِهِ عَذَابٌ غَلِيظٌ﴾

﴿and in front of him will be a great torment﴾ [14:17].

﴿إِن يَوْمٍ يُعْتَدُونَ﴾

﴿until the Day when they will be resurrected﴾.

means, he will be punished continually until the Day of Resurrection, as it says in the *Hadīth*:

«فَلَا يَزَالُ مُعَذَّبًا فِيهَا»

«He will continue to be punished in it.» meaning, in the earth.^[1]

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْتَأْذِنُونَ ۗ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۗ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ۗ تَلْفَحُ وُجُوهُهُمُ النَّارَ وَهُمْ فِيهَا كَالِحُونَ ۗ﴾

﴿101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.﴾

﴿102. Then, those whose Scales (of good deeds) are heavy, these! they are the successful.﴾

﴿103. And those whose Scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide.﴾

﴿104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).﴾

The sounding of the Trumpet and the weighing of Deeds in the Scales.

Allāh says that when the Trumpet is blown for the Resurrection, and the people rise from their graves,

﴿فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْتَأْذِنُونَ﴾

﴿there will be no kinship among them that Day, nor will they ask of one another.﴾

meaning that lineage will be of no avail on that Day, and a father will not ask about his son or care about him. Allāh says:

[1] *Tuhfat Al-Aḥwadhī* 4:183.

﴿وَلَا يَسْتَلْ حِمْدُ حِمَامًا ۖ وَيَسْرَوْنَهُمْ﴾

﴿And no friend will ask a friend (about his condition), though they shall be made to see one another﴾ [70:10-11].

meaning, no relative will ask about another relative, even if he can see him and even if he is carrying a heavy burden. Even if he was the dearest of people to him in this world, he will not care about him or take even the slightest part of his burden from him. Allāh says:

﴿يَوْمَ يَرَى الْكَرْبُ مِنْ أُخِيهِ ۖ وَأُخِيهِ وَأُخِيهِ ۖ وَوَجْهَهُ وَيَجْهِيهِ ۖ وَيَوْمَ يَرَى الْكَرْبُ مِنْ أُخِيهِ ۖ وَأُخِيهِ وَأُخِيهِ ۖ وَوَجْهَهُ وَيَجْهِيهِ ۖ﴾

﴿That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.﴾ [80:34-36]

Ibn Mas'ūd said, "On the Day of Resurrection, Allāh will gather the first and the last, then a voice will call out, 'Whoever is owed something by another, let him come forth and take it.' And a man will rejoice if he is owed something or had been mistreated by his father or child or wife, even if it is little." This is confirmed in the Book of Allāh, where Allāh says:

﴿فَإِنَّمَا تُحِصُّ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْتَأْذِنُونَ ۗ﴾

﴿Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.﴾

This was recorded by Ibn Abi Hātim.^[1]

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿Then, those whose Scales are heavy, these! they are the successful.﴾

means, the one whose good deeds outweigh his bad deeds, even by one. This was the view of Ibn 'Abbās.^[2]

﴿فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿they are the successful.﴾ means, those who have attained victory and been saved from Hell and admitted to Paradise. Ibn 'Abbās said, "These are the ones who have attained what they wanted

[1] Aṭ-Ṭabari 19:72.

[2] Ad-Durr Al-Manthūr 6:418.

and been saved from an evil from which there is no escape.”

﴿وَمَنْ حَقَّتْ مَوَازِينُهُ﴾

﴿And those whose Scales are light,﴾ means, their evil deeds outweigh their good deeds.

﴿مَأْوَاهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ﴾

﴿they are those who lose themselves,﴾

means, they are doomed and have ended up with the worst deal. Allāh says:

﴿فِي جَهَنَّمَ خَالِدُونَ﴾

﴿in Hell will they abide.﴾ meaning, they will stay there forever and will never leave.

﴿تَلْفَحُ وُجُوهَهُمُ النَّارُ﴾

﴿The Fire will burn their faces,﴾ This is like the Āyah:

﴿وَنَسْفَعُ النَّارُ وُجُوهُمْ﴾

﴿and fire will cover their faces﴾ [14:50].

and:

﴿لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ﴾

﴿If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs﴾ [21:39].

﴿وَهُمْ فِيهَا كَالِحُونَ﴾

﴿and therein they will grin, with displaced lips.﴾

‘Ali bin Abi Talḥah narrated from Ibn ‘Abbās, “Frowning.”^[1]

﴿أَلَمْ تَكُنْ مِنَّا قَبْلَ أَنْ نَدْعَكَ بِهَا فَكُنْ بِهَا تُكْذِبُونَ﴾ قَالَوا رَبَّنَا غَلَبَتْ عَلَيْنَا مَقَاتِلَنَا وَفُوتَنَا وَكُنَّا

قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا أفرجنا منها فإن عدنا فإنا ظالمون ﴿١٠٧﴾

﴿105. “Were not My Āyāt recited to you, and then you used to deny them?”﴾

﴿106. They will say: “Our Lord! Our wretchedness overcame us, and we were (an) erring people.”﴾

[1] At-Ṭabari 19:74.

﴿107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers."﴾

Rebuking the People of Hell, their admission of Their Wretchedness and their Request to be brought out of Hell

This is a rebuke from Allāh to the people of Hell for the disbelief, sins, unlawful deeds and evil actions that they committed, because of which they were doomed. Allāh says:

﴿أَلَمْ نَكُنْ مَآبِقِي نُنزِّلْ عَلَيْكُمْ مَكْتُوبًا مِّنْ أَيْمَانِنَا بِمَا شَكَّرْتُمْ﴾

﴿"Were not My Āyāt recited to you, and then you used to deny them?"﴾

meaning, 'I sent Messengers to you, and revealed Books, and cleared the confusion for you, so you have no excuse.' This is like the Āyāt:

﴿إِنَّمَا يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجْمَةٌ بَعْدَ الرُّسُلِ﴾

﴿in order that mankind should have no plea against Allāh after the Messengers﴾ [4:165]

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger﴾ [17:15].

﴿كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلْتُمْ مَنْ رَبَّنَا أَنزَلَ بِأَيِّكُمْ نَذِيرٌ﴾

﴿Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"﴾ Until His saying;

﴿فَسُحْقًا لِأَصْحَابِ السَّعِيرِ﴾

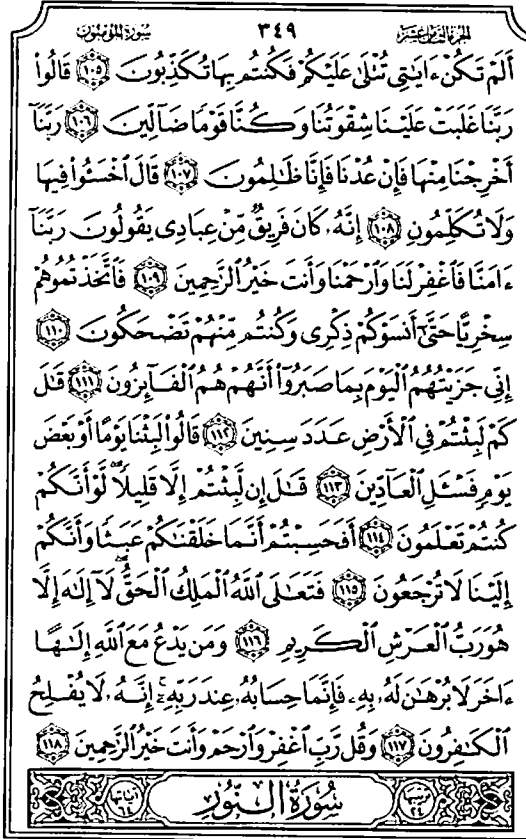
﴿So, away with the dwellers of the blazing Fire!﴾

They will say:

﴿رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ﴾

﴿Our Lord! Our wretchedness overcame us, and we were (an) erring people.﴾

meaning, evidence has been established against us, but we were so doomed that we could not follow it, so we went astray and were not guided. Then they will say:



﴿رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنَّا ظَالِمُونَ﴾ ﴿١١٠﴾

﴿Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers.﴾

meaning, send us back to the world, and if we go back to what we used to do before, then we will indeed be wrongdoers who deserve punishment. This is like the *Āyāt*:

﴿فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ لَنَا خُرُوجٌ مِّنْ سَبِيلٍ﴾ ﴿١١٠﴾

﴿Now we confess our sins, then is there any way to get out?﴾

Until His statement:

﴿فَاتَّخَذْتُمُوهُمْ سَيْخِرِيًّا حَتَّىٰ أَنْسَوْكُم ذِكْرِي﴾

﴿So the judgment is only with Allāh, the Most High, the Most Great!﴾ [40:11-12]

meaning, there will be no way out, because you used to associate partners in worship with Allāh whereas the believers worshipped Him Alone.

﴿قَالَ أَتَسْتَأْذِنُ فِيهَا وَلَا تَتَكَلَّمُونَ﴾ ﴿١١١﴾ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا فَأَغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١١٢﴾ فَاتَّخَذْتُمُوهُمْ سَيْخِرِيًّا حَتَّىٰ أَنْسَوْكُم ذِكْرِي وَكُنتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٣﴾ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَاسِقُونَ ﴿١١٤﴾

﴿108. He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!﴾

﴿109. Verily, there was a party of My servants who used to say: "Our Lord! We believe, so forgive us and have mercy on us, for You are the Best of all who show mercy!"﴾

﴿110. But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them!﴾

﴿111. Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful.﴾

Allāh's Response and Rejection of the Disbelievers

This is the response of Allāh to the disbelievers when they ask Him to bring them out of the Fire and send them back to this world. He will say:

﴿أَنْتُمْ فِيهَا﴾

﴿Remain you in it with ignominy!﴾ meaning, abide therein, humiliated, despised and scorned.

﴿وَلَا تَكَلِّمُونِ﴾

﴿And speak you not to Me!﴾ means, 'do not ask for this again, for I will not respond to you. Al-'Awfi reported from Ibn 'Abbās concerning this *Āyah*,

﴿أَنْتُمْ فِيهَا وَلَا تَكَلِّمُونِ﴾

﴿Remain you in it with ignominy! And speak you not to Me!﴾ "These are the words of Ar-Raḥmān when silencing them."^[1]

Ibn Abi Ḥātim recorded that 'Abdullāh bin 'Amr said, "The people of Hell will call on Mālik for forty years, and he will not answer them. Then he will respond and tell them that they are to abide therein. By Allāh, their cries will mean nothing to Mālik or to the Lord of Mālik. Then they will call on their Lord and will say,

﴿رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٩﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِن عُدْنَا فَإِنَّا

﴿نَلِيْمُونَ﴾

﴿Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return

[1] Aṭ-Ṭabari 19:79.

(to evil), then indeed we shall be wrongdoers.﴾ [23:106-107]

Allāh will not answer them for a time span equivalent to twice the duration of this world. Then He will reply:

﴿أَنْشَأُوا فِيهَا وَلَا تَكَلِّمُونِ﴾

﴿Remain you in it with ignominy! And speak you not to Me!﴾

By Allāh, the people will not utter a single word after that, and they will merely be in the Fire of Hell, sighing in a high and low tone. Their voices are likened to those of donkeys, which start in a high tone and end in a low tone."^[1]

Then Allāh will remind them of their sins in this world and how they used to make fun of His believing servants and close friends:

﴿إِنَّهُمْ كَانُوا قَوْمًا يَتَّبِعُونَ آيَاتِنَا وَمَا يَكْفُرُونَ بِهَا وَيَكْفُرُونَ بِهَا كُفْرًا ۚ وَإِنَّهُمْ لَكَاذِبُونَ ۚ وَإِنَّهُمْ لَخَالِفُونَ عِوَابَ آيَاتِنَا كَمَا خَالَفُوا بَاطِلًا دُونَنَا ۚ وَإِنَّمَا كَانُوا مِن قَبْلُ كَانُوا مِن قَوْمٍ مُّكَذِّبِينَ ۚ فَاتَّخَذْتُمُوهُمْ سِحْرًا ۚ﴾

﴿Verily, there was a party of My servants who used to say: "Our Lord! We believe, so forgive us and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock,﴾

meaning, 'you made fun of them for calling on Me and praying to Me,'

﴿حَتَّىٰ أَنْسَوَكُم ذِكْرِي﴾

﴿so much so that they made you forget My remembrance﴾

means, your hatred for them made you forget what I would do to you.

﴿وَكُنْتُمْ بِهِمْ تَضْحَكُونَ﴾

﴿while you used to laugh at them!﴾ means, at their deeds and worship. This is like the Āyah:

﴿إِنَّ الَّذِينَ كَفَرُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ ﴿٣٠﴾﴾

﴿Verily, those who committed crimes used to laugh at those who believed. And, whenever they passed by them, used to wink one to another.﴾ [83:29-30]

[1] Az-Zuhd by Hannād bin Al-Sirri 1 :158.

meaning, they used to slander them in mockery. Then Allāh tells us how He will reward His friends and righteous servants, and says:

﴿إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا﴾

﴿Verily, I have rewarded them this Day for their patience;﴾

meaning, 'for the harm and mockery that you inflicted on them,

﴿أَنَّهُمْ هُمُ الْفَائِزُونَ﴾

﴿they are indeed the ones that are successful.﴾

I have caused them to attain the victory of joy, safety, Paradise and salvation from the Fire.'

﴿قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١١﴾ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسَلِّ الْعَمَّالِينَ ﴿١١٢﴾ قَدْ إِنْ لَبِئْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٣﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٤﴾ فَسَلِّ إِنَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَبِيرِ ﴿١١٥﴾﴾

﴿112. He will say: "What number of years did you stay on earth?"﴾

﴿113. They will say: "We stayed a day or part of a day. Ask of those who keep account."﴾

﴿114. He will say: "You stayed not but a little, if you had only known!"﴾

﴿115. "Did you think that We had created you in play, and that you would not be brought back to Us?"﴾

﴿116. So Exalted be Allāh, the True King: None has the right to be worshipped but He, the Lord of Al-'Arsh Al-Karīm!﴾

Allāh tells them how much they wasted in their short lives in this world by failing to obey Allah and worship Him Alone. If they had been patient during their short stay in this world, they would have attained victory just like His pious close friends.

﴿قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١١﴾﴾

﴿He will say: "What number of years did you stay on earth?"﴾

means, how long did you stay in this world?

﴿قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسَلِّ الْعَمَّالِينَ ﴿١١٢﴾﴾

﴿They will say: "We stayed a day or part of a day. Ask of those who keep account."﴾

meaning, those who keep the records.

﴿قَدَّ إِنَّ لَيْتَ إِيَّاهُ قَلِيلًا﴾

﴿He will say: "You stayed not but a little..."﴾ meaning, it was only a short time, no matter how you look at it.

﴿لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ﴾

﴿if you had only known!﴾ means, you would not have preferred the transient to the eternal, and treated yourself in this bad way, and earned the wrath of Allāh in this short period. If you had patiently obeyed Allāh and worshipped Him as the believers did, you would have attained victory just as they did.

Allāh did not create His Servants in vain

﴿أَلَمْ نَخْلُقْكُمْ عَبَادًا﴾

﴿Did you think that We had created you in play,﴾

means, 'did you think that you were created in vain, with no purpose, with nothing required of you and no wisdom on Our part?' Or it was said that "in play" meant to play and amuse yourselves, like the animals were created, who have no reward or punishment. But you were created to worship Allāh and carry out His commands.

﴿وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾

﴿and that you would not be brought back to Us?﴾

means, that you would not be brought back to the Hereafter. This is like the Āyah:

﴿أَلَيْسَ الْإِنْسَانُ أَنْ يَرْجَىٰ سُوءًا﴾

﴿Does man think that he will be left neglected?﴾ [75:36]

﴿تَعْلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ﴾

﴿So Exalted be Allāh, the True King.﴾ means, sanctified be He above the idea that he should create anything in vain, for He is the True King Who is far above doing such a thing.

﴿لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ﴾

﴿None has the right to be worshipped but He, the Lord of Al-'Arsh Al-Karīm!﴾

The Throne is mentioned because it is the highest point of all creation, and it is described as *Karīm*, meaning beautiful in appearance and splendid in form, as Allāh says elsewhere:

﴿أَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ كَرِيمٍ﴾

﴿every good kind We cause to grow therein﴾ [26:7].

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾﴾

﴿117. And whoever invokes besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, disbelievers will not be successful.﴾

﴿118. And say : "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"﴾

Shirk is the Worst form of Wrong, its Practitioner shall never succeed.

Allāh threatens those who associate anything else with Him and worship anything with Him. He informs that those who associate others with Allāh:

﴿لَا بُرْهَانَ لَهُ﴾

﴿of whom he has no proof﴾, meaning no evidence for what he says. Then Allāh says:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ﴾

﴿And whoever invokes, besides Allāh, any other god, of whom he has no proof;﴾

this is a conditional sentence, whose fulfilling clause is:

﴿فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ﴾

﴿then his reckoning is only with his Lord.﴾ meaning, Allāh will call him to account for that. Then Allāh tells us:

﴿إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾

﴿Surely, disbelievers will not be successful.﴾

meaning, they will not be successful with Him on the Day of Resurrection; they will not prosper or be saved.

﴿ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴾

﴿And say: "My Lord! Forgive and have mercy, for You are the best of those who show mercy!"﴾

Here Allāh is teaching us to recite this supplication, for forgiveness, in a general sense, means wiping away sins and concealing them from people, and mercy means guiding a person and helping him to say and do good things.

This is the end of Volume Six. Volume Seven begins with Sūrat An-Nūr.